

A DEFENCE OF THE SERMON

Preached at the Consecration of the

L. Bishop of Bath and Wvelles, against a
confutation thereof by a namelesse Author.

Diuided into 4 Bookes :

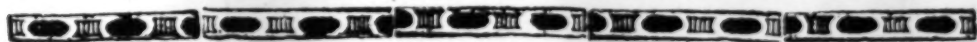
The first, *proving chiefly that the lay or onely-gouverning Elders haue no warrant either in the Scriptures or other monuments of Antiquity.*

The second, *shewing that the primitive Churches indued with power of Ecclesiasticall gouernment, were not Parishes properly but Dioceses, and consequently that the Angels of the Churches or ancient Bishops were not parishionall but Diocesan Bishops.*

The third, *defending the superioritie of Bishops aboue other Ministers, and prouing that Bishops alwayes had a prioritie not onely in order, but also in degree, and a maioritie of power both for ordination and iurisdiction.*

The fourth, *maintayning that the Episcopall function is of Apostolicall and diuine institution.*

By GEORGE DOWNAME Doctor
of Diuinitie.



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TO THE MOST

High and mighty Monarch, *James*

by the grace of God King of great

Britayne, France and Ireland, defender of the

faith, &c. All true happinesse and prospe-

ritie, in this life, and eternall felicitie

in the life to come.



THE prudent speech of the po- *Thucydid.*
liticke Historiographer (most
gracious and dread Soue-
raigne) is in some sort verified
of vs in this Church, *οἱ ἐν μέσῳ*
ἀμφοτέρων κτείνονται, those
which be in the midst are
slaine or at the least wise assayed on both sides: The
Romanists on the one side blaming vs for departing
too farre from the Church of Rome ; our innoua-
tours accusing vs on the other side, for comming too
neare the same. Which contrarie accusations of
men being in contrarie extreames, are a good
evidence for vs, that wee hold the meane. For nei- *Medium tenere*
ther are wee departed further from the now-Roman *beati.*
church, then it hath swarued by Apostasie from the
auncient Church of Christ, to which, in departing
from them, wee are returned: neither haue wee re-

The Epistle Dedicatorie.

rayned eyther for the substance of Doctrine, or for the forme of Discipline any thing almost agreeing with them, which with them wee haue not receiued, eyther from the doctrine or institution of the Apostles, or from the approued practise of the Primitiue Church. The which, as it is to be acknowledged to the high praise of God, and to the singular commendation of your Maiestie; so also to the contentation and ioy of all your louing subiects. God hauing vouchsafed vnto vs this especiall fauour, (for which his name is euer to be praised and magnified among vs) that there is not a Church vnder the Sunne, which both for the substance of Doctrine, and forme of Discipline, doth come so neare the patterne of the Prime and Apostolicall Churches, as these vnder your gracious gouernment. Your Maiestie also hauing beene a blessed instrument of God, not onely for the retayning of the truely Catholike and Apostolicke doctrine and religion in all your Dominions; but also for the establishing of the auncient and Apostolicall gouernment, where it was in vse before; and likewise for renewing and restoring the same (though to your great cost and charges) where it was formerly abolished. These vnestimable benefits, if wee in this land doe not acknowledge and professe our selues to haue receiued from God by your Maiestie wee must confesse our selues to be not onely vnthankfull, both to God (who is the gracious Authour) and to your Highnesse who are the happie meanes of these benefits) but also vnworthy to enioy them. If we doe (according to our bounden duetic) acknowledge so much: it remayneth

The Epistle Dedicatorie.

remayneth, that wee should testifie our thankfulness to GOD Almighty, as in respect of his true Doctrine and sound religion continued among vs, by walking worthy our calling, and by adorning the doctrine of God our Sauour in all things : so also in regard of the Apostolicall forme of gouernment established among vs, by a due and respectiue countenancing of it on all hands. For howsoeuer a great number in these dayes haue thought so much the better of themselves, by how much they haue thought the worse of Bishops : yet is it most certaine, that the contempt of Bishops is the cause, if not of all euill (which notwithstanding *Chrysostome* seemeth to affirme) yet of very much euill among vs. This contempt therefore is diligently to be prevented and auoided, as by the godly and religious care, both of your Highnes in preferring worthy men to this high and sacred function, and of the reuerend Bishops in shewing themselves worthy of that honour whereof they would, and indeed should be accounted worthy : so also by instructing the people to conceiue a right of this holy and honourable calling. And for as much as the pernicious schisme and diuision, which is among vs, proceedeth from an erroneous conceipt, eyther that the Presbyterian Discipline is the holy ordinance of Christ, or that the gouernment by Bishops is vnlawfull and Antichristian : I was perswaded (for my part) that I could not performe a seruice, eyther more acceptable vnto God, or more profitable to his Church; then to publish those arguments for the satisfaction of others, which had perswaded mine owne soule,

*Ephes. 4.1.
Tit. 2.10.*

*Phil. 2.29.
Heb. 13.17.*

In 2 Tim. hom. 2.

The Epistle Dedicatorie.

not onely that the Presbyterian Discipline is a meere humane inuention, and new deuise, hauing no ground eyther in the Scriptures, or other monuments of Antiquitie: but also that the Episcopall function is of Apostolicall and Diuine institution. And whereas my Sermon published in defence of the holy and honourable calling of Bishops, hath been eagerly oppugned by a namelesse refuter; I thought my selfe bound in conscience to deliuer the truth, which I had defended, from his sophisticall cauillations. The which, through Gods good blessing vpon my labours I haue so performed, that there is scarce any one sentence of the Sermon (if any at all) oppugned by the aduersarie, which I haue not defended by plaine euidence of truth. These my labours I haue presumed to dedicate to your Maiestie, as the principall Patrone (vnder Christ) of that truth which I defend; not onely intreating your Highnes to accept in good part my poore endeauours; but also commending my selfe, and them, to your most gracious Patronage and Royall protection. The King of Kings bleste, prosper, and preferue your excellent Maiestie to his glorie, the good of his Church, and your owne euerlasting comfort. *Amen.*

Your Maiesties most

dutifull and loyall subiect,

GEORGE DOVNAME.



The Contents of this Booke.

*The first booke treateth chiefly of Lay-
elders.*

- C**Hap. 1. *Answering the Refuters Preamble, concerning the Authour and matter of the Sermon and the Text.*
Chap. 2. *Deuiding the Sermon, and defending the first part thereof which he calleth the Preface.*
Chap. 3. *Defending the two first sections concerning Elders, and proving that there were no Presbyters in the primitive Church but Ministers.*
Chap. 4. *Contayning the first reason why Lay-elders are not proued out of the 1 Tim. 5. 17.*
Chap. 5. *Maintayning the second reason.*
Chap. 6. *Mayntaining the third reason.*
Chap. 7. *That Ambrose on 1 Tim. 5. 1. doth not giue testimonie to Lay-elders, and that their exposition of Ambrose is vnttrue.*
Chap. 8. *The prooffe of their exposition of Ambrose disproued, and the reasons why the counsell of the Seniors was neglected, defended.*
Chap. 9. *Answering the testimonies which the Refuter allea- geth to proue Lay-elders.*
Chap. 10. *Contayning an answeere to the same testimonies and some others as they are alleaged by other Disciplinarians.*
Chap. 11. *Answering the allegations out of the Fathers for Lay-elders.*

The Contents of this Booke.

The second Booke proueth that the Churches which had Bishops were Dioceses, and the Angels or Pastors of them Diocesan Bishops.

CHap. 1. Intreating of the diuers acceptations of the words *Εκκλησία, Διοίκησις, Παροικία*, Church, Diocese and Paræcia, which is translated parish.

Chap. 2. Proving by ether arguments that the ancient Churches which had Bishops were not Parishes but Dioceses.

Chap. 3. that the seauen Churches in Asia were Dioceses.

Chap. 4. That Presbyteries were appointed not to Parishes but to Dioceses.

Chap. 5. Answering their obiections who say that in the first 200. yeeres all the Christians in each great city were but one particular congregation, assembling in one place.

Chap. 6. The Arguments for the new found Parish discipline answered

Chap. 7. That the Angels or Bishops of the primitive Churches were Diocesan Bishops.

The third Booke treateth of the superioritie of Bishops aboue other Ministers.

CHap. 1. Confuteth the Refuters preamble to the fourth point concerning the superiority of Bishops, and defendeth mine entrance thereinto.

Chap. 2. Declareth in generall that Bishops were superiour to other Ministers in degree.

Chap. 3. Sheweth more particularly wherein the superiority of Bishops did and doth consist. And first their singularity of preheminence for terme of life.

Chap. 4. Demonstrateth the superiority of Bishops in power, and first in the power of ordination.

Chap. 5. Proueth the superiority of Bishops in the power of iurisdiction.

Chap. 6. Treateth of the titles of honour ginen to Bishops.

The

The Contents of this Booke.

The fourth Booke proueth the Episcopall function
to be of Apostolicall and diuine
institution.

- C**Hap. 1. That the Ecclesiasticall gouernment by Bishops
was generally receined in the first 300. yeeres after
the Apostles.
- Chap. 2. That the Episcopall gouernment was vsed in the Apo-
stolicall Churches, in the Apostles times without their dis-
like.
- Chap. 3. That the Apostles themselues ordayned Bishops.
- Chap. 4. The places where and the persons whom the Apostles
ordayned Bishops, but chiefly that Timothie was Bishop of
Ephesus and Titus of Crete.
- Chap. 5. Answereth to the allegations out of Ierome.
- Chap. 6. Directly proueth the Episcopall function to be of di-
uine institution.
- Chap. 7. Defendeth the conclusion of the Sermon, and sheweth
that the chiefe Protestants did not disallowe the Episcopall
gouernment.

FINIS.



An Answer to the Preface.



THE scope of the refuter in his preface is as of Orators in their Proemes, to prepare the Reader, and if he be such a one as will be led with shewes to draw his affections to himselfe, and to withdrawe them from me.

It containeth a *Prologue* to the Reader, & an *Epilogue* concluding with prayer, and with praise to God. The former consisteth of a *declaration*, and of a *direction*, to the Reader. He declareth three things, first, the weightie *causes* mouing him to vndertake this worthie worke: secondly, his valiant *resolution* in vndertaking it; thirdly, his *manner* of performance.

As touching the first: that you may not thinke him, after the manner of factious spirits, blinded with erroneous conceits, and transported with vnquiet passions, vnadvisedly or headily to haue attempted this busines; he telleth you, that there were two motiues, that moued him thereto; the one, his strong opinion, pag. 3: the other, his vnquiet desire, pag. 7. His opinion was, that my sermon, defending the honourable function of Bishops, was most needfull to be answered: for so he saith, *I deemed it as needfull to be answered, as any booke our Opposites haue at any time set forth.* And that no man should thinke this his opinion to be fantastickall or erroneous, hee confirmeth it with diuers reasons: but such, as who shall compare them either with the truth, or with his opinion (for the prooffe whereof they are brought) or

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one with another, he shall see a pleasant representation of the *Matachine*, every one fighting with another. The first reason; because he sawe the Sermon tended directly to proue, that the calling of our L. B. B. (as they now exercise it in the Church of England) is to be holden *Iure diuino*, by diuine right, not as an humane ordinance, their ancient and wonted tenure, &c. In which speech are diuerse vntruthes. For first, with what eye did hee see that directly proclaimed in the Sermon, which directly and expressly I did disclaime, pag. 92. where I did professe, that although I hold the calling of BB. in respect of their first institution, to be an *Apostolicall*, and so a diuine ordinance; yet, that I doe not maintaine it to be *Diuini juris*, as intending thereby, that it is generally, perpetually, and immutably necessarie; as though there could not be a true Church without it, which himselfe also acknowledgeth, pag. 90. of his booke. 2. where I spake of the substance of their calling, with what eye did he see me defending their exercise of it? As if he would make the reader belieue, that I went about to iustifie all the exercise of their function, which in all, euen the best gouernements whatsoever, is subiect to personall abuses. 3. Neither is it true, that the ancient tenure of BB. was onely *Iure humano*, vnlesse he restraine the anciētnesse he speakes of, to these latter times, which are but as yesterday. For in the primitiue Church as hereafter shalbe plainly proued, the function of BB. was without contradiction acknowledged to be a tradition or ordinance *Apostolicall*, and the first Bishops certainly knowne to haue bene ordained by the Apostles.

And as his first reason fighteth with the truth, so the second both with his opinion, and with it selfe. For why was the sermon most needfull to be answered? because saith he, it is euident that the doctrine therein contained, howsoeuer M. D. saith it is true, profitable and necessarie, is utterly false, very hurtfull and obnoxious, necessarie indeed to be confuted, at no hand to be beliened. In which words 3. reasons are propunded, which now come to be examined. It is euident saith, he that the doctrine in the sermon, is utterly false, therefore it is most needfull to be confuted. But say I, if it be euidently false, it needs no confutation.

futation. Things manifestly false or true, are so iudged without disputation or discourse. Neither doth any thing need to be argued or disputed, but that which is not euident. This reason therefore if it were true, would with better reason conclude against his opinion. It is euident, saith he, that it is vtterly false, therefore it needeth not to be confuted. The second branch: *It is very hurtfull and obnoxious, therefore &c.* Obnoxious? what is this? subiect or in danger to be hurt with euill tongues, subiect to sophistical cauillations, and malicious calumniationes. But hurtfull it is not, for I not onely said but proued also both in the preface & conclusion of the sermon, that it is both profitable and necessarie. The third, *It is necessarie indeed to be confuted.* As if he had said, it is necessarie indeed to be confuted, therefore it is most needfull to be answered.

Of these reasons, the two first he proueth in the words following, the third being as you see, nothing else but an absurd begging of the question.

The first he proueth by diuerse arguments, such as they be. First then the doctrine of the Sermō is proued to be vtterly false, because, *it is repugnant to the truth, to the word of truth, to the scripture of truth.* But how, after al these ridiculous amplifications, is the doctrine of the sermon proued to be repugnant to the word of truth? he had rather take it for granted, then that you should put him to proue it. But I shall make it cleare in this defence of my sermon, that as there is not a sillable in the scripture to proue the pretended discipline, so the Episcopall function hath good warrant in the word of God. But when in the second place he proueth the doctrine of the sermō to be vtterly false, because it is *cōtrary to the iudgement & practise of the prime Churches next after Christ, & his Apostles*, I cānot tel whether to wōder at more, the blindnesse or the impudencie of the man. Seeing I haue made it manifest that the gouernement of the Church by BB. hath the full consent of antiquitie; there being not one testimonie of the ancient writers for their iudgement, nor one example of the primitiue churches, for their practise, to be alleadged to the contrarie. How durst he mention the

Ad pag. 4.

iudgement and practise of the primitiue Church, for the triall of the truth in this question, when there is not one testimonie for the pretended discipline, nor one example of it, in all antiquitie? let them bring any one pregnant either testimonie or example, and I will yeeld in the whole cause.

And where he addeth, that it is contrarie to the iudgement and practise of all reformed Churches, since the reestabli-
 shing of the Gospell by the worthies in these latter times: is it not
 strange, that a mā professing sinceritie should so ouerreach,
 seeing a farre greater part of the reformed Churches is go-
 uerned by B.B. and Superintendents, then by the presbyte-
 rian discipline, as I haue shewed in the latter end of this
 booke. But he addeth foure notorious vntruthes, concer-
 ning our owne land, saying, that it is against the doctrine of our
 Martyrs, contrarie to the professed iudgement of all our worthie
 writers, contrariant to the lawes of our land, and contrarying the
 doctrine of the Church of England. The first he expresseth
 thus, Against the doctrine of our immediate forefathers (some of
 whom were worthy Martyrs, he quoteth in the Margent, Lati-
 mer, Cranmer, &c.) who in their submission to king Henry the 8.
 at the abolishing of the Popes authoritie out of England, acknow-
 ledge with subscription, that the disparitie of Ministers & Lord-
 ly primacy of B. B. was but a politicke deuise of the Fathers, not a-
 ny ordinance of Christ Iesus: and that the gouernement of the
 Church by the Minister, & certayne Seniors or Elders in euery pa-
 rish, was the ancient discipline. Which allegations would make
 a faire shew, if they might passe vnexamined. The witnesses
 which he quoteth for both, were Archbishop Cranmer, & o-
 ther B.B. who allowing the Episcopall function both in
 iudgement and practise, it is almost vncredible, that any
 testimonies can from them be soundly alleadged against
 the same. And I doe greatly wonder at the large conscience
 of our refuter in this behalfe, who throughout the booke
 taketh wonderfull libertie in citing Authors, alleadging as
 their testimonies his owne conceits, which he brought not
 from their writings, but to them. For the former, he allea-
 geth the booke of Martyrs, whereunto that part of the B.B.
 booke,

See the whole
 storie in the
 acts and mo-
 numents, and
 in the booke
 called the B. B.
 booke.

Reformat.
 legum eccle-
 siast. tit. de
 diuin. officijs.
 Cap. 10. 11.

booke, which he mentioneth, is inserted; which hauing per-
 vsed, I finde nothing at all concerning the superioritie of
 BB. ouer other Ministers: that which is said, concerneth Pag 1211.
 the superioritie of BB. among themselues, all whom, with edit an.
 the ancient Fathers, I do confesse in respect of the power of 1570.
 Order to be equall, as were also the Apostles whose succes- Cyprian. de
 sours they are. But we may not inferre, because the Apo- simplic. pre-
 stles were equall among themselues, that therefore they lat.
 were not superiour to the 72. disciples; or because BB. are Hieron. ad
 equall among themselues, that therefore they are not supe- enag.
 rior to other ministers. For the latter, he quoteth the book
 called *Reformatio legum Ecclesiasticarū*. Which was a proiect
 of Ecclesiasticall lawes, which, if King *Edward* the 6. had
 liued, should haue bene set forth by his authoritie, drawne
 by Archbishop *Cramer*, B. *May*, & other Commissioners,
 and penned (as is supposed) by D. *Haddon*. In alleadging
 whereof, whiles the refuter goeth about to make the reader
 belieue, that they stood for Lay-Elders, and the pretended
 parish-discipline, he plaith the part of an egregious falsi-
 fier. And forasmuch as sometimes in his booke he citeth
 the 10. and 11. chapters, I will transcribe the same, the bare
 recitall beeing a sufficiēt cōfutation of his forged allegatiōs.
 For amōg other orders to be obserued in *parochijs urbanis*, in
 parishes which be in cities, which begin at the 6. chapter of
 that title *de diuin. off.* in the tenth this order is prescribed.
Cōfectis precibus vespertinis, &c. euening prayers being ended, Reform. leg.
whereunto after the Sermon there shalbe a concourse of all in their eccl. tit. de
owne Churches, the principall Minister, whō they call Parochum, diu. offic.
the Parson or Pastor, & the Deacon if perhaps they be present, or in Cap. 10.
their absēce the Ministers Vicar & Seniors are to cōsult with the
people, how the money provided for godly uses may best be bestowed,
and to the same time let the discipline be reserued. For they who
haue committed any publike wickednes to the common offence of
the Church, are to be called to the knowledge of their sinne, and
publikely to be punished, that the Church by their wholesome cor-
rection may be kept in order. Moreover, the Minister going a side
with some of the Seniors (or Ancients of the parish) shall take
counsell how others whose maners are said to be naught, and whose
life

life is found out to be wicked, first may be talked withall in brotherly charity, according to Christs precept in the Gospell, by sober and honest men, by whose admonitions if they shall reforme themselves, thanks is duely to be giuen to God. But if they shall goe on in their wickednes, they are to receiue such sharpe punishment as we see in the Gospell provided against their contumacie.

Cap. 11.

Then followeth the 11. chapter, how excommunication is to be exercised.

But when the sentence of excommunication is to be pronounced, first the Bishop is to be gone vnto, and his sentence to be knowne. Who if he shall consent and put too his authoritie, the sentence of excommunication is to be denounced before the whole congregation, that therein so much as may be, we may bring in the ancient discipline. Where indeed we see mention of Seniors and of ancient discipline; but that they meant nothing lesse then to bring in Lay-elders, or to establish the pretended parish-discipline, or to acknowledge that it was the ancient discipline of the Church, I will out of the booke it selfe make manifest. Wherein the whole gouernement and discipline of our Church, by Archbishops, Bishops, Archdeacons, rurall Deanes, &c. is established. And cōcerning BB. this is there decreed, that the B. is at fit seasons to giue holy orders, to institute fit Ministers to Ecclesiasticall benefices, to remoue unfit, to heare the testimonies of the Church, and complaints of their Pastors, to compound controuersies arising betwixt the Ministers and the Churches, to correct by Ecclesiasticall censures, vices and corrupt manners; to prescribe orders for amendment of life, to excommunicate those which wilfully and obstinately resist, to receiue into grace those which be penitent, to visit the whole Diocesse, as well in places exēpted as not, euery third yeare. And finally, let BB. take care of all things which ex Dei prescripto by the ordinance of God belong to them, and which our Ecclesiasticall lawes haue committed to their knowledge and iudgements. * And that by Seniors they did not meane any Ecclesiasticall officers, it is apparant, for where they reckon vp all Ecclesiastiall officers, prescribing their duties, beginning at clearks or sextons, & so proceeding to Church-wardens, to Deacons, to Presbyters, or Ministers, to archpresbyters, or rural deanes, to archdeacons, & so to Cathedral Churches,

Tit. de Ec-
clesia, &
ministris
eius, eorum-
que officijs.
Cap. 12.

* Tit. de Ec-
clesia, &
ministris
eius, eorum-
que officijs.
Cap. 1. 2. 3.
4. 5. 6. 7. 8.
9. 10. 11.

Churches, to Deanes, to Prebendaries, to BB. prescribing the obedience which must be yeelded to them, they doe not once mention Seniors, or their office. If therefore it be asked, who they vnderstand by Seniors in the place alleadged, I answer, that they vnderstand some of the principall housholders in euery parish, whom in some places they call Vestry-men, in some maisters of the parish, in some ancients of the parish. With what conscience therefore that booke was alleadged as approuing Lay-elders, or acknowledging the new-found, parish-discipline for the ancient discipline, let the reader iudge.

The second he setteth downe in these words : *A doctrine, I say, cleane contrarie to the professed iudgement of all our worthy writers, who in their answeres to the Papists, that plead for their Hierarchie, with the same reasons that M. D. doth for his, doe determine, that the gouernement our BB. exercise ouer other ministers, is Iure humano, by the positive law of men onely; the which if M. D. saith true, is false : & so the Papists are left vnanswered.*

Whereunto I answer, first, that the popish opinion is farre different from that which I hold. For they hold the order and superioritie of BB. to be *Iure diuino*, implying thereby a perpetuall necessitie thereof. In somuch that where BB. are not to ordaine, they thinke there can be no ministers or priests, & consequently no Church. I hold otherewise as the refuter himselfe else-where acknowledgeth, in whose words I will relate my opinion, as he hath set it downe, that I make the calling of BB. no further of diuine institution, then as being ordained by the Apostles, it proceeded from God, without implying thereby any necessarie perpetuities thereof. For which he quoteth pag. 92. of my Sermon. If therefore the Papists doe bring the like arguments to proue their opinion which is so vnlike to mine, nothing hindereth but my arguments may be good, though theirs be nought. For those arguments which demonstratiuely proue the Episcopall function to be of Apostolicall institution, doe not straightwaies proue it to be *Diuini iuris*. Wherefore my opinion being so different from the popish conceit, who seeth not that the iudgement of our Diuines which is opposed to the doctrine of the

Pag. 90. in fine.

Papists, is not opposite to mine? for though they doe not holde the Episcopall function to be inioyned *diuino iure*, as perpetually necessaric, yet what man of sound learning doth or can deny, but that the first BB. were ordained by the Apostles.

Ad. Pag. 5.

Sir Edw:

Cooke: de

Iureregis

Ecclesiast.

fol. 8.

*In his premo-
nition before
one of his last
bookes.*

The third he deliuereth in these tearmes; *Yea a doctrine contrariant, to the lawes of our land, which make it one part of the Kings iurisdiction, to grant to our BB. that Ecclesiasticall power, they now exercise ouer vs; and also to take it from them at his pleasure: the which his Highnes taketh to himselfe, and giveth to all Kings, where he professeth, that God hath left it to the libertie and freewill of Princes, to alter the Church gouernement at their pleasure.* The iurisdiction which BB: exercise, is either spirituall, respecting the soule, as to binde or loose the soules of men; or corporall, respecting the outward man, as to binde and loose the bodies. The former is deriued to them from the Apostles, the latter is committed vnto them by the King, to whose crowne all commanding and compulsiue power is annexed. Againe, wee are to distinguish betweene the power it selfe, and the exercise of it. For although the power it selfe, which is an habituall or potentiall right to exercise that which belongeth to the said power, be deriued to them from the Apostles as a diuine ordinance; notwithstanding, where is a Christian Prince, assisting and directing them by his lawes, they may not actually exercise their power, but, according to his lawes Ecclesiasticall. I call them *his*, because by whomsoever at the first they were decreed, yet so many as are in force with vs, they are the Kings Ecclesiasticall lawe. As for the authoritie whereof the reuerend Iudge speaketh in the place quoted in the margent, it is the authoritie of the high Commission, which the BB: exercise not as they are BB: (for others who be not BB: haue the same,) but as they are the Kings Commissioners in causes Ecclesiasticall. As touching the other allegation, it seemeth the refuter whiles he talketh of libertie to alter at their pleasure, thinks it left to his libertie to alter the Kings words at his pleasure. The King indeed doth say, that it is granted to euery Christian King, Prince, and Common-wealth, to

Prefat: ad

Lectorem

in edit: latino

pre-

prescribe to their subjects that outward forme of Ecclesiastical regiment, which may seeme best to agree with the forme of their ciuill gouernement; but so, as they swaue not at all frō the grounds of faith and true religion. But that it may appeare how little the iudgement of our most Orthodoxall, and iudicious King, doth differ from that which I deliuered in my Sermon, I will craue leaue to recite his words. *That B.B. ought to be in the Church, I euer maintained as an Apostolike institution, and so the ordinance of God, contrarie to the Puritanes, and likewise to Bellarmine, who denieth that B.B. haue their iurisdiction from God.* Now then (to come to the point) this argument maketh wholly against the pretended discipline, and not against the gouernement of Bishops as I maintaine it. The gouernement of Bishops is by our lawes allowed; so is not the pretended discipline. And though I holde the gouernement Episcopall to be of Apostolicall and diuine Institution, yet not as generally, perpetually, and immutably necessarie. But the pretended discipline is held by the fauourers of it, so to be enioyned by diuine right, that it ought generally in all places, and perpetually in all ages, and also immutably to be obserued, as being not chāgeable by man. And so farre doe they differ from the Kings iudgement, that whereas the King thinketh the Church may be framed to the Cōmon-wealth, they say the gouernement of the Common-wealth must be fashioned to the Church. But to fashion on the Church to the Common-wealth, is as much to say, as if a man should fashion his house according to his hangings. And thus much hath he gained by his third vntruth.

The fourth remaineth. *Lastly, it is a doctrine contrarying Iewell de the doctrine of the Church of England, professed euen by the B.B. fence of A-themselues, till of late daies, &c. therefore vtterly false.* To pologie this Antecedent I giue no credit, though for prooffe therof D. Whitg. a- hee citeth B. Iewell, and Archbishop Whitgift, at randon. gainst M. For the doctrine of our Church appeareth best by the Articles and confession of our Church. First therefore the booke of consecrating B.B. Priests, and Deacons (which is approued Article 36.) saith, *It is eident vnto all men diligently*

In his premo-
nition. Pag.

44.

De pont.

Rom. 1.4.

c.25.

T.C. lib. 2.

part. 2. pag.

73. H. I. af-

sert. 4.

T. C. lib. 1.

181. vid. D.

Whitg. 646.

D. Whitg. a-

gainst M.

Cartw.

In Prefat.

a Fol. 15. edit. 1552. reading holy Scripture and Ancient Authors, that from the Apostles time there have beene these orders of Ministers in Christs Church, Bishops, Priests and Deacons.

b Fol. 16. a Of which orders it is afterwards said, that God by his holy spirit hath appointed them in his Church.

c Artic. 5. b And againe, the Bishop is required to correct and punish according to such authoritie as he hath by Gods word, such as be vnquiet, disobedient, and criminous within his Diocesse.

c Likewise the confession of the English Church collected out of the Apology thereof, written by Bishop Jewel: We belicue that there be diuerse degrees of Ministers in the Church, whereof some be Deacons, some Priests, some Bishops, &c.

And it is to be noted, that our Church acknowledgeth nothing as a matter of faith, which is not contained in Gods word, or grounded thereon.

Again, if it were true that the Bishops hauing better informed themselves concerning their functions, had reformed their iudgements according to the holy Scriptures and other writings of Antiquitie: would it follow that their latter thoughts, which commonly are the wiser, (according to the old saying, *δευτερας σπορτιδης σπορτιδας*, were false and worthy to be confuted?

And lastly, if this be a true proposition, which in the refuters Enthymeme is vnderstood, that what is repugnant to the doctrines formerly taught in the Church of England is euidently false, though it agree with the present doctrine thereof; how worthy then is the pretended discipline to be reiected, which is contrarie to the perpetuall doctrine of this Church, both former and latter: especially the discipline of the newest stampe, I meane the new-found parish discipline published by the challengers of disputation, Anno, 1606 & maintained by this refuter, which neither agreth with our Church, nor as I suppose with any other reformed Church in the world?

His second reason, whereby hee would proue that the doctrine contained in my Sermon was needfull to be confuted, is, because he *saw* it to be dangerous. And that he pro-
ucth

ueth by 2. reasons. The former, because howsoever he had said in the former reason, that it is *evidently false*, and so not dangerous; now he saith the doctrine is by mee so *handsomely* and *likely* handled, that it is so farre from being evidently false, that euery word I speake *hath such an appearance and promise of truth*, that, in imitation of Bishop Jewel against Harding, hee thinkes he may fitly vse Socrates his words against his accusers: or as I thinke more fitly, the words of Agrippa, to Paul (who had vttered no vntruth,) that I had almost perswaded him to be of my minde. But more fitly may I alledge the very next words of Socrates, *μάλιστα δὲ αὐτῶν.* &c. Among many things which my aduersarie hath obiected against me falsely, I maruell much at this one, that hee willethe the Readers take heed they be not deceiued by me, *ὡς δεινὸν ὄντα λέγειν*, that is, as my aduersaries words may expound it, one that *can tell his tale so handsomely, and carrie the matter so smoothly, likely, and confidently, that although he utter neuer a word of truth, yet euery word hee speaketh, hath an appearance and promise of truth.* For both my Sermons and writings shewe, that I affect not the perswasorie words of humane wisdom and eloquence, but the plaine stile of simple truth. And therefore am no more then Socrates himselfe in that regard to be suspected, *ὅτι μὴ ἄρα,* as hee saith, *δεινὸν καλεῖσθαι ὅτι λέγειν τὸ ἄλυστον λόγον.* vnlesse my aduersaries call him an eloquent man and powerfull in speech who speaketh the truth.

Preface to his reply.

Act. 26. 28.

Socrat. apolog.

Secondly, he proueth my doctrine to be dangerous, by an induction or particular enumeration of the hurts, which (as he imagineth) were like to come to the Church of God thereby, if it were not confuted.

Ad pag. 6:

The Papists (saith hee) would be much advantaged, seeing that Antichristian doctrine (euen after the renewing and reuiuing of their ceremonies among vs) so freely preacked and published, tending to the upholding of their Hierarchie from the Pope to the Apparitor, as well as ours; his reasons being indeed the very same with theirs, as in the answer to them it shall appeare.

The aduantage which ariseth to the Papists by this doctrine preached, and the ceremonies still retained among vs, may through Gods blessing be this. That when they see vs not so new-fangled as our Opposites, nor so carried with hatred to their persons, as to depart further from them, then they haue departed from the primitiue Church, but are content to obserue the ancient gouernement, and lawfull Ceremonies vsed in the primitiue Church, though retained by them, they may be induced to ioyne with vs in reforming the Church according to the doctrine and example of the ancient and primitiue Church.

Pag. 8. & 9.

And whereas he calleth our doctrine, defending the calling of BB: *Antichristian*, and the ceremonies vsed among vs *Popish*, it is meerely spoken out of faction, after the vsuall fashion of our Opposites, who call their owne doctrine and pretended discipline, though lately deuised, *Gods owne cause*, the *Discipline of Christ*, their pleading for it, a *giving testimonie to this part of the word of his grace*: but ours, though truely Catholicke and Apostolicall, they tearme *Antichristian*, and in their late writings they call the Hierarchy of our Church, *Dagon*, the tower of *Babell*, the triple headed *Cerberus*, the restoring of BB: the building vp again the walles of *Iericho*: my self, & other Ministers of the Gospel pleading for the gouernement established, they compare to *Achabs* 400. prophets, and such as plead for *Baal*. Yea but our doctrine tendeth to the vpholding of the Popish Hierarchy from the Pope to the Apparitor, as well as of ours. God forbid! In the Popish Clergy aboue BB. and Archbishops, the Pope and his consistorie of Cardinals are set as gouernours of the vniuersall Church, in whom the Popish Hierarchy so farre forth as it is properly *Antichristian*, consisteth. For seeing it is proper to Christ alone to be the head and gouernour of the vniuersall Church, he is said properly to be *Antichrist*, who taketh vpon him to be head and gouernour of the whole Church. And their gouernement is iustly called *Antichristian* who are his assistants in this vniuersall gouernement. As for the gouernours of Prouinciall
and

and Dioceſan Churches, that is to ſay, Archbiſhops and Biſhops, in the Church of *Rome*, they are not Antichriſtian in reſpect of the large extent of their iuriſdiction, but in regard of their ſubordination to the Pope, and dependance from him, as being members of that body whereof they acknowledge him to be the head. And therefore are no more Antichriſtian then their pariſh Priests. And as well might the refuter call the Perſons or Paſtors of pariſhes among vs, Antichriſtian, becauſe the Popiſh pariſh-Prieſts are Antichriſtian, as our BB. Antichriſtian, becauſe the Popiſh BB. are ſuch. Neither is the function of Biſhops, more or yet ſo much to be aſcribed to the inſtitutiō of the B. of *Rome*, as that of pariſh Miniſters. For Biſhops, as we ſhall ſhew, were ordained by the Apoſtles, and ſet ouer Dioceſes, but the pariſhes were firſt diſtinguiſhed in the weſterne Churches, and Preſbyters peculiarly aſſigned to them by the ancient Biſhops of *Rome*, whoſe example other Churches did imitate, as diuerſe Authors report.

Againe, vnder the Deacons the Papiſts reckon ſiue other orders which they eſteeme ſo many Sacraments: whereas we, with the primitiue Church, and in the ſame ſenſe with it, doe reckon onely 3. orders or degrees of Miniſters or Clergy men, Biſhops, Preſbyters, and Deacons. It is ſtrange therefore that the doctrine of my Sermon concerning Biſhops alone, ſhould vphold the Popiſh Hierarchy from the higheſt to the loweſt, or as they vſe to ſpeake, frō the Pope to the Apparitor, as well as our owne. This therefore was a ſhameleſſe vntruth.

Besides, howſoeuer the ſame three orders or degrees in name are ſtill retained in the Church of *Rome*, as well as in ours, yet with great difference. For their Priests be *Sacerdotes*, ſacrificing Priests, ordained to offer a proper, externall, reall ſacrifice. Ours, are not *Sacerdotes*, that is Sacrificing Priests, but (as the Scriptures and ancient writers call them) Preſbyters, that is, Priests or Miniſters, ordained to preach the word, and adminiſter the Sacraments. Their Biſhops are ſubordinate to the Pope, and haue their iuriſdiction as they teach from him as the Vicar of Chriſt, ſucceeding Pe-

*Bellarmin. de
Rom. pontif.
l. 4. c. 24. &
25.*

*Statut. an.
Eliz. 1.*

In Bruto.

ter, not as he was an Apostle, as all other Bishops succeed other Apostles; but as the head and chiefe governour of the whole Church, from whom, as the head and fountaine of all Ecclesiastical iurisdiction, the iurisdiction of other Bishops is deriued and doth depend. Our Bishops are not subordinate to the Pope, neither haue any depēdāce or deriuatiō of their iurisdiction from him, but from God, partly as it is spirituall by the ordinance of the Apostles, who ordained the first Bishops, leauing them as their substitutes or successors in the gouernement of the seuerall Churches, and partly as it is corporall, or coactiue, by the Kings Ecclesiasticall lawes, furnishing them with plenary power to enquire after disorders in the estate Ecclesiasticall, all manner errours, Heresies, schismes, abuses, offences, and enormities, and to punish them. Which differences being cōsidered betweene vs and the Papists, it were more then a wonder, if the very same reasons which are brought to proue the Apostolicall gouernement of our Church, should also serue to proue their Antichristian Hierarchy. But as the young man that *Crassus* speakes of in *Tully*, hauing found in the strand a smal piece of a Galley, would straightway build a ship thereof: so out of one small agreement with the *Romane* Church concerning the superioritie of Bishops ouer Prebyters, wherein they retaine the doctrine of the primitiue Church, he would build a total consent and conformitie to their Antichristian gouernement.

Thus we haue heard what aduantage the Papists haue by my Sermon. Now let vs see what harime was like to redound to others thereby. *Others saith he would be much scandalized; those that were in loue with their owne ease would easily crouch downe like Isachars asse, &c. as for others, it would remoras obijcere ardentiorib. Cast blocks in their waies that ran well, or retardare zelum, make them slacke their pace: at least Sāctorum spiritus inquietare, disquiet the minds of all the Saints, to see a Sermō of that consequence, preached & published, by a man of that name & note in the Church. That is to say, if I vnderstād him aright: the Sermō if it might be let alone, were not vnlike to haue these effects in those that are accounted the forwarder sort.*

sort. First, they that were more moderate then others, & desired the peace of the Church, hauing yet some scruples in their mindes, and somewhat doubting of the lawfulness of our Church gouernement, were like enough to haue their doubts satisfied, and their consciences settled. Others that were more ardent, whose zeale ouerranne their knowledge, censuring and condemning they knewe not what, would be brought to suspend their iudgement, or at least to moderate their zeale: others who are factious and of the diuided brotherhood, whom he calleth all the Saints, would be grieved at the heart, to see such likelihood of peace and vnion (which is so contrarie to their humour) to be established in the Church.

But as hee had a strong opinion that my Sermon was needfull to be refuted, so had he as strong a ^a desire it might be answered after some fashion, that the Schisme or rent which is in our Church, being so beneficiall as it is to some might not be healed, but y^e people might be retained in the former tearmes of a factious and Schismaticall alienation from the state of our Church, and the gouernours thereof. Which his desire was much inflamed, when he vnderstood that this worke hauing beene *undertaken* and committed to the presse, the *answere* and *presse* were taken, the *Printer* and *concealer of the Author* imprisoned. For then (good man) his *soule was cast downe within him to see a truth so profitable and necessarie* (as is the doctrine of their pretended discipline, hauing no ground neither in the Scripture nor antiquitie, obtruded as the ordinance of Christ, & the onely lawful forme of Church gouernement) ^b *suppressed*.

Being therefore thus possessed with so strong an opinion, and transported with so earnest and vnquiet desires, he grewe vnto his most valiant *resolution*. Which in effect, though he guild it ouer with glorious words, was nothing else but this, to publish and disperse a malicious diffamatorie libell, and hauing so done, after the manner of other malefactors, to hide his head.

You haue heard the weightie causes mouing him to vndertake this busines, and his valiant resolution to vndertake

^a *Ad. pag. 7.*
^b The Reader is to vnderstand, that the former answer was not suppressed, and that this refuter (if he be not the same Author) hauing gotten a copy thereof, hath with some corrections and alterations published the same againe, adding almost nothing to the abortiue book (as may be gathered by those few sheets that were printed) but an infusion of gall and bitterness.

it:

c Ad pag. 8.

it: now he wil acquaint you with his maner of performance, which in general he cōfesseth to haue bene done in *much weaknesse and many wants*, neither do I denie it. But he might to his ouersight, proceeding from ignorance & weaknesse, haue added his wilfull falsifications & deprauiations, his forged calumniations, his Sophisticall shifts and euasions to clude the light of truth conuicting his conscience. But though he would seeme to acknowledge *much weaknesse and many wants*, it was but *εἰρωνία*, out of an affected modestie, for his conceit is which hee shameth not to vtter, that hee hath brought *evidence sufficient* (I warrant you) *to make it manifest* (hee doubteth not of it) *that the doctrine in my Sermon is nothing lesse then true, profitable, and necessarie: that my Preface is full of wittie calumniations to make them and their cause odious, and that my Sermon notwithstanding my great boasting, hath in it no one sound syllable of argument to proue my cause, and disproue theirs.* What evidence he bringeth I shall not need here to relate, this defence of my Sermon will make it manifest. That I vsed either calumniations to make them and their cause odious, or any great boasting, which he talketh of, I vtterly denie. Who it is that vseth either calumniations, the examination of his booke will bewray, or boasting, the very forefront of his booke, this present place, and many others besides doe testifie. But I much disdain that he should say that there *was not a syllable of any sound prooue in my Sermō*, as before he had said, that in my *sermō*, I *uttered scarce any one word of truth.* The proofes which I haue vsed are such (I take God to witnesse) as satisfie mine owne conscience. And I trust I may, without any great boasting, assume vnto my selfe as good skill to iudge of an argument, as this refuter, or some others of his side. Of his blasphemie against the truth which I deliuered, I pray God giue him grace to repent. And what was it that he hath thus censured? A Sermon vttered in the presence of God, in the roome of Christ, before a most honourable auditorie, by a Minister of the Gospell, shall I say as sound and faithfull as himselfe, no I disdain the comparison (for by his fruites in his booke whereby alone I can iudge of him, he hath to my seeming plainly

plainely bewrayed an vnfound iudgement, an euill conscience, and an vn sanctified heart) I trust I may say, by a Minister of the Gospell as sound and orthodoxall as his betters, as conscionable in all Sermons & writings, and as carefull to deliuer nothing but the truth of God. Me thinkes he should rather haue trembled to thinke of confuting a Sermon of such a one, as he (iudging according to the iudgement of charitie) cannot denie to be a faithfull Minister and Orthodoxall diuine, then haue dared thus to censure it, as hauing scarce one word of truth, and not one syllable of a sound prooffe. Is this the reuerent estimation that you would worke in the peoples minds of the word preached, or must they thinke that none make conscience of preaching the truth, but your selues? But if it shall appeare to any indifferent and iudicious Reader, comparing this my defence with his refutation of my Sermon, that hee hath not beene able to disproue any one of my proofes, nor to couince me of any one vntruth throughout the whole body of my Sermon, as in my conscience I am perswaded he hath not; then doe those two censures of his, the one, that there is scarce a true word, **the other**, that there is not one syllable of a sound prooffe in **all** the Sermon, containe so many vntruthes, as there are sentences or proofes in the whole Sermon.

More particularly he telleth you, both what he did not, *Ad pag. 9.* and what he hath done. He hath *made no large discourses to teach ouer anew the discipline of Christ* (so hee doubteth not to call their owne deuises) onely he hath said, what the Author of the abortiue booke, and himselfe with their Coadiutors were able to say, either for it, or against the gouernement by Bishops. The thing which he hath done, is that he hath fulfilled my desire, in *applying distinctly his answeres to my arguments.*

But my desire was not, that he should balke those which he could not answer, or deprauce and weakon those which he did, by fitting them to his owne strength. Neither desired I alone that their answeres might be applied to euery argument in order, but also that their proofes might be

produced. But forasmuch as hee had none such as I told them theirs had need to be, that is to say, very pregnant and demonstratiue, whereby they might hope to perswade both the abolishing of that forme of gouernement which euen from the Apostles times hath beene perpetually obserued in the Church, and setting vp of another which was neuer heard of till now of late, therefore in the chiefe points of controuersie he hath beene (for ^{ture} ~~prooe~~ need) very sparing to vse any other prooe besides the testimonies of newe Diuines, who are incompetent witnesses in a question of story concerning things done or not done, 14. or 1500. yeares before their time, themselves also for the most part being parties in the cause.

Now follow his directions to the Reader. And first, that *he should weigh my arguments with his answers, and compare the one with the other, believing neither further then euidence truly produced leadeth him:* the which direction I earnestly desire the Reader in the feare of God to follow, & not to regard his calumniation, whereby he seeketh to worke in him, a preiudicate opinion against me, most falselie charging me that as another *Pythagoras*, I seeke to be belieued vpon mine owne word without authoritie, and good reason. For whether of vs seeketh more to be belieued without proofes, I dare appeale to his iudgement, when he hath perused what is alledged on both sides. Howbeit I must needs say, he giueth the Reader a good prooe in this place of his dexteritie in alleadging testimonies, when to proue that in disputation, credit is not to be giuen to him that speaketh without good prooe, hee citeth *Ierome* and *Tertullian*, disswading men from giuing credit to fame and vncertaine rumors.

Ierom. Epist.
152. *fame*
nemo credit,
nisi inconsideratus. *Tertull.* *Apolog.*
c. 8.

(a) *Ad. pag.*
10.

His second direction is vnreasonable, (a) and the reasons thereof such as both contradict what he said euen now, and are contradicted by that which he affirmeth afterwards. *If thou findest (saith he) no sufficiencie in his reasons to inforce thee to acknowledge his doctrine for true, iustly thinke with thy selfe, it is not else where to be had.*

This is an vnreasonable motion, that the weight of the whole cause should lye vpon one short Sermon, vttered by
so

so meane a man as my selfe. What reasons can he bring to perswade the Reader to accept this motion? forsooth, *all men knowe me to be a Scholler*. Not vnlike, for so haue I beene euer since I was fiue yeares old. But what manner of Scholler, our Refuter will tell you in the very beginning of the confutation of my Sermon, such a one as in this Sermon doe shewe my selfe to be *little worth, yea miserable poore indeed*. His other reason is, that I hauing professed that I had read the *chiefest treatises on both sides*, the Reader may be sure that in my Sermon is *the pith and substance of all, that all of vs can say, either for our selues, or against them*. But how can this be, seeing he chargeth me to speake without prooffe, and that there is not one sound syllable of prooffe in all the Sermon, and that I seeke to be credited vpon my bare word, like an other *Pythagoras*, without authoritie or good reason? Neither is it possible, that all, which all of vs can say, can be comprised in so short a Sermon. Wherefore if the Reader be not satisfied with that which I haue written, let him haue recourse to the writings of men more learned and iudicious, who are able to giue him better satisfaction. Howbeit, this offer I will make him, that if in my Sermon, and this defence thereof, there be not better euidence for the Episcopall gouernement, then is to be found for the pretended discipline, I say not in the refuters booke, but in all the writings of the Disciplinarians, I will be well content that he shall credit me in nothing.

There remaineth his Epilogue, consisting, partly of prayer vnto God, that he would *open our eyes to see his truth, and sanctifie our hearts vnto the loue of it*, and that hee would *grant vs his peace*; and partly of praise and thankesgiuing, in the last words. Whereunto, as I most willingly subscribe and say *Amen*; so am I to giue this warning, that we pray not with fained lippes, asking that with our mouthes, which neither we desire in our hearts, nor seeke in our liues. For it will not suffice vs in that day of the Lord, that we haue desired him either to open our eyes to see the truth, if we doe shut our eyes against it; or to sanctifie our hearts vnto the loue of it, if when our consciences be conuicted with the

Plal. 17.1.

evidence of truth, we cease not to oppugne it; or to sue for peace, when we be so farre from enluing it, that when our brethren either speake vnto vs of peace, we make our selues readie to battle, or seeke to heale the rupture and Schisme which is in our Church, wee Schismatically and factiously endeouour to make it worse.

And thus haue I answered his preface. As for his answer to mine, being a meere libell consisting of notorious cauil-
lations, malicious calumniation, and personall inuectiues: forasmuch as there is not any materiall thing in it, which is not fully answered in the defence of my Sermon, I will not vouchsafe a reply vnto it; the rather, because my defence of the Sermon it selfe being growne to a greater volume then at the first I intended, I should greatly wrong both the Reader and my selfe, if I should hold him, or trouble my selfe with personall discourses, which, if I should followe the refuters veine, would require a newe volume. In making whereof, I would be loth to be imployed, seeing personall quarrells breed endles & fruitles contentions, & being the chiefe blemish of all books of controuersie, ought in handling of controuersies wholly to be forborne. Besides, I doe consider, that he being in the darke, and my selfe in the light, it would be a very vnequall combat, for me to contend with him in this kind. Whereinto also though I did knowe his person, as indeed I doe not, I should be loth to descend: seeing thereby we should but present a pleasant spectacle to the common aduersarie, who would take no small delight in beholding vs casting mire and dirt to besmeere one another, to the disgrace of our common faith.

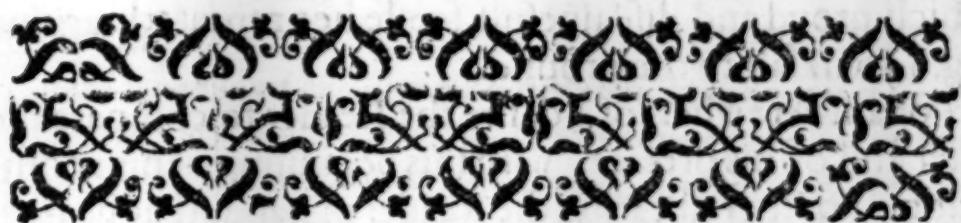
But if any shall obiect, that it is a great disgrace and disparagement vnto me, to passe ouer in silence such reproaches as in the answer to my preface and confutation of my Sermon hee hath cast vpon me: he shall say nothing, but what mine owne corruption hath alreadie obiected. Whereunto I answer, that it behoueth me to commit to the presse, and by it to commend, not onely to the generation present, but also to the posteritie; not what my aduersarie deserueth to heare, but what becommeth me to write: that
our

our Sauour Christ, by his owne example and precept, hath taught vs, when we are reuiled, not to reuile againe: that in this kind of contention it is better to be vanquished, then to ouercome: that the testimonie of mine owne conscience, & of all that best knowe me, wilbe a sufficiēt defence against slanders: that it is a happie thing to be euill spoken of for well doing. For my conscience is clearely and vndoubtedly resolved, that I defend the truth; and it beareth me witness, that the end which I propounded to my selfe in publishing that Sermon, was the peace of the Church; which I hoped to procure by giuing satisfaction to those that were of a contrarie iudgement. Neither doe I doubt, but my endeavour in this kind (though vngratefull to some whose good I intended) is acceptable to God and to his Church.

Wherefore in steed of answering that which is past, I will aduise them for the time to come, that if they would be esteemed men of sinceritie, who seeke to keepe their consciences cleare, both towards God & men; they would, when they publish any booke, (especially such as they dare not set their names vnto,) haue especiall regard, that they seeke not to defame or disgrace any mans person; least they make themselues guiltie of that most base and odious crime of libelling, which is so much worse in print then in writing, as the presse is more fit to diuulge then the pen: least they subiect themselues to the fearefull curse of God, for smiting their neighbour secretly; least *Deut. 27. 24* by their bitternes and railing which are fruits of the flesh, they bewray theselues not to be led by the spirit of Christ, *Psal. 15. 3.* nor to be in the number of them which shalbe saued. For *1. Cor. 6. 10.* howsoeuer they may perswade theselues (as some of them haue professed in print) that in these secret practises both *Ier. 36. 26.* the Author and Printer are like *Jeremie* and *Baruch* hidden of God, yet they discouer themselues, to be such hidiers of themselues, as the Psalmist complaineth of, that hauing *Psal. 64. 3. 4.* bent their tongue, or that which is worse, their pen or presse as a bowe of slander, they shoote in steed of arrowes bitter words, shooting at the vpright in secret and feare not. Besides, they doe expose themselues to this inconuenience, that

that whereas those, who shall vouchsafe them answer, would if they knewe them, respect them according to the measure of Gods graces, which they should acknowledge in them: by these libelling courses, they drawe vpon themselves such answeres, as are fit to be returned vpon libellers. Truly for my part, if I had knowne the person of the refuter, and could (in the iudgement of charity) haue acknowledged him to be a man of a good spirit, I would haue answered him sometimes with better respect. But seeing I knowe him no otherwise but by his fruites, as he is the Author of this worke, wherein he hath shewed himselfe to be, in points materiall, a very cauilling Sophister; and in matters personall, a malicious libeller: let him take such answeres as doe not like him, not as directed to his person, which I knowe not, but to the person or vizard vnder which he masketh of a wrangling Sophister, and a spitefull libeller, to whom the sharpest answeres which I haue made, are but too milde.

THE



THE FIRST BOOKE, TREATING CHIEFELY of Lay-Elders.

CHAP. I.

Answering the Refuters Preamble.



HE refuter, before he would encounter the Sermon it selfe, thought good to spend some of his splene vpon the Author of the Sermon, the matter, and the text: proudly insulting ouer the Author; scornefully gibing at the matter, and captiously carping at the choyse of the text. His insultation is ioy-
ned with scorne, and with slander, therein behauing himselfe like another insulting *Goliab*, gibing *Tobiah*, slandering *Sanballat*. He insulteth I say, *Goliab*-like, despising the Author of the Sermon (comming against him in simple maner, like *Dauid*, with (1) five smooth stones taken out of the fountaine of Gods word, & streames of antiquitie) as not able to stand in his hands, being as he saith, *little worth, yea miserable poore indeed*. He scoffeth *Tobiah*-like (2) at my building as ruinous and tottering, so readie to tipe and fall, as if belike but one of the foxes (3) that trouble the vine doe come vpon it, the goodly mansion built for our reuerend Bishops, as a tower of defence for their Lordships to rest in, (which

Ad pag. 1.

His insulting
ouer the Au-
thor of the
Sermon.

(1) The five
points in the
Sermon, mildly
and plainly
handled.

(2) *Nehem.*

4.3.

(3) *Cant. 2.*

15.

The foxes be
heretikes and
schismatikes,

(which proud and disdainfull scoffe hee repeateth againe pag. 8.) will fall to the ground.

Answ. to the
Preface. pag.
15.

For answer whereof, I desire the Reader to compare the latter end of his preface, with this beginning of his confutation. For there, bearing the Reader in hand, that he hath sufficiently confuted my Sermon; hee useth my praise as a stepp to raise himselfe, and to aduantage his cause, giuing me greater commendation, then either I doe desire, or deserue: but here, beginning his confutation, he would perswade the Reader he shall easily performe it; his aduersarie being *little worth, yea miserable poore indeed, his building ruinous and tottering ready to tye and fall.* Which imputations, if they be not true, proue him to be a lyer; if true, a worthlesse and witlesse fellowe; worthlesse, who passing by all the worthies of our side, and their most accurate and learned treatises, as himselfe tearmeth them; maketh choyce, either of such an aduersarie to contend with, as is little worth, yea miserable poore indeed, or of such a building to assaile, as is ruinous and tottering, ready of it selfe to tye and fall. Witlesse, in making choyse of such an aduersarie, in vanquishing of whom, being so weake and miserable poore, as he can gaine no credit to himselfe or his cause; so can hee bring no great disadvantage to the aduersarie partie. The fault being in all reason to be ascribed to the weakenes of the Champion, not to the badnesse of the cause. But if so weake and worthlesse a defendant, did in a Sermon prouided in 9. or 10. daies at the most, so fortifie the cause of the Bishops, that the greatest worthies of the aduersarie partie assailing it withall their force, haue not beene able in twice so many monethes to make the least breach therein, then must it be confessed, that howsoever his aduersarie may be inferiour to him in other things, yet he is superiour in the cause.

1. King. 20.
11.

But soft: let not him that putteth on his armour boast as he that puts it off. When I consider the weakenesse of your strength, and badnesse of your cause, I wonder at your confidence. You might doe well to followe the counsell of *Archidamus* to his foole-hardy sonne, ἢ τῷ δουρῶντι πολεῖσθαι, ἢ τῷ ἀπορῶντι ὑπερβαλεῖσθαι, either adde to your strength, or abate from

from your confidence.

And whereas *Sanballat*-like he saith, I make great boast in “
my Sermon of much riches, &c. I answered with *Nehemiah*, it *Neh. 6. 8.*
is not done according to these words, there is no such mat-
ter in my Sermon, but it is a fiction of your owne heart.
Such vantage suiteth better with my aduersarie, who, as in
the forefront of his booke, most arrogantly applyeth the
words of wisdom and truth to these his owne writings, *Pro. 8. 6. 7.*
which for the most part are either false or friuolous; *Giue* “
care saith he, *for I will speake of excellent things, and the opening* “
of my lippes shall teach things that be right: for my mouth shall “
speake the truth, and my lippes abhorre wickednes: so now in the “
very entrance hee playeth *Pyrgopolinices* himselfe, taking *Plaut. Mil. 7*
on, as if with a little paper-shotte he could ouerthrowe all *glorios. cuius*
my building, and blowe poore me away as it were with a *in legiones*
breath. *disflantisti*

Sect. 2. The matter also he scoffeth at, applying vnto it the *spiritus, qua-*
speech of one of the sons of the Prophets (whō he calleth *si ventus*
(a) a poore laborer, to make him, as it seemeth the liker to me) *folia &c.*
saying of his axe when the head fell into the water, *Alas Maister,* (a) His gibing
it is but borrowed. Neither doubteth he with what forehead I
knowe not (for he goeth vnder a vizard) to affirme, that my
whole building from the foundation to the rooſe, is but old
ſtuffe taken out of *D. Bilsons booke of the perpetuall gouernement* “
of the Church. Which base calumniation framed (as it may “
seeme) according to his owne practise, he doth odiously re-
peate *ad nauseam usq;* euen so often harping on this string,
as I haue occasion to handle, (though neuer so differently,)
the same points with that most learned and reuerend di-
uine. To which obiection I answered, that if it were true, it
would proue the refuter to be but a childish, and yet an odi-
ous wrangler. Childish, for it is the fashion of wrangling
boyes in their Sophemes and disputations, when they can-
not tell how to answer an argument, to tell the opponent,
he had it in such a booke. And it is the part of an odious
wrangler to seeke the disgrace of my person, by that which
doth no whit aduantage his cause. For what aduantage is
this to his cause, to object, that my proofes are the same

with *D. Bilsons*; seeing his proofes be such, as neuer were, and neuer wil be answered. But if the obiection be false, as euery man that compareth the treatises may easily discern; then, besides the testimonie of odious wrangling, he shall gaine to himselfe the commendation of a slanderous libeller. For, besides my consent in iudgement with that most reuerend learned man, which I most willingly and gladly professe, there is not any thing almost besides concurrence in diuerse allegations, which should breed any iust occasion of this surmyle. And as for them, I doe professe, that the most of them are of mine owne reading, and those, which before I had either not read, or not obserued, I did not content my selfe to alleadge them as it were at the second hand; but to examine the allegations, and to cite them out of the Authors themselues. So that, although the liquor many times is the same, yet I drewe it at the fountaine, and not at the streame; remembering who saith, *Tardi est ingenij riuulos consuetari, fontes non videre.* Which course, better Schollers then my aduersarie, would allowe, especially to one that had no more time then I had, both to prouide what to speake, and to speake what I had prouided.

Cic. de orat.

*Suo iudicio
tanquam so-
ren &c.*

And forasmuch as in many places of his booke, he maketh references to *D. Bilsons* booke, to shew, that what I deliuer, was taken thence: I intreat the Reader once for all to compare the places. For thereby he shall see this cauiller to haue played the Ratte, both in discouering his owne falshood, and in betraying his cause. For as touching the former; I doe vnfeinedly professe, that I am not conscious to my selfe, either in that Sermon, or any other writing that I haue published, to haue taken any one line, from any, without citing the Author. His cause also shalbe notably disaduataged, because those things which I did perhaps briefly, and as it were, in hast set downe; the Reader shall sometimes in the booke (whereunto hee is referred) reade the same points fully & accurately handled, to his great satisfaction, and good contentment.

And whereas he obiekteth, that my house is built of old stufte, &c. Let him knowe, that in these kindes of buildings, the

the oldnes of the stufte is a great commendation. For that, which is the oldest, is the truest. And that which hath beene of greatest antiquitie, for the time past, will also be of the longest continuance for the time to come. As for those buildings which our new Churchwrights haue lately set vp specke and spanne new, building Churchframes as it were of wood couered ouer with strawe, which will not abide the fire, I verily thinke they will not continue vntill they be old. 1. Cor. 3.

His third quarrell is against the choyse of the text, as it were the plot of ground whereon to set my building. The which because it is allegoricall, is compared to a *marish ground*, where though I digge deepe, and doe what I can, I shall hardly find fast ground whereon to lay my foundation. The which quarrell doth please him so well, that he repeateth it againe, pag. 3. But without cause. For seeing the exposition of the allegory is not doubtfull, but is confessed on both sides, that as by the 7. starres, are meant the 7. Angels, so by the Angels the Bishops of the Churches: who seeth not, that this assertion, that the calling of Bishops is lawfull & good, is built on the foundation of the Apostle *Iohn*, as it were vpon a Rocke. For although some obiekt, that by the Angels are meant, either all Ministers in generall, as the new sect of disciplinarians doth, or the presidents of the Presbyteries, as the Elder and more learned disciplinarians doe, who doe not stand for the new-found parish-discipline; yet I doe proue both by the text it selfe, and by other euidence, that the calling of Diocesan BB. is in this text commended vnto vs vnder this title of the Angels of the Churches. But hereof more in my answer to the third pag. Ad pag. 2. His carping at the choyse of the text. About. Booke. Bez. in Apoc. 2.

CHAP. II.

Diuiding the Sermon, and defending the first part thereof which he calleth the Preface.

(a) The diuision of the Sermon, with the summe of the Preface thereof.



Having thus quarrelled with the *Author*, the *matter* and *subject* of the Sermon, he setteth vpon the (a) *Sermon* it selfe. Which in the abortiue booke, was dismembred into sixe parts, and yet one maine part left out. In this after-birth, into 3; viz, the *Preface*, the *body* of the Sermon, and the *conclusion*. *The Preface*,

he saith, *is concerning the text, and the five points I undertake to handle*; and that againe he mangleth into 4. sections.

Arist. Rhet.
3. 13.

But if my aduersaries were as good in diuiding, as they are in making diuision; or so skilfull in analysing logically, as they are capricious in comptrolling that which hath bene logically composed; they would, either haue followed the ordinarie diuision of orations, saying, that the Sermon consisted of 4 parts, which are, 1. προοίμιον, the proæme, (to pag. 2. lin. 3.) 2. πρόθεσις, the proposition or προκτασις, wherein the points to be handled are first deduced out of the text, to pag. 6. l. 16.) and secondly enumerated and distinctly marshalled (pag. 6 & 7.) 3. πείσις the confirmation prouing and defending those five points, (from pag. 8. to 94.) 4. επίλογος the conclusion containing the application, (pag. 94. to the end:) Or, if this diuision had not liked them, they might out of the transition pag. 94. haue obserued a distribution of my Sermon into 2. parts; viz. the *explication*, continuing to that place, and the *application* from thence to the end.

The explication containeth 2. assertions: the first, *that the pastors or gouernours of the primitive Churches (here meant by the Angels,) were Diocesan Bishops, & such (for the substance of their calling) as ours be.* The second, *that the function of Diocesan B. is lawfull and good.* Of these two assertions, the former, is an explication of the text; the latter, a doctrine collected

ted out of the text so explained. These assertions are, for the handling of the text, first propounded to be discusſed, in that which he calleth the *Preface*, and afterwards proued, in that which he calleth the *body of my booke*. The former, as I ſaid, may be called *πρόβασις* or *πρόκατασκευή*, the propoſition; the latter, *πίσις* the confirmation. Now for the tryall of the firſt, viz. *whether by the Angels of the Churches we are to underſtand Dioceſan B. or not*, theſe two points are propounded to be examined; firſt, *what manner of Churches they were whereof they were Biſhops, whether pariſhes onely, (as our new diſciplinarians ſay,) or dioceſes, as we and the elder diſciplinarians hold: and conſequently, whether themſelues were pariſhionall, or dioceſan B.* 2. *what manner of pre-eminence they had in their Churches, in reſpect whereof they be called the Angels of the Churches, whether onely a prioritie in order aboue other Miniſters, and that but for a ſhort time and by courſe; or a ſuperioritie in degree, and maioritie of rule for terme of life.* And this is the ſumme of that which he calleth the *Preface*. Now I come to his ſections, and his quarrells againſt the ſame.

Serm. Sect. 1. pag. 1. Our Lord and Sa-
uiour Chriſt, hauing appeared to S. Iohn,
in a glorious forme, &c. to *heauen* at the
mids of pag. 3.

In theſe words two queſtions (which be determined in the 2. aſſertions, euen now mentioned) are propounded. *Sect. 2.* Concerning The former, *what manner of perſons are meant by the Angels of the Churches.* And why this queſtion was to be diſcuſſed, I ons propounded: and firſt alleadged, as he ſaith, 2. reaſons. The firſt, becauſe when the holy Ghoſt expoundeth the *ſtarres* by *Angels*, this interpretation it ſelfe is *allegoricall*, and therefore needeth ſome expoſition. *who are meant by Angels.*

The ſecond reaſon is propounded *πρόκατασκευή* preuen-
ting a ſecret obiection againſt the former reaſon, which
D 3 might

might be this : though the interpretation be *allegoricall*, yet the exposition of the allegorie is agreed vpon, to wit, that by the Angels are meant the Bishops of those Churches, and therefore further explication needeth not: to this I answered in a discretive sentence, granting the antecedent, but denying the consequence, that, although it be agreed vpon, *that the Angels are the Bishops of the Churches*; yet, in these times it is become a great controuersie, and needfull to bee decided, what manner of Bishops they were, which in former ages was not wont to be called into question.

Ad pag. 3.

Against the former reason, the refuter first obiectioneth 2. things: the one, that it maketh against my selfe; the other, that it is superfluous, and then he telleth me how I might haue bellowed my paines better. That it maketh against me, he proueth thus, *for seeing the text saith he is allegoricall, therefore it was vnfitly chosen, &c.* Whereunto I haue answered, that the meaning of the allegory is on both sides agreed vpon, and that our aduersaries themselves confesse, that the Angels were the Bishops of the Churches: and therefore, by their owne confession, the text was as fitly chosen, as if it had beene said, the 7. starres are the Bishops of the 7. Churches. *Yea but*, saith he, *though it be granted that the Angels be the Bishops, yet not such Bishops as you speake of.* Then the vnfitnes of the text (belike) is not because it is allegoricall, but because in his conceit it is impertinent. Which his conceit proueth the exposition of this text to be needfull, as I shewed in the second reason.

Yea, but hereby, saith hee, *the first reason appeareth to be superfluous.* It followeth not. Of the same thing there are many times giuen two expositions, a shorter called *ἐκφρασις* a larger called *ἐκτενής* of both there was need in this place. The necessitie of the former ariseth from the allegory, which I breefly expound according to the receiued interpretation, viz. *that the Angels signifie the Bishops of the Churches.* The necessitie of the latter, ariseth from the controuersie, which some haue raised in these times, &c.

Sect. 3.

Whether the
Angels were

7.

After hee hath shewed that my first reason might well
haue

haue beene spared, he telleth me, that I might haue spent my paines better in opening a doubt, which either I did not, or would not see. And what is that I pray you? For it is great pittie, I had not your helpe. If I would needs haue these Angels to be Diocesan Bishops, I should haue giuen some reason, why the number of the is not limited, as well as of the Churches, to seuen & no more. And from hence reasoneth thus.

If the holy Ghost by Angels had meant Diocesan Bishops (whereof there is but one in a Church) then would hee haue limited them, as well as the Churches, to the number of seuen:

[But he hath not limited them to seuen:]

Therefore by Angels he meaneth not Diocesan B.

The assumption he proueth, because if the holy Ghost had intended to signifie no more but 7. Angels, he would haue said, the 7. starres are the 7. Angels of the 7. Churches. And hauing so doughtily proued that the number of the Angels is not limited, from thence (as if he had made all Cocke-sure) he inferreth 2. things: 1. that the holy Ghost, in not limiting the number, would haue vs to understand, there were more Angels or Bishops then 7. in these Churches: 2. that where euery Epistle is directed to the Angell of each Church as to one, we are not literally to understād one, but by a synecdoche more then one. Which light as he calleth it, standing at the entry dore, if I had had his eyes to haue discerned, I should no doubt haue scene an high point in a lowe house.

But were not I pray you the Angels or BB. to whom S. Iohn writeth, iust seuen? helpe me, I beseech you, to remoue this veile, which hideth the light, you speake of from me.

The starres which Christ held in his hand were iust seuen, or limited to the number of 7. Apoc. 1. 16. 20. & 2. 1.

The Angels of the 7. Churches were the starres which Christ held in his hand. Apoc. 1. 20.

Therefore the Angels of the 7. Churches were iust 7. or limited to the number of 7.

Againe, of 7. monades or unities, such as be 7. singular persons, the number is iust 7.

The

The Angells were 7. Monades or Vnitie, as beeing 7. singular persons; therefore of the Angells the number is iust 7.

That the Angells were 7. singular persons, it appeareth by the inscriptions of the 7. Epistles written vnto them, viz: *αγγελος* to the Angell of the Church at *Ephesus*: to the Angell of the Church at *Smyrna*, &c: where, whosoever is able to count 20. may easily finde iust 7. I will recite them, and let the refuter keepe the tale. The Angell of the Church at *Ephesus*; 1. the Angell of the Church of *Smyrna*; 2: the Angell of the Church at *Pergamus*; 3: the Angell of the Church at *Thyatira*; 4. the Angell of the Church at *Sardes*; 5: the Angell of the Church at *Phyladelphia*; 6. the Angell of the church of *Laodicea*; 7: seuen Angells, neither more nor lesse.

Moreover, to whom the 7. Epistles were written, they were iust 7: for they were written *singula singulis*; the first to the first, the second to the second, &c.

To the Angels of the 7. Churches, the 7. Epistles were written: Therefore the Angels of the 7. Churches, were iust 7.

In Apoc. 1.
11.

Ambros. in
Apoc. 1.

The same is testified by *Arethas*, vnto these 7. Churches, blessed *Iohn* (saith hee) reckoneth, *αἱ ἐκκλησίαι ἡγουμέναι αἱ ἄγγελοι*: *ouerseeing or superintendent Angels*, iust of the same number: and by *Ambrose*, wee must understand the 7. Angels, to bee the *governours* of the 7. Churches; and afterwards he calleth them the 7. rulers of the 7. Churches.

Yea, but the holy Ghost if hee had limited their number to 7. would haue said that the 7. Starres are the 7. Angels of the 7. Churches.

Whereto I answered, that he hath more plainly limited the number, then if hee had said so. For if hee had said, they are the 7. Angels of the 7. Churches, such a captious Sophister as my aduersarie, would haue expounded *septem*, 7. by *septeni*, seuen a peece, and so haue multiplied them by 7. as if there had bene according to the number of the supposed Deacons at *Ierusalem*, 7. in euery Church. But when hee saith, the 7. starres are the Angels of the 7. Churches: he plainly signifieth, that there were iust so many of them, as of the Churches: that is to say seuen.

Seeing

Seeing therefore the number of the Angels is limited to seven, it is not materiall what the refuter inferreth from the not limitation of them.

And whereas he saith, that by the Angel in each inscription we are to vnderstand more then one; I would know of him, first, what reason he hath to forsake the grammaticall sense? And where the holy Ghost speaketh but as of one, how he dare without good reason expound him as speaking of more then one? Secōdly, whether in one particular congregation there were more Pastors then one? Thirdly, whether himselfe did not teach, pag. 2. that the Angels signifie such BB. or Ministers, as were Pastors onely of particular cōgregations: 4. whether in *Ephesus* there were more particular congregations, seeing in *Ephesus* as him self saith, pag. 3. there were more angels. For one that had his facultie in syllogizing, might appose him with these Syllogismes.

1. *The Pastor or Bishop of a particular congregation is but one, and hee, as the new discipline teacheth, the supreme Ecclesiasticall officer in euery Church.*

Each Angell of the Churches, saith the refuter, did signifie a Pastor or Bishop of a particular congregation:

Therefore each Angel did signifie but one.

2. *Where were many Angels, were many Pastors of particular congregations, and where were many Pastors of particular congregations, there were more particular congregations then one.*

But at Ephesus, saith my aduersary, were many Angels, and so many Pastors.

Therefore at Ephesus, there were more particular congregations then one.

Which two conclusions, are directly contradictory to his other assertions, both here, & else where in his booke.

Sect. 4. Having thus manifestly proued, that the Angels of the seven Churches were iust seven; and consequently, that there was one, and but one, in euery Church, whom the holy Ghost calleth *the Angel* of that Church: it wil be easie, both to free my Text from the cauil, which more then once my aduersary objecteth against it; as also, out of the text, to

BB. xxi. i. 5. 2. v.
called the Angels of the Churches.

cleare the maine controuersie, which is in hand. For, where-
 as he obieſteth that all Ministers are Angels, Pag. 2. & 4 and
 6. as I my selfe teach in the Sermon of the dutie and dignitie
 of Ministers : And therefore, that nothing can bee gathered
 from this Text, which is not common to all Ministers : for that
 the Angels are Bishops (saith hee) who denyethe? but misball,
 who knoweth not that so are all Ministers? I answered, that
 all Ministers, who haue charge of soules, are in a generall
 sence called Angels, Pastors, Bishops, because they are mes-
 sengers sent from God, to feede & to ouersee his flocke. But
 yet, where there are many ministers, who are in general cal-
 led Angels, Pastors, Bishops; if there bee one, and but one,
 who $\chi\alpha\tau' \epsilon\zeta\upsilon\chi\eta\nu$, is called the Angell, the Pastor, the Bishop
 of that Church, he is plainly noted to haue a singular pre-
 heminence aboue the rest. Wherof see more in my answer
 to pag: 6. And this is so plaine a case, that euen Beza him-
 selfe (though a chiefe patron of the pretended discipline, and
 one that sheweth himselfe as loath as may be, that the Epis-
 copall degree should be hence proued; confelleth, that by
 the Angell of the Church at Ephesus (& so of the rest) we are
 to vnderstand, $\tau\omicron\nu \pi\rho\omicron\epsilon\varsigma\omega\tau\alpha$, him that was the Prelate, or Pre-
 sident of the Presbyterie; for so els-where he confelleth, that
 Justin Martyre calleth him, whom others call the Bishop. And
 although he would haue vs thinke, that this office of Presi-
 dentship was not perpetuall, but for a short time, and that by
 course: yet he would haue vs also note out of 1. Tim: 5. 19.
 where Timothy is willed, not to receiue an accusation against
 a Presbyter, but vnder 2. or 3. witnesses; that Timothee was
 at that time the $\pi\rho\omicron\epsilon\varsigma\omega\varsigma$, as Iustine calleth him, that is Antistes,
 the Prelate or President in the Presbitery at Ephesus. Now it
 is absurd to imagine, that Timothy was sent thither, to be Pre-
 sident among them as his course only or turne shuld come,
 as though the other Presbyters there were equall to him.
 Morcouer, we are able to shewe by the testimonie of the
 most ancient Authors in the Church, who were these singu-
 lar persons, whome the holie Ghost doth call the Angell of
 the Church at Ephesus, and likewise at Smyrna. For as before
 this time, Timothy had bene the Angell, or $\pi\rho\omicron\epsilon\varsigma\omega\varsigma$, as Beza
 confelleth,

Infr. S. 12.

in Apoc: 2.

In Philip: 1.

Notandum in
 hoc loco Ti-
 motheum in
 Ephesino
 Presbyterio,
 tum fuisse
 $\pi\rho\omicron\epsilon\varsigma\omega\tau\alpha$, i.
 Antistitem,
 ut vocat Iu-
 stinus. Beza
 in Tim: 5: 19.

confesseth, so at this time, *Onesimus* was the Pastor of *Ephesus*, as *Ignatius* testifieth, & *Polycarpus* the Byshop of *Smyrna*: If therefore *Onesimus* was but one man, and likewise *Polycarpus*: then wee may be bold to conclude, that the Angell of the Church of *Ephesus*, was but one singular person, and likewise the Angell of *Smyrna*; and so of the rest. So much of the first reason.

The second indeed (saith hee) necessarily occasioneth vs to enquire what manner of *BB.* these Angels were, because, as I said, some of our times haue made a question of that, which in former ages was not wont to be called into controuersie; so saith hee, because *B. Billson* and *B. Barlow* haue fancied to themselves another sort of Bishops, then either the scriptures of the new Testament do mention, or any sound Diuines doe teach thereof.

This then is the controuersie which remaineth to be decided, whether sort of *BB.* such, as those learned Fathers, and my selfe, do defend, or such as my aduersary and his adherents do stand for, is that kinde of Bishop, which hath bene but of late deuised, and neuer till of late obtruded on the Church. And on which side the iudicious Reader shall see better euidence, & more pregnat proofes, I adiure him, in the name of God without partialitie, to assent thereto.

The second question is, concerning the qualitie of the function, which is determined in the second Assertion, viz: The 2. questiō, that the calling of *BB.* (who are here meant by the starres and Angels) is lawfull and good. And this is a doctrine so necessarily arising out of the Text, that if it be proued that Bishops are here meant by starres and Angels (which was the thing I vndertook before to proue, & now doubt not by Gods help to make euident) it cannot be denied but that their calling is both ^paproued as good, and commended as excellent. Neither would the refuter haue wrangled with this passage, hauing nothing to say, but that which with an idle *Coccyse* he oft repeateth, and in this place is altogether impertinent, that *Diocesan BB.* are not here meant: were it not that he was resolved before hand to cauill with whatsoever hee should find in my booke. Especially if you consider, that elsewhere hee would make me beleue the prooffe of this doctrine to

Sect: 5.

Ad Pag. 4.

What manner of Bishops the Angels were.

The 2. questiō, concerning the qualitie of their function.

be superfluous, the former point being once proued.

Sect. 6.

Serm. Sect. 2. Pag. 3. For the deciding of the former question, two things are in the wordes offered to our consideration. For whereas they are said to be the Angels of the Churches, we are first to consider what manner of Churches they were, whereof they were the Angels; and secondly, what manner of preheminance they had in those Churches, in regard whereof they are called the Angels of the Churches.

As touching the first: wee are to trie, whether these Churches whereof they were Angels or BB. were Parishes or Dioceses, and consequently, whether they were Parishionall or Diocesan BB. &c: to pag. 5. own case.

That these 2. things are offered to our consideration (saith the refuter) wee denie not: but if he had walked with a right foote in the path hee entred into, hee should by his Text haue taught vs the meaning of these 2. points, and not quite contrarie, as hee goes about, by these two points to teach vs the meaning of his Text.

For the deciding of the former question, 2 things are to be knowne, by explication whereof the Text is explained.

To whom I will not giue that answere which *Festus* did to *Paul*, that too much learning hath made him madde: for hee seemeth not to be greatly sicke of that disease: but I may truely say that too much anger and wrath (which is *furor breuis*) which he vnmeasurably sheweth in this Section, hath made him so to forget himselfe, that hee wrangleth without witte and against sense. Vnlesse any man that is in his wittes will say, that it is not lawfull for a Preacher to explaine

plane his Text. For what was it that in this Section I had in hand? was it not to indeuour the explication of my Text, and to shew what manner of BB: are here meant by the Angels of the Churches? for the explication wherof, what could more fitly be propounded, then the consideration of these 2. things? viz: what manner of Churches they were, whereof they were the Angels or BB: and what manner of preheminance they had in those Churches, in regard wherof they are termed the Angels of the Churches; that from my Text rightly expounded of *Diocesan BB.* I might deduce the doctrine of the lawfulness of their calling, and from it inferre the vse.

Indeed if I had bene now propounding the doctrine gathered out of the Text, or vrging the vse therevpon inferred, there had bene reason I should prooue them, as afterwards I doe, by the Text already explicated. But when I am about to explicate the Text, & propound the points that are therein questionable to be discussed for the clearing of the Text, who seeth not that the handling of these points is the very explication of the Text, and the Text that which is explicated? And if the Text be that which is explicated, who could bee so senselesse, as either to require that the points should be explained by the Text, or to finde fault, that by the handling of them the Text is explained.

But now hee is pleased of his grace to consider them. And whereas I yeeld as a reason of my propounding the former point to bee discussed, diuers new-fangled Assertions of the new-found parish discipline, whereof I spake but too mildely, as you may see: hee chargeth mee with *bitter inueighing, scornewfull upbraiding, overflowing of the gall, with spitting out vnflauoury reproaches; making a calumnious out-cry in the ende of the Section:* and much adoe he had, not to apply to mee that saying of Salomon, (with whome it better fit-
reth, let the Reader iudge) Proud, haughtie, and scornewfull is his name that worketh in his arrogancie wrath, and in the ende out of the super-abundance of his charitie, hee is afraide for mee, that I care not to loose much of my peace within: that all I here speake is Night worke, proceeding from great

Sett. 7.

1. Whether the Churches were Dioceses, or Parishes, and the BB. Diocesan, or Parishionall; and why this was propounded to be discussed.

Ad Pag. 5.

Pro. 21. 24.

distemper of the braine, &c.

Was my aduersaries backe or conscience rather galled, was hee guiltie to himselfe, of being one of the coyners of those newe opinions, that hee thus flingeth and kicketh, when they are so gentlie touched? Who, knowing that those Assertions were some of those 16. positions, for the tryall whereof, the vnchristian and vnmodest offer of disputation was made, which are there magnified, as beeing such chiefe points in controuersie betweene vs and the Papists, that if in them the BB. (ioyning as they pretend, with the Papists) haue the truth; then extreme wrong is offered to the Church of *Rome*, by our separating therefrom, and all Protestant Churches are for that cause Schismaticall: that if the Priests and Iesuites can satisfie them in these points, they would bee reconciled to the Church of *Rome*:

Who, I say, knowing this, could with more mildnesse haue spoken of such Schismaticall nouelties? For where hee saith, that almost all of them haue bene alwayes generallie maintained and practised, by all soundly reformed Churches, hee seemeth, either not to care what hee speaketh, or by soundly reformed Churches, to meane none but *Brownists*, or such like. Betweene whom and these vnchristian and immodest challengers, there went as wee say but a paire of sheeres; These, remaining after a sort in the peece; the other, beeing by open Schisme cut off: Which againe they haue manifested in their late petition to the Kings Maiestie: This being the summe of their suite, that they may be tollerated Schismatickes.

Anno. 1609.

But to let passe their new-coyned positions, (excepting those that concerne this cause,) with the Libellers bitter wranglings, and vaine ianglings, There are two things in answer to this Section, which I may not let passe: the one, is his defence of the challengers; the other, a great advantage taken against a word, which as hee saith, *I drop by the way.*

His defence is, against that *calumnious outcrie*, as hee calleth

leth it, in the ende of the Section, where I brieflie note, Whether the that by what reason they denie the Bishops to bee members King be more of the true Church, because forsooth they bee not of some a member of certaine parish, by the same, they may as well denie the some one Pa- King, who hauing a more generall reference to all the rish, then a Di- ocetan Bishop. Churches within his dominions, as being the Gouvernour of them all, in Great Brittain and Ireland; is further from being a member of one onely parish, then anie Bishop in this Kingdome.

Hee answereth, that the challengers hold the King and his Household to bee an entire Church of it selfe. But tell mee, doe they hold it to bee a true Church? that so the King may be thought to be a member of a true Church. Or if they doe; Why may they not with the like reason acknowledge a Bishop and his familie, to bee an entire ^{church} familie by themselves? But it is no matter what they holde, vnlesse they were more learned and iudicious.

The aduantage which is taken at my words had need to *Ad pag. 6.* bee verie great, or else the refuter and his copartners doe *Seet. 9.* shewe themselves to be very weake men: seeing it is fife Their cauill, times repeated in print; once in their late petition, with that by my Af- great amplifications; once in the Abortiue booke, with sertion, Dio- cesan BB are this note in the margent, *sic tu beas amicos?* Thrice in this Popelings, an- Booke, with great triumphes and insultations: not onely *wered.* in the treatise it selfe, but also euery where in the margent, demanding with scorne, in this place, *Is this your kindnesse to* *Pag. 16.* *your friends?* in the second, *sic tu beas amicos?* in the third, *quid facias odio, sic ubi amore nocet?*

The Reader must needes expect some great matter, seeing these hilles thus to swell, The words whereat they take *Pag: 49:* aduantage were these. *Pag: 104.* *Montes superbi sunt.*

Least they might seeme to set vp an absolute Popeling in euery parish, who should haue not onely supreame, but also sole au- *Aug: in* *Psal. 103.* *Quid dignū tanto feret hic promissor hiatu?* thoritie

*parturiunt
montes, nas-
cetur ridicu-
lus mus.*

*Horat: de
art: Poet.*

thoritie in causes Ecclesiasticall, they adioyne to him (*that is, to their Parish Bishop*) a Con-
fistorie of Lay or onely governing Elders.

Out of which words, they frame this proposition ; *They*
 " *which haue not onely supreme, but also sole authoritie in causes Ec-*
 " *clesiasticall are absolute Popelings: hereto they adde an assump-*
 " *tion of their owne, All Diocesan Bishops, haue not onely su-*
 " *preme, but also sole authoritie in causes Ecclesiasticall; and from*
 " *thence inferre their victorious & triumphing conclusion;*
 " *therefore all Diocesan Bishops are absolute Popelings. And this,*
 " *they say, is mine owne reason, whereby I make Diocesan*
 Bishops absolute Popelings.

Mine owne reason? in which there is nothing mine, but the proposition, which also is stretched beyond, not onely my meaning, but euen my words? this proposition (I denie not) may bee framed out of my words: *they who giue to a Bishop, not onely supreme, but also sole authoritie in causes Ecclesiasticall, doe seeme to set vp an absolute Popeling.*

From which words, if they had bene retained, this might haue bene concluded, if I did giue to our Bishops, both supreme and sole authoritie in causes Ecclesiasticall, as I doe not, that then I might seeme to set vp absolute Popelings. But it were well with my aduersaries, if *to seeme, and to bee,* were all one. And yet, I doe not so much as seeme, to anie that is wise and indifferent, to make our Bishops, as they say, absolute Popelings. The application of this to the BB. is made in the assumption, which is both false and foolish, and is not mine, but theirs.

They say, it is not onely impleyed and intended, but is one of the chiefe and principall points I vndertake to proue throughout my Sermon. But their saying is false and
 " *friuolous. How doe they prooue it? For the question bee-*
 " *ing (saith our refuter) whether the Churches should bee gover-*
 " *ned by Pastors and Elders, or by Diocesan Bishops: whereas they*
 " *say, by Pastors and Elders, adioyning the Elders to the Pastors,*
 and

and making them both subiect to the whole congregation, &c. “
M. D. taketh all from them all, and putteth the reynes into his “
Diocesan alone, so making him by his owne rule the absolute Pope- “
ling. “

Here I intreate the Reader, to keepe in store for future
 vse, the state of the question, as it is here propounded by
 the refuter. In the meane time, let vs after his owne manner
 examine his argument.

The question being whether the Churches should be gouerned “
by Pastors and Elders (for I will for your credites “
ake leaue out that Brownisticall and Anabaptisticall “
dotage concerning the chiefe authoritie of the peo- “
ple) or by Diocesan B.B. whoeuer taketh all from Pastors “
and Elders, and (shall I adde) the people too, and putteth “
the reynes into the hands of the Diocesan alone, he giueth “
him not onely supreme but also sole authoritie in causes “
Ecclesiasticall, and so maketh him an absolute Pope- “
ling. “

But the question being as I said, M. D. taketh all authoritie “
from the Pastors, Elders and people, and putteth the reynes into “
the hands of the Diocesan Bishop alone. “

Therefore M. D. giueth to the Diocesan, not onely supreme, “
but also sole authoritie in causes Ecclesiasticall, and so by his owne “
rule maketh him an absolute Popeling. “

Sect. 10. To let you see, how the refuter climbeth a
 ladder of vntruthes, to seat our Bishops in the Papacy, I
 will begin with his assumption, wherein are two vntruthes. In their cauill.
 First, that I take all authoritie from the Pastors, Elders, foure vn-
 and people. The Elders, indeed, I reiect as a new deuise: truthtes con-
 in the parishioners, I acknowledge some authoritie in tained.
 choosing, or consenting to the choyse, of some Church- The first vn-
 officers; but authoritie to gouerne, much lesse to ordaine, truth.
 depose, and depriue their Pastor, I know not any. They
 are the sheepe, which must heare their pastors voyce,
 and be obedient to their spirituall guides: They are the
 flocke which must be ruled and taught, not followed and
 obeyed.

As

As touching the pastors of parishes, I leaue to them that pastorall power, which euer was granted to them since the first distinguishing of parishes, and allotting of seuerall Presbyters to them, that is to say, both *potestatem ordinis*, the power of order: as they are Ministers, & *potestatem iurisdictionis spiritualis seu internæ*,] a power of spirituall and inward iurisdiction, to rule their flocke after a priuate manner, as it were in *foro conscientie*, in the court of conscience, as they are pastors of that flocke.

By which power they rule and guide their flocke, not onely in their publike Ministry, but also in their priuate attendance, or if yee will so call it, Superintendence, as occasion shalbe offered. For as touching their publicke ministry; they are the leaders and guides of the people in Gods seruice; they preach the word, therein teaching, confuting, instructing, reprobuing, correcting their hearers; they administer the sacraments, as the stewards of Gods house; by the one, admitting into Gods family, those which belong to his couenant; by the other, nourishing the household of Christ, in due season: and both by the word and sacraments, exercising so much of the power of the keyes, as of right belongeth to them, as well binding the notoriously scandalous and impenitent, by denouncing the threatnings of God against them in the word, and by repelling them for the time from the sacrament; as also loosing the penitent believers, by applying to them the gracious promises of the Gospell, and adding thereto the sacraments as scales.

In the booke of ordination it is presupposed, that a Minister may and ought to Minister the doctrine and sacraments and the discipline of Christ, as the Lord hath commanded, and as this realme hath receiued the same.

Fol. 12. interrog. 2.
The second vntruth.

So that all power is not taken from the pastors: neither is all giuen to the Bishop alone. For in the gouernment of the Church, others are ioyned with him: some vnder him, some aboue him. Vnder him, in the mother Church or Cathedrall, the Deane and Chapter, which in the ancient Church as hereafter wee shall shewe, were called Archpresbyters, and *presbyteri ciuitatis*: in the other Churches of the Diocesse diuided into seuerall precincts, the Archdeacons and rurall Deanes, gouerning them as the *Chorepiscopi* were wont in the primitiue Church.

Not

Not to speake of the Chancellors and Officials, the former being adioyned to the Bishops, the latter to the Archdeacons, by reason of their skill in the Ecclesiasticall lawes. About him, not onely the Archbishop and his courts, but also the prouinciall Synodes, assembling chiefly for ordaining Ecclesiasticall Canons and constitutions, by which the Bishops are to rule, and to be ruled. In making whereof, though the Ecclesiasticall authoritie especially appeareth, yet neither all the Bishops alone, and much lesse any one Bishop, concludeth any thing, but with the consent of the Presbytery. And therefore this may to the former authoritie of Ministers be added, that in making Ecclesiasticall lawes, they haue a voyce, either by themselves, if they be sent to the Synode, or by such as themselves shall choose.

Seet. 11. In the proposition likewise are two vntruthes. The third vntruth.
For first, it is not generally true as it is necessarily intended in the proposition (for otherwise the Syllogisme is a meere Paralogisme) that whosoever doth giue to the Bishop alone, the power which is taken from the seuerall pastors with their Elders and parishes, doth straightwaies giue the sole authoritie Ecclesiasticall to the Bishop.

Indeed, if we were so madde, as to thinke that there were no Ecclesiasticall gouernement but parishionall, there were something in his speech. But when besides and about the gouernement not onely parishionall but also Diocesan, we acknowledge a superiour authoritie in the Archbishop and his courts, in the prouinciall synodes, especially that authoritie of making Church-lawes, whereby both Dioceses and parishes are to be ruled: it is apparent, that although I did take all authoritie from parish-bishops and their Elders, yet it would not follow that I giue the whole authoritie Ecclesiasticall to the Diocesan alone. The fourth vntruth.

But that which hee saith of my ascribing the *supreme authoritie* in causes Ecclesiasticall to the Diocesan Bishops, that is the supreme and the loudest lye, and maketh the assumption of his chiefe *Syllogisme* most evidently false.

Doc

(a) *Enſeb. in vita Con- ſtant. lib. 3. ſaith that* *Constantine* *Τὸ Τῆς οὐ* *ῥῶδ' ὁ δὲ* *μὲτα* *αὐτῶν ἐπε-* *σφράγιζε* *Concil. To-* *let. 3. in fine,* *edict. reg. de* *confirm. con-* *cil.* *Conc. Const.* *5. Rogamus* *clemētiā tu-* *am ſaith the* *counſell to* *the Emper-* *our Theodoſ.* *ut per litras* *tue pietatis* *ratum eſſe* *jubeas, con-* *firmeſq; con-* *cilij decre-* *tum.* *Con. Chalc.* *act. 3. ſacro* *noſtro ſere-* *nitatis edicto* *(ſaith Marti-* *anus the* *Emperour* *venerāā ſy-* *nodum confirmamus.* Doc I, or any of vs ſay, that the Dioceſan Biſhop hath the ſupreme authoritie in cauſes Eccleſiaſtical? doth not our Church ſubiect the Biſhop to the Archbiſhop, and pro- uinciall Synodes? doth not appeale lye from the ſentence of the Biſhop to the Archbiſhop, and likewise from him to the Kings Delegates? doth not himſelfe acknowledge pag. 69. the Biſhops ſo to be ſubiected to the two Arch- biſhops, as that if we may iudge by the outward appearance and praſtiſe, we may in his opinion ſeeme to haue but two Chur- ches, and thoſe provinciall, the one of Canterbury, and the other of Yorke? doe wee not all, with one conſent, acknowledge, the Kings Maieſtie to haue the ſupreme authoritie in cau- ſes Eccleſiaſtical? and whereas the greateſt authoritie of Churchmen is exerciſed in Synodes, and the greateſt au- thoritie of Synodes is the making of Church-lawes; yet the ratification of them we ſubmit to the King (according to the Praſtiſe of the (a) ancient Churches liuing vnder Orthodoxall Kings) in ſo much that they, and all our Church-lawes, are called the Kings (b) Eccleſiaſtical lawe.

Now then, if neither I take all authoritie from the pa- ſtors, nor giue all to the Biſhops, nor aſcribe vnto them a ſole, nor ſupreme authoritie; what haue the libellers gai- ned by all their triumphing outcries, but the manifeſta- tion of their owne manifold vnruthes? Yea but the title of *absolute Popelings* agreeth better to our Dioceſan E.B. then to their pariſh B.B.

Neither did I ſay that they are ſuch, but that if they did not ioine vnto them a conſistory of Elders, they would ſeeme to ſet vp, not onely a Popeling, but an *absolute Popeling* in euery pariſh, a petite pope indeed their pa- ſtor is in regard of that ſupremacy they aſcribe vnto him, (making him the ſupreme Eccleſiaſtical officer in euery Church) which wee deny to our Biſhops, and were it not, that hee hath a conſistory ioyned to him, as the Pope hath of Cardinals, hee would bee more then a pope.

(b) Sir Edm. Ceeke de iure regis Eccleſiaſtico.

And

And againe, whereas our Bishops are to be guided by lawes, which by their superiors are imposed vpon them; their pastors with their Elders and people hauing (as the Pope saith he hath) a supreme, immediate and independent authoritie sufficient for the gouernement of their Churches in all causes Ecclesiasticall, and therefore for making of Ecclesiasticall lawes, they are to be gouerned by their owne lawes. For the chiefe thing in Ecclesiasticall gouernement, is the authoritie to prescribe lawes Ecclesiasticall. If therefore each parish hath (as they say it hath) sufficient authoritie within it selfe, for the gouernement of it selfe in all causes Ecclesiasticall, immediately deriued from Christ; then questionlesse they haue authoritie to prescribe lawes Ecclesiasticall.

And as the Pope doth not acknowledge the superioritie of a synode to impose lawes vpon him, no more doe they. They will giue synodes leaue to deliberate of that which *H. I. &* may be best, and to perswade thereto, but they will not be *supplic.* ruled by them. As for the Kings supremacie in causes Ecclesiasticall, how it may stand with their maine assertion, wherein they ascribe to euery parish an independent authoritie immediately deriued from Christ, sufficient for the gouernement of it selfe in all causes Ecclesiasticall, I will not dispute.

Serm. Sect. 3. pag. 5. Concerning the *sect. 12.* scd, viz. what was the preheminance of these BB. in the Churches, in respect whereof they are called the Angels of the Churches; others more wise and learned then the former, granting they were BB. of whole cities & the countries adioyning (that is to say of Dioceses) notwithstanding the sway of the

the gouvernement they ascribe to the Presbyteries of those Churches, consisting partly of Ministers and partly of annual or Lay-presbyters: making these Angels or Bishops nothing else but *προεδωτες*, or presidents of those Presbyteries: and such presidents as were not superior to other Ministers in degree, &c. to pag. 6. in their turnes.

The 2. what preheminance the B.B. had, and why this point was propounded.

Of the two points serving to shew, by way of explication of the text, what manner of Bishops were meant by the Angels, the latter I propounded in this section to be examined. A reason whereof I alledge a controuersie betwixt vs and another sort of disciplinarians, who are as I said, more wise and learned then the former, who though they grant that which the former denied, yet doe greatly differ from vs concerning the preheminance which the Angels or ancient Bishops had in the Churches. So that in this section are 2. things, first the proposition of the second point, concerning the preheminance of B.B. in respect whereof they were called the Angels of the Churches, secondly, a reason thereof. To the proposition he answereth, *that they had this name Angels, in regard of their generall calling of the ministerie, not because of any soveraignetie or supremacie over other their fellow Ministers, as (he saith) I imply here, and plainly but vntruely by affirme afterwards.* In which fewe words are 2. vntruthes. Whereof the former is an error, *that they are so termed in respect of their generall calling of the ministry.* For though to be called *Angels*, generally agreeth to all Ministers: yet for one and but one among many Ministers in one and the same Church to be *αγγελοι* *ἐκκλησιᾶς*, called the *Angell* of that Church, is not a common title belonging to all Ministers in regard of their generall calling, but a peculiar stile belonging

longing to one, who had singular preheminence aboue the rest, that is to say, a Bishop. So saith *D. Raynolds: in the Church Conf. with of Ephesus, though it had sundry Elders and pastors to guide it; Hart. pag. yet among those sundry was there one chiefe, who our Sauiour calleth the Angell of the Church, and writeth, that to him which by him the rest should know. And this is he whom afterward in the Apoc. 2. 1. primitive Church the fathers called Bishop.*

As touching the latter: where he saith that I doe here imply that the Bishops haue a soueraignty or supremacy ouer other Ministers, and afterwards doe affirme it plainly, that *plainely* is a plaine lie. Soueraignetic and supremacy ouer other Ministers none but Papiſts giue to their Bishop, and they to none but to the Bishop of Rome. Superioritic indeed belongeth to Bishops ouer other Ministers, and so much is intended in this place.

To the reason, if it had beene obscure, hee should haue answered, as *Aristotle* teacheth, *ἔ μὲν ὁ ἀνὴρ, ἔ μὲν ὁ ἀνὴρ*, I vnderstand not. For better were it to plead ignorance, then to wrangle with that he doth not, or will not vnderstand. For I doe plainly note in the Sermon two sorts of disciplinarians, who are opposite vnto vs in this controuersie; the one, a new sect of disciplinarians lately risen amongst vs, (who haue coyned the new-found parish discipline, which commeth nearer the practise of the Brownists, then of any well ordered Church) of whom I spake in the former point: the other, a sort of graue and learned diuines, such as *Caluin* and *Beza*, &c. who stand for that discipline, which is practised in *Geneua*, and some other reformed Churches; shewing that as they doe not consent with our newe disciplinarians in the former point, so they dissent from vs in the latter, touching the superioritic of Bishops.

The refuter vnderstandeth all as a grant made by them, whereof some part hee acknowledgeth to be true, the rest he reiecteth as false. And though in neither he doe vnderstand what was intended, yet hee is as bold as blind Bayard to blunder out this blustering speech, that *with one breath I blowe out both truth and falsehood.*

Neither doubteth he, though meerely ignorant of that which

Sect. 13.

Ad pag. 7.

The refuter mistaking the reason and craftily concealing the diuision which is among them) is bold to charge me with foure vntruthes.

which he auoucheth, to charge me with foure vnruthes; denying 1. that they grant Bishops which here are called Angels, to haue beene set ouer Dioceses, that is to say, the whole citie and countrey adioyning.

2 That they teach the onely governing Elders, to be lay or annuall.

3 That the Angels of the Churches were nothing else but presidents of the Presbyteries.

4 That their presidentshippe was onely for a weeke or a moneth, and that by course as being common to them in their turnes.

For the manifestation of the truth in all these points, I shall not need to seeke further then to the writings of Calvin and Beza.

That Calvin and Beza, &c. hold 1. that the Churches were Dioce-

san.

Inst. lib. 4. c.

4.

Sect. 1.

Sect. 2.

(a) de gradib. ministr. c. 24.

(b) Plin. lib. 5. cap. 29. 30.

Sect. 14. As touching the first, Calvin teacheth, that in the primitiue Church (when in the gouernement thereof there was nothing almost dissonant from Gods word) each citie had a colledge of Presbyters, who were Pastors and Doctors; and that to euery citie was assigned a certaine region, which should receiue their Presbyters (meaning the pastors of severall parishes) from thence, and should be accounted as part of that Church. Euery Colledge was subiect to some one Bishop. But if the countrey, which was under his Bishopricke, was larger, then that he could in all places discharge all the functions of a Bishop; in certaine places throughout the countrey were appointed certaine Presbyters, who in busines of lesse importance should be in his steed. These were called Chorepiscopi, because in the prouince they represented the Bishop. Likewise (a) Beza teacheth, that the first distribution of the Church into Dioceses, was framed according to the diuision of the prouinces under the Romane Empier, into dioceses, as it were precincts of gouernement, which Plinie calleth conuentus & iurisdictiones, in the chiefe cities whereof the presidents kept their courts of iudgment, of which sort Pliny (b) reckoneth 9. in Asia the lesse, five whereof are mentioned in the Apocalypse (viz. Laodicea, Sardes, Ephesus, Smyrna, Pergamus. Neither are we, saith he, to imagine that this order at the first proceeded rather from a counsell or degree of the ancient fathers assembled together, then from the very instinct of nature, and instigation of necessitie.

Now,

gation of necessitie.

Now saith hee, in the chiefe Towne of euery Diocesse, the
(e) first Presbyter, who afterwards by a dangerous Catachresis,
was called a Bishoppe, in the daily common iurisdiction, Præ-
erat cæteris, tum vrbaniis tum alijs eius regionis, com-Pres-
byteris, id est, toti Diocæsi; was President ouer his fel-
low Presbyters, both of the Citie and Countrey, that is, the whole
Diocese. And because sometimes the Countrey was of larger ex-
tent, then that all upon euery occasion, could conveniently meete in
the Citie; and forasmuch, as other small Cities and Townes did
neede commune inspection or ouersight, they also had their Chore-
piscopi, that is, Countrey-Bishops, or Vice-Bishops.

(e) Soby Ambrose his war-
rant hee call-
leth a Bishop,
who saith that
Timothie was
such a one at
Ephesus.

For the second, that they acknowledge their onely go-
uerning Elders to be of the Laitie it is plaine. For where-
as Caluin diuideth the Church into two Orders or Ranks,
Clerum, sc. & plebem; the Clergie and Laitie, hee plainly
saith, that these Elders are chosen from among the Laitie. And
forasmuch as being chosen, they doe not become to bee of
the Clergie, hee must needs meane, that they still conti-
nue to be of the Laitie. And that hee thought they should
be annuall, the order of the Church of Geneva by him set
downe, doth declare.

§ Sect. 15.
2. That the
onely gouer-
ning Elders
be of the Lai-
tie, and annuall
officers.
Inst. lib: 4:
c. 12. Sect. 1.
li. 4. c. 3. Se. 8

Both which points Beza acknowledgeth together. In this
Citie of Geneva saith hee, those governing Elders, (which in
the title of the chapter hee called annuall) are chosen yearely,
not of the baser sort of the people, but out of the very order of 25.
60. and 200. men: (which be the councils of state in Geneva,
2. being chosen out of the 25. 4. out of the 60. and 6. out of
200.) not without the knowledge and consent of the people: I say,
euery yeare newe are chosen, or the olde confirmed. So euery
where (saith hee) in other free Churches, according to the condi-
tion of the place, the like choice is obserued. For of the Laitie,
some are chosen to this Eldership in Scotland yearely, in the
Low-Countreyes they are chosen for 2. yeares, the halfe of
them being changed euery yeare.

de grad: Mi-
nist: c. 11.

Now it may not be doubted, but that those which bee of
the 25. or 60. or 200. in Geneva, being all State-men (as their
gouerning Elders bee) are Lay-men.

*Epist. pref. x.
confess. Eccl.
Heluet:*

*De Presby-
terio & ex-
commun.
pag: 112.*

*De grad:
Minist: cap.
11 pag: 64.
§ Sect. 16.*

*3 They held
that the An-
gels were but
Presidents of
the Presbyte-
ries.*

*Inst. lib. 4. c.
4. Sect: 2.*

Vid. T. C. li:

1. 109. &

110.

Eccles. disci-

plin. ang,

pag: 181.

182.

Againe, great consideration must bee had (saith Beza) that Princes and Noble men, and such as haue authoritie and preheminance in the Church, bee chosen to be of the Seignorie.

And surely, saith he, in another place, (proving that there ought to bee such Elders of the Laitie ioyned to the Ministers) unless some chosen men out of the bodie of the whole congregation, doe sit in that assemblie, whereby the whole Church is governed, Scarcely shall the vniuersall name of that Church agree to that assemblie, wherewith notwithstanding Christ adorneth it: Namely, because they being chosen out of all the parts of the whole Church, should represent the whole Church.

His reason therefore is, that as the whole Church consisteth of the Clergie and Laytie: So that Senate, which is to represent the whole Church, must consist not onely of the Clergie, but of the Laitie also.

And in another place he prooueth by a necessary disjunction (as he thinketh) that if there must bee a Presbyterie at all, a good part thereof must be chosen out of the Laitie. Whence doe they thinke they are to be chosen, if not of them whom they call Lay-men? &c.

Thirdly, that they make the Angels of the Churches or ancient BB. in respect of their superioritie, only Presidents of the presbyterie, &c. Nothing is more plaine.

The Presbyters (saith Caluin) in euery Citie chose one out of their number, to whom specially they giue the title of a Bishop: least from equalitie (as is wont) dissensions should arise. But yet the Bishop was not so in honour and dignitie superiour, that hee had dominion ouer his colleagues. But what office the Consul had in the Senate, to propound matters, to aske voices, to goe before others in counselling, admonishing, exhorting, by his authoritie to rule the whole action, and to execute that which by common counsell hath bene decreed, that office did the B. beare, in the assemblie of the Presbyters.

Againe, euery Colledge of Presbyters onely for preservation of peace and good order, were subiect to one Bishop, who did so goe before others in dignitie, that himselfe was subiect to the assemblie of the bretheren, meaning the Presbyterie.

Caluin

Caluin therefore maketh the Angels or ancient Bishops, nothing else but presidents of the Presbyterie, or moderators of the Assemblie.

Beza, as by each of these Angels he vnderstandeth *τοῦ προεστῆτα*, the President of the Presbyterie, (as before I noted; So he will acknowledge the first Bishops, to haue bene no other but presidents of the Ecclesiasticall Senate, Presidents ouer the assemblies of Pastors, (to wit, of diuerse Parishes, belonging to one Church) whose authoritie he will acknowledge to bee nothing else but the Dignitie of the first place in the sacred Assemblie, with the right of ruling the common action, without any dominion ouer those which sit with him. And such a presidentship hee acknowledgeth to bee a Diuine ordinance. *In Apoc. 2. 1. degrad: Ministr: cap. 20 114. 123. cap: 21;*

And whereas Ierome saith, there was a time when the Churches were gouerned by the common counsell of the presbyters, hee would not haue him so vnderstood, as if they had not alwayes a president. And whereas D. Sarania objecteth, that in Saint Iohns time, these 7. Churches of Asia had by Diuine ordinance 7. BB. set ouer them, whome hee calleth the Angels; Beza replieth; Wherefore urge you this against Ierome & vs? For when he saith, that the Churches at the first were gouerned by the common counsell of Presbyters, wee may not thinke he was so vnwise, as to dreame that none of the Presbyters was President of the assemblie. *cap: 23. 139 140. cap: 23. 159. 160.*

And most plainly in the next Chapter.

As touching the first Presbyter (saith hee) or Bishop of the Diocese, what his Dignitie was, and wherein it did consist, I haue often shewed; that it was wholly of Order, and not of degree. Euery one of his fellow-Presbyters or Pastors ruling his own Parish, and that first Presbyter or Byshop of the Diocese, hauing a super-intendencie or inspection ouer all his fellow-Presbyters; thus farre, as to admonish them of their dutie; as also hauing assembled his Presbyterie, either on set dayes; or extraordinarie, to propound matters to them concerning the Diocese, or the Censure of manners, to aske their voices, to pronounce what to the rest seemeth good. From which iudgement, it was law- *cap: 24. 168.*

full to appeale to a Provinciaall Synode.

As touching the last point, what the learned disciplina-
rians hold, may be gathered by the practise of *Geneva*, and
other Churches, which they did reforme, as was pretended,
according to the discipline of the primitive Church; the
Presidents of the presbyteries in those Churches being not
perpetuall, or for terme of life, but for a short time. But
omitting the rest, (a) *Beza* often vrgeth this point, that the
ancient BB: had this presidentship, but for a short time, and
that by course. And as hee professeth the presidentship in
the Presbytery of euery Church, to be a diuine ordinance, &
immutable; So hee acknowledgeth those BB: alone for
diuine, who had this presidentship but for a short time and
by course.

How be it hee confesseth, that howsoeuer, the or-
der it selfe, (Namely, that there should bee a president in
each presbyterie) is perpetuall and immutable, as beeing
essentiall: Yet *ordinis modum*; the manner of this order:
though it were a diuine ordinance, that it should bee by
course and for a short time, was variable, as being but ac-
cidental.

But his wordes which most plainly testifie that,
which I deliuered, are these; In what sense it is to be taken, that
Ierome saith, The Churches in the beginning, were gouerned by
the common Counsell of the Presbyters. *Ambrose* teacheth;
namely so, as there should bee one among them, not superiour in
degree, but first in the dignitie of Order and Honour; to which of-
fice euery one should succcede in their turnes. Now, what space
of time was prescribed to this Presidentship, *Ambrose* describeth
not. But it is probable, that it was a weekly course, such as that
of the Aaronicall Priest-hood.

*Sed hebdomadicam hanc
ἐφημερίαν, fuisse probabile est.*

And after, speaking of that change which *Ierome* no-
teth, hee giueth this reason thereof;

That the Primacie of Order, by course or turnes of mutuall suc-
cession, was by experience found not sufficient for auoyding of
Schisme: the dignitie of this Primacie being communicated vn-
to each of the Pastors in their turnes.

There-

Therefore that which had bene common to all in their turnes, it was thought good to translate vnto one; and that one chosen by the iudgement of the whole Presbitery.

Let the refuter therefore take home those foure vntruths to himselfe, which hee objected against mee; whether out of vnmanly ignorance, or rather cunning-rudenes. For it can hardly be thought that such bolde challengers of the BB. and so confident an vndertaker of this busines, could simply be ignorant of these things: but rather cunninglie sought to conceale the diuision, which is among themselves; fearing lest their fauourites, (whereof some followe, some goe before them, out of a zeale not guided by knowledge) should take notice, that the aforesaid challengers, and this Champion stand for a Discipline, neither taught by *Caluin* and *Beza*, and such other learned men, nor yet practised by the reformed Churches: whereof I desire all men to take notice.

The refuter & his Consorts plead for a discipline, neither taught by *Caluin* and other learned Protestants, nor practised by the reformed Churches.

And verilie, for my part, I was of opinion, till I sawe *H. I.* booke to the King, and the vnmodest & vnchristian offer of disputation: that they who stand for the pretended reformation among vs, had sought for no other discipline, then that which *Caluin* and *Beza* taught, and the reformed Churches, especially of *Geneua* doth, and *Scotland* did practise. But when I saw the nouell Assertions, wheron the new-found parish discipline is founded, vrged with such bold vehemencie, I must confesse, I was much alienated from that side. And so I hope will all moderate Christians, when they shall consider how they make no ende of broaching more and more Nouelties.

Serm. Sect. 4 pag. 6. Now for the clearing of this matter which we haue in hand: Forasmuch as both sorts obtrude Lay-^{ill}Elders, to extrude Bishops; I would first proue against both, &c. to the end of pag: 7.

Sect. 18.

The 5. points propounded.

Hitherto the two Assertions contained in the explication haue beene propounded to be discussed. Now, in this Section, I made way to the prooffe hereof, by enumerating distinctly the severall points which I purposed to handle, for the prooffe of either. And first for the former, which is the explication of my Text (*viz:*) *that the Angells or Pastors of the primitive Church were Diocesan Bishops, and such, for the substance of their function, as ours' bee.*) I endeuoured to prooue it, both *ἀνασκευαστικῶς*, by disproouing the presbyterian discipline, wherein I intended a disiunctiue argumentation, that (the question being, whether the Churches were gouerned by presbyteries, as they say, consisting for the greater part of Lay-men, or by BB: as wee holde,) the disproofe of their presbyteries, might bee a prooffe for our Bishops: and also *κατασκευαστικῶς*, by shewing what the authoritie of the Angels or ancient Bishops was, as well *extensiuè*, against our newe disciplinarians, (*viz:*) that the Churches whereof they were Bishops, were Dioceses, and themselues Diocesan Bishops; as *intensiuè*, against the Elder, and more learned disciplinarians, that BB. were superior to other Ministers, not onely in order, but in degree also. &c.

And for the prooffe of the 2 Assertion, which is a doctrine arising out of the Text before explained, concerning the lawfulnessse of the Bishops calling, this is proposed to be proued, that *the function of Bishops, is of Apostolicall and diuine institution*; and this, as in the end of the Section is signified, was the thing chiefly intended by mee. These points I did not thus propound in *Dichotomies*, which the greatest part doth not so well conceiue and remember, but for more easinesse, was content to make a bare enumeration of them.

And this is the frame, of that which hee calleth the bodie of my Sermon, the which our refuter endeuoreth heere to put out of frame: For hauing first, of the five points which I propound, referred the *first foure to the former part of my maine distribution* (as he calleth it) where I enquire what manner of Bishops the Angels were; and the last to the latter, which

respecteth

respecteth the qualitie of their function : in the next words, as if presently he had forgotten himselfe, after hee hath shewed his scornfull and disdainfull spirit, hee setteth vp a frame of his owne to worke vpon. *The mansion* (saith hee) *that hee buildeth*, is a Princely and pleasant Palace for our Bishops Lordships, under the roose whereof, their Honours may dwell safely, as in a Sanctuary, without danger of the aduersarie, and much delight. Looke we vpon the bare frame, as it standeth, without glasing, painting, &c : it is of this forme:

The function of the Bishops of the 7. Churches is lawfull and good :

The function of the Bishops of the Church of England, is the function of the Bishops of the seven Churches.

Therefore the function of the Bishops of the Church of England is lawfull and good.

The proposition of this syllogisme is laid downe, pag: 2. and 55. where hee saith, that the office and function of Bishops, heere meant by Angels, is in this Text approoued, as lawfull and commended as excellent : That is is lawfull and good ; hauing diuine, both Institution being Angels, and approbation being starres.

The assumption is in the same second page propounded thus :

The Bishops of the 7. Churches, (for the substance of their calling (were such as the reuerend fathers of our Church are. The which hee saith, by the grace of God hee will plainly prooue, and that in the foure first points of the siue, for to them he there referreth vs for that purpose, pag. 61.

Wee are therefore in the next place to see, out of which of those foure points it is concluded, and how : Which to my understanding must be out of the second, third, and 4. points, after this manner.

The function of those Bishops, whose Churches are Dioceses, and themselves Diocesan Bishops, superiour to other Ministers in degree, hauing sole power of Ordination and Iurisdiction, is the function of the Bishops of the 7. Churches.

” The function of the Bishops of the Church of England, is the
 ” function of those Bishops whose Churches are Dioceses,
 ” and themselves Diocesan Bishops; superiour to other
 ” Ministers in degree, having sole power of Ordination and
 ” Jurisdiction.

” Therefore the function of the Bishops of the Church of Eng-
 ” land, is the function of the Bishops of the seven Chur-
 ” ches.

” In lieu of the proposition of this Syllogisme, wee have the
 ” prosyllogisme, or prooffe of it, in the 2. 3. and 4. points before
 named, &c.

Sect. 19.

The refuter
 by a forced A-
 nalysis, hath
 put the frame
 of the Sermon
 out of frame,
 to make him-
 selfe worke.

Beholde, to how great trouble too much Learning will
 put a man! *Nimia est miseria doctum esse hominem nimis.* If his
 skill in the *Analysis* of a Treatise had not bene extraordina-
 ric, all this stirre had bene needlesse. But if you marke the
 ende of his ouerbusyng himselfe in resolving my Sermon,
 and then putting the endes together to make vp his owne
 frame, perphaps he will not seeme so skilfull in resolving, as
 wilfull in dissolving the same. The end of his double dea-
 ling, appeareth in the sequele to have bene double.

For first, whereas there are of the five points which I pro-
 pounded, two of principall vse, serving directly, the one, to
 disprove their Presbyterian discipline, the other to approve
 the gouernement by Bishops; (both which, hee could wish
 that I had spared) hee would faine make his Reader belieue,
 that of these two, the former, is impertinent; and the lat-
 ter, superfluous; or as else-where hee speaketh, the former
 bootlesse, the other needlesse. 2. When hee could not
 tell how to wrangle with the other 3. points, hee bringeth
 them to his frame, as it were to the racke: first, finding
 fault, that they doe not directly prooue, that which hee
 would haue them: and then, by torture, making them to
 say what hee pleaseth, that he may the more easily contra-
 dict them.

To countenance these sophisticall shifts, he hath brought
 my Sermon to the Smiths forge, and hauing hammered it
 well, hee hath reduced the whole body of it into one syllo-
 gisme, with the proofs thereof. Vsing this syllogisme for the
 parts

Pag. 9.

Pag. 107.

Pag. 53.

70.

84.

parts of my Sermon, as the tyrant vsed his bed for his ghests, cutting off those parts which seeme to reach ouer, and reaching out those which seeme to come short.

But let vs examine his Syllogisme which with the syllogisme of the assumption hee propoundeth as the Analysis of the whole body of my Sermon. *The function of the Bishops of the seauen Churches is lawfull and good, &c.* I doe not deny but that out of diuerse places of my Sermon patched together, some such Syllogisme as this may be framed. But in Analysing we must respect, not what we can deuise or collect, but what the writer did intend, and our Analysis must be answerable to his Genesis. It is apparant that I propounded two things to be distinctly proued, the one as the explication of the text shewing what manner of Bishops the Angels were: the other as a doctrine collected out of the text, concerning the qualitie of their function, viz. that the calling of Diocesan Bishops is lawfull and good. This, which I propounded as a doctrine to be collected out of the text, pag. 2. and as a conclusion to be proued in the last part, pag. 55. and is indeed not the proposition, but the conclusion of the Syllogisme which himselfe frameth, he would against sense make the Reader belieue was by me propounded as the proposition of his Syllogisme. As for the proposition which he assigneth to me, I did not expresse, but tooke it for granted in the collection of the doctrine out of the text, which may be collected after this manner: *Bishops are such as are here meant by the Angels of the Churches, therefore their function is lawfull and good.* Of which collection if any man should make doubt, the consequence would be proued by the addition of the proposition. *The calling of such, as are here meant by the Angels of the Churches, is lawfull and good, &c.*

Wherefore as there were two distinct parts propounded by me, so if he had drawne the same into two distinct Syllogismes concluding the same question, and not confounded the parts of the Sermon to make the principall branches thereof to seeme heterogeneous or superfluous, he had not much missed of my proiect. The former Syllogisme as

I haue said might be this.

The calling of such as are here meant by the Angels is lawfull and good.

Diocesan BB. are such as are here meant by the Angels, therefore the calling of Diocesan BB. is lawfull and good.

The proposition I tooke for granted, and therefore did not expresse it. The assumption is the same with the former assertion, and is proued by the foure first points. The conclusion I did not expresse, being implied in the collection of the doctrine out of the text.

The latter *Syllogisme* is this. That calling which is of apostolicall and diuine institution is lawfull and good:

The calling of Diocesan BB. is of apostolical & diuine institution, Therefore it is lawfull and good: of this *Syllogisme* the assumption, is the same with the first point here propounded.

So that of the five points, which I propounded, not any one is either impertinent or superfluous, the foure former seruing to proue the former assertion which is the assumption of the former *Syllogisme*, the first and last being the assumption of the second *Syllogisme*.

As for the second *Syllogisme* which he assigneth to me, I vtterly disclaime it: because as no one part thereof is propounded by me, so both the premisses are false and contrarie to my meaning. For neither to the Angels of the Churches, nor to the Bishops, doe I ascribe that sole power of ordination and iurisdiction which he speaketh of, as after shall appeare.

But that his Analysis of my Sermon was meerely forced against the light of his owne conscience, appeareth, first, by the quarrels which thereout he hath raised, seeing by his Analysis, of the five parts the first seemeth impertinent, the last superfluous, the three in the middes not prouing that for which as he saith they are brought. For could he perswade himselfe that his *Analysis* or resolution was answerable to my *Genesis* or composition of the Sermon, when he saw two parts of the five could not be brought to his frame,

frame, and the other three not to be sutable vnto it? Secondly, by the distribution of my Sermon, and the transitions which I vse, wholly disagreeing from his *Analysis*. Thirdly, by the *Analysis* propounded here by my selfe, and by the defence of the seuerall parts here ensuing, wherein I shall by the helpe of God manifestly proue, that neither the first of the five was impertinent, nor the last superfluous, nor the other three concluding besides the purpose. But now we are to intreate of them seuerally, hauing first giuen you to vnderstand, that he diuideth the body of my Sermon as he calleth it into five parts, & euery part into diuerse sections: as namely, the first, which concerneth the Eldership, into eight sections, in all which the summe of that which I maintaine is this, that there were no other Presbyters in the primitiue Church, but Ministers.

CHAP. III.

Defending the two first Sections concerning Elders.

Serm. Sect. 1. pag. 8. And first I am to shew, that there were no other Presbyters in the primitiue Church, but Ministers. A sufficient prooffe whereof may be this, &c: to obtrude vpon vs, in the end of the 8. pag.



As touching this first point, the refuter endeuoureth two things. First, as hee saith, *he wardeth and repelleth my blowes*: and then, that we may see what a man he is of his hands, he sheweth, *that he also can strike if need be*. His former act is a re-prooffe of my treatise, the latter a prooffe of his owne assertion. And first in grosse, he reiecteth the whole discourse of Elders as impertinent, and

Sect. 1.

That the dispute concerning Lay-Elders is not impertinent. Pag. 49. in fine.

Ad pag. 10. and after descendeth to the particulars. For the first: *Reason*
 „ world, saith he, that *M. D.* had shewed vs, how this first point
 „ pertaineth to the prooffe of the matter in question. Whatsoeuer he
 „ conceiue of it, I discerne not, what affinitie it can haue with any
 „ member of his former assumption, &c.

Pag. 6. li. 18. I might answer, that common sense would, that what
 he seeth done, he should conceiue and acknowledge to be
 done. And charitie would (which selfe loue would not)
 that if he discerned not the affinitie of this point with his
 pretended assumption; he should rather haue suspected his
 owne Analysis to be forced, then haue blamed me for his
 owne want of iudgement. But that he may discerne this
 passage concerning Elders to be pertinent to the matter in
 question; I would but intreat him, to take notice what is in
 question betweene vs. The question, discussed in the Ser-
 mon, is twofold. The first *de facto*, whether the primitiue
 Church were gouerned by Diocesan Bishops, as we say; or
 by Presbyteries of such Elders, as they spake of. The se-
 cond, *de iure*, whether the Church may lawfully be gouer-
 ned by Bishops, as we hold; or must needs be gouerned by
 their Presbyteries, as they affirme. The first questiō is hand-
 led in the former part of the Sermon, the second in the
 latter.

The question debated in the former part of the Sermon,
 I say againe, is this; whether the primitiue Churches were
 gouerned by Diocesan Bishops, such as (for the substance
 of their calling) ours be; or by such Presbyteries, as the
 Presbyterians stand for. And those, either parishionall, con-
 sisting of the Parish-Bishop, and a company of lay or onely
 gouerning Elders, as the new and shallow sort of disciplina-
 rians doe boldly, though ignorantly affirme: or Presby-
 teries in the cities, consisting of the president and other
 Presbyters, whereof some are Ministers, but the greater
 some lay or onely gouerning Elders, as the Elder and more
 learned sort of disciplinarians doe teach.

*ΤΟ ἄλλο πρὸς
 ΤΕΡΟΝ ἔν αὐ-
 ΤΙΘΕΣΑΙ ἄλλο
 ἄλλομεν.

*Arist. Me-
 taph. li. 10.
 c. 5.*

* In this question, as the refuter will confesse, (vnlesse he
 will confesse himselfe to be ignorant in logicke) this dis-
 iunction is implied; either the Church was gouerned by
 Diocesan

Diocesan Bishops, as we say; or by such Presbyteries, as they speake of. And this disjunction, though it be not absolutely necessarie, yet is it necessarie *ex hypothesi*, and so presupposed on both sides. For, this being the question, whether the Church were governed by Bishops, or such Presbyteries; it is granted on both sides, and agreed vpon betwixt vs, that it was governed either by the one or by the other: and that one, and but one of these assertions is true. For if both parts of the question or disjunction were true, it were but a foolish question, as the Phylosopher saith. And that this is the question betweene vs, the refuter hath truly witnessed in respect of the parts of the disjunction, though in the latter he falsifieth my assertion, where he saith, *the question betweene vs is, whether the Churches should be governed by Pastors and Elders, or by Diocesan Bishops.* The question indeed *de facto* for the time past, is, whether the primitive Church were governed by Diocesan BB. or such Presbyteries as they speake of. The question *de iure* respecting also the time present and to come, is, whether the Church may ~~or should~~ be governed by Bishops as we say, or must be governed by their Presbyteries, as they affirme. This therefore being the question, whether by our Bishops, or their Presbyteries, and this question implying a necessarie disjunction: who seeth not that the disproofe of their Presbyteries, is a direct proofe for our Bishops. The disjunctive argumentation standeth thus.

Either the primitive Church was governed by Diocesan Bishops, or by such Presbyteries as they stand for:

But not by such Presbyteries as they stand for:

Therefore by Diocesan Bishops.

The proposition is implied in the very question betweene vs: and the disjunction is therein by both parties presupposed as necessarie.

The assumption is, that first point of the issue, which now we haue in hand. The conclusion determineth the assertion which in the former part of the Sermon was propounded to be proued, viz. that the primitive Church was governed by Diocesan Bishops.

This

This passage therefore concerning Lay-Elders, will I hope be acknowledged not to be impertinent.

Señ. 2.

The summe
of that which
in the Sermon
was said con-
cerning Lay-
Elders.

Now that the Church was not governed by such Presbyteries as they speake of, I proued in this passage. Because howsoeuer with great vehemencie the Presbyterian discipline by lay or only governing Elders hath beene by them vrged and obtruded vpon vs; yet they are not able to proue that euer there were any Presbyters which were not Ministers.

For, the question, which now we haue in hand, being, whether there were any such Presbyters in the primitiue Church, as were not Ministers: forasmuch as the Presbyterians are the opponents and plaintiffes, not onely holding the affirmatiue, that there were such, but vehemently vrging that still there ought to be such; we contrariwise the respondents and defendants, holding the negatiue, to wit, that neither there were such, nor now need to be: the Reader therefore is to vnderstand, that, this burden of prouing, lieth vpon them which hold and vrge the affirmatiue, that there were and still ought to be Lay-Elders: and that in vs it is a sufficient prooue of the negatiue, if we can maintaine, that they are not able to proue the affirmatiue. And whereas all their proofes may be reduced to two heads, for either they be such testimonies where the worde *πρεσβύτερος*, or Presbyter is named, or where at the least the function it selfe is (as they suppose) meant; to these two heads therefore I oppose two contrarie assertions. The one, that the word *πρεσβύτερος* or Presbyter, doth alwayes signifie a Minister: the other, that there is no one pregnant testimonie mentioning or meaning the lay or onely governing Elder. The former of them, being affirmatiue, I doe briefly confirme by three reasons; the latter, being such a negatiue as cannot otherwise be proued (for the induction of the particulars were infinite) I doe therefore maintaine it against the principall instances of the aduersaries. And this is the summe of this passage. Now I come to his cauls, with the particulars.

§ Señ. 3.

The two assertions (which I did euen now mention)
opposed

opposed to the two heads of their proofes, the refuter casteth into one Syllogisme, and hauing so done, wrangleth both with the substance of each proposition, and also with the manner of setting them downe. The Syllogisme is this.

If in the writings of the Apostles, the ancient fathers and councils the word πρεσβυτερος or Presbyter (noting an Ecclesiasticall person) doth euermore signifie a Minister or Priest, and there cannot any one pregnant testimonie be alledged out of the scriptures, councils or fathers, mentioning or meaning any Lay-annuall-onely-gouerning-Presbyters, then were there no other Presbyters in the primitive Church, but Ministers: but the antecedent is true, therefore the consequent.

In the antecedent of the proposition he noteth two parts: the former whereof he reiecteth as superfluous, because the latter is as firme and full without it. And yet hauing reiected the former, he saith the consequence is infirme and weake. But if the former be therefore superfluous, because the latter is firme and full without it, by this reason it shall not be lawfull for a man to bring two arguments for one thing, the one concluding the question without the other. *Yea but* these two are ioyned in one proposition, and therefore either must afford necessarie helpe to the other, or the one is superfluous. Blame him then that ioyned them, and disdaine that sophisticall shifts of the refuter, deuised to make himselfe worke. *Yea but* if they be not ioyned, the former wilbe weake and of no strength, for it will not suffice that I say the word Presbyter doth euermore signifie a Minister, vnlesse I adde onely. For though it alway signifie a Minister, yet it may also signifie him that is no Minister. But in mine vnderstanding, if it alwaies signifie a Minister, it neuer signifieth him that is not a Minister. Neither will it serue their turne that they make Presbyter the genus of teaching and gouerning-Elders, vnlesse they can shew, that as alwaies it signifieth a Minister, so in some place, an onely-gouerning Elder also; and they must remember that in this cause of Elders, they are the opponents, and therefore they must proue that the places which they alledge for their
Lay-

Ad pag. 11.

His cauill against the former part of the antecedent and the consequence deduced therefrom.

Lay-presbyters, not onely may, but of necessitie must be vnderstood of them, or else in vaine doe they vrge and obtrude them vpon vs.

And surely we must needs esteeme it a very partiall *genus*, and such as yet was neuer heard of, that is alwaies predicated of the one *species*, and neuer of the other. If *animal*, did alwaies signifie a man, and were neuer predicated of any other thing but man, we should hardly thinke it were the *genus*, but the selfe same *species*, and conuertible with it; as indeed *Presbyter* is with *Minister*, and therefore not the *genus* of it. and that I proued, when I said, it alwaies signifieth a Minister, because in english it is priest, and in the scriptures is confounded with *Episcopus*, and noteth such a person as must be διδασκτικός, able to preach.

τὸ γένος μὴ
ἀντιστρέφει.
Arist. Poster
17.

But let him adde *onely* if that would please him, though so much be signified without it. No, it will not serue the turne, for though *Presbyter* doe alwaies and onely signifie a Minister, and neuer signifie an onely governing Elder, yet there might bee governing Elders, who were signified by other names. Why but then there were no Presbyters but Ministers, which was the point to be proued. And what then becommeth (which is the chiefe scope of this place) of all those testimonies, wherein the word *Presbyter* is mentioned, which T. C. and others doe alledge; supposing the most of the places in the scriptures, councils and fathers, where πρεσβύτερος or, *Presbyter* is mentioned, to be so many proofes of your governing Elders? call you this a weake prooffe, which doth not onely at once bereaue you of all those testimonies where *Presbyter* is mentioned, and wherein your chiefe strength did lie; but also proue, that there were no Presbyters but Ministers. This consequence therefore was not to be denied.

§ Sect. 4.
His answer
to the latter
part, and to
the conse-
quence infer-
red thereon.

And much lesse the other. For if there cannot be produced so much as any one pregnant testimonie out of the scriptures, councils, or fathers, mentioning or meaning, any lay, annuall, onely-governing Elders, with what proofs will they vrge them, or with what conscience can they obtrude them, as the ordinance of Christ? An argument ta-
ken

ken from the scriptures alone negatiue, was wont to be a sufficient disproofe of any pretended ordinance of Christ; and shall not an argument holde negatiuely from Scriptures, Fathers, Councils, and all?

Notwithstanding, the consequence must needs *be infirme* *and weake, for although there be no proofe of any Lay-annuall-one-* *ly governing elders, yet may there be, & indeed is for all that, proofe* *sufficient, for such only governing Presbyters as are ecclesiasticall, &* *and to be perpetuall. Wherefore which way soeuer the proposition* *lye, the consequence thereof I flatly deny, saith our ryming refuter.*

But heere I intreat the Reader to trie the spirit of this Sophister. For if himselfe acknowledge, that my meaning is, simply to denie the onely-gouerning Elders; then can hee not be excused from this imputation of setting himselfe to wrangle against conscience. But so much hee acknowledgeth, when hee commeth to the assumption, for otherwise he could not haue wrangled therewith. *M. D. meaning* (saith *Pag. 12.* he) *is simply to denie all kinde of onely-gouerning Elders, therefore I* *denie the assumption.* His meaning was not to denie all, but *annuall and Lay-Elders, therefore I flatly denie the consequence.*

Thus you see, how he is carried with a spirit of contradiction, not caring to gaine say himselfe, so hee may seeme to contradict mee. But so farre was the consequence from being to be denyed, because I mention *Lay, and annuall*, that rather it was to be graunted; These words being added, *ad* *maio rem cautelam*, and distinctly propounded, to make the consequence so much the stronger, and to signifie that I spake of all Elders whatsoeuer, that are not Ministers, call them as you will, whether Lay, or annuall; or onely gouerning Elders. *Though by the refuter they were lewdly vnited, as afterwards will appeare.*

And here againe, let the Reader obserue, that the new sect of Disciplinarians will not haue such Elders as lately were in Scotland, and still are at Geneva, and the Low Countreys: No, they scorne such, those be *Lay & annuall*, as you haue heard, but these may not be so.

Therefore let the elder sort of Disciplinarians be accounted wise, who, though they were faine to yeeld that the greater part of their *presbyteries* should be of the *Laitie*, yet they did

foresee that the Ministers would beare the sway (as indeed they ought) because they were perpetuall, the others annuall, or but for a short time; whereas these men, making the Lay-Elders perpetuall, and referring matters to be ruled by pluralitie of voyces, absurdly subiect the Ministers to bee ruled and ouer-ruled by them, who, in the most Countrey-parishes, are more fitte to holde the plough then to sit at the sterne of the Church.

*Supplicat.
anno. 1609.*

And so, desperate or franticke ^{ra} whether are they nowe growne; that although they make their parish-Bishop the supreme officer in the visible Church; and doe holde that euery parish hath a sufficient and independent authoritie, immediately deriued from Christ, for the gouernment of it selfe in all causes Ecclesiasticall: Notwithstanding, offer to submitte their Bishop and his Consistorie: yea, their whole visible Church, with their whole managing of causes Ecclesiasticall, to the oversight and superintendencie of each Iustice of peace.

§ Sect. 5.

His answer to the assumption and first to the former part, that Presbyter alwayes signifieth a Minister.

At pag. 12.

Having thus wrangled with the proposition, hee setteth himselfe also against the assumption, containing the two aforesaide Assertions: The former whereof, viz: *that the word Presbyter, (noting an Ecclesiasticall person, in the Church of Christ) euermore in the Scriptures, Councells, and Fathers, signifieth a Minister,* hee denyeth. For, *if the word onely bee added, it is utterly false. For I shall make it euident (saith hee) that the worde Presbyter doth sometimes signifie one that is not a Minister. And if it bee left out, it will be false neuerthelesse. For it shall appeare, that sometimes the word is used for an Ecclesiasticall person, that is no Minister.*

So that, by his owne confession, all is one, whether the word *onely* bee inserted or omitted, the contradictorie being one, and the same, that *sometimes it signifieth one that is not a Minister.*

But though hee delay the Reader for his owne proofes, (which I dare assure him will not satisfie his iudicious expectation) yet seeing he setteth himselfe to catch and snatch at euery word, he should not haue passed by those argumēts whereby I proued my Assertion, and I am perswaded, would
not,

not, if silence had not bene his best answer. For a man of his *Acumen*, might easily out of those few words haue raised three syllogismes, which he could not so easily answer. But the labour which hee thought best to spare, I will vnder-
 take for him. For,

1. If the word Priest, (freed as it is in our Church, from the popish abuse, and conceiued without all relation to reall sacrifices) be the proper English of *presbyter*, as it noteth an Ecclesiasticall person, then *presbyter* signifieth a Minister onely, and as well might question bee made whether there were any Lay-priests, as Lay-presbyters; but the former is true, therefore the latter.

2. That word, which in the Scriptures is confounded with *Episcopus*, or *Bishop*, doth signifie a Minister onely.

But *Presbyter* by their owne confession, is confounded with *Cal. in Tit. 1*
Episcopus, or *Bishop*.

Therefore *presbyter*, doth signifie a Minister onely.

3. That word, which being in the Scriptures confounded with *Bishop*, doth also note such a person as by the Apostles rule must be *διδάκτιμος*, *able to preach*, doth signifie a Minister of the word onely; for in none but Ministers is that propertie required.

But *Presbyter* is such a word, as beeing in the Scriptures confounded with *Bishop*, doth also note a person, who must by the Apostles rule be *διδάκτιμος*, or *able to preach*. Therefore the word *Presbyter*, doth signifie a Minister onely.

The latter part of his assumption (saith he) in case he vrge the words *Lay*, and *annuall*, may perhaps be true, and his cause neuer the better, nor ours the worse by it, it being enough for vs, if there be Ecclesiasticall gouernours, which are no Ministers. You see then the cause of the new reformers, is not the cause of other reformed Churches, as I said.

His answer to the latter part of the assumption.

But seeing *M. D.* saith hee, is simplie to denie all kinde of onely governing Elders, I as plainely denie the assumption. So that both his propositions in this Syllogisme doe want their armour of prooffe, and waite upon *M. D.* as two poore seruants upon their master for their cloth, before they can doe him any seruice.

Marke well the spirit of this man. For hauing denyed without reason the consequence of the proposition, being (euen as himselfe propoundeth it) vndeniable, were it not that he cauilled with the words *Lay & annuall*, which in his answer to the assumption, he confesseth were not to be cauilled with: and hauing barely denied both the former part of the assumption, which I fortified by 3. reasons, which hee could not answer, and also the latter, without any shew of reason, though the prooffe of the contradictory in both lye vpon him, (which course any man might take to answer the best argument that euer was propounded,) notwithstanding hee scornefully craketh, as if hee had done some great act, which might giue occasion to leaue fighting, and fall a crowing. For my part, I greatly wonder at him, how he could either content himselfe, or hope to satisfie his reader with such answeres. For if it be a sufficient answer to say, *I flatly deny the proposition, & I do as plainly deny the assumption*; who cannot answer sufficiently any Syllogisme whatsoeuer? But if a man hauing thus answered, shall take occasion thereby to insult ouer his aduersary, verily as hee deludeth egregiously his Reader that is simple, so he maketh himselfe ridiculous, if not odious, to him that is iudicious.

¶ Sect. 6.

His cauilling
at the manner
of speech vied
in the Syllo-
gisme, and first
at the word
Priest.

Hauing scene how substantially he hath dealt with the substance of each proposition, let vs now see how mānerly hee dealeth with the *manner of laying them downe*. For in regard thereof, he chargeth me with three no small faultes. First, inclination to popery: 2. falshood: 3. contempt and scorne. The which imputations, if he cannot make good by sound euidence, he will shew himselfe vnmanerly in objecting them.

How then proueth hee the first? He saith, and saith it againe, *that I delight to call the Ministers of the Gospell by the name of Priests, which all but those that are Popish, or desirous to please the Papists would rather forbear.*

First, I denie that those which call Ministers by the name of priests, are popish. For those worthie instruments vnder God, of that happie reformation, which is among vs, & separation

ration from Poperie, in the booke of Cōmon prayer, in the booke of Orders, and in other their writings, doe ordinarily vse that name. And when they distinguish the Clergie into three degrees, they vsually reckon these three orders, Bishops, Priests, and Deacons, therein imitating the most ancient and purest writers, both of the Greek & Latin Church, who seldome vsing the word *Minister*, distinguish the same degrees by words of the same signification: viz. ἐπίσκοποι, πρεσβύτεροι, διάκονοι: *Episcopi, Presbyteri, Diaconi*, that is, Bishops, Priests, Deacons.

Yea, but the *Popish shauelings* haue appropriated the words to *themselves*, and protestant writers find fault with them for calling the Ministers of the Gospell by the name of Priests, to which purpose he alleadgeth *D. Whitaker, & D. Raynolds*. Whereto I answer: of the word *Priest*, there are two vses, whereof the one is an abuse, the other is the right & proper vse of the word, according to the native signification therof. The abuse is, when it is ascribed to the Ministers of the Gospell, as it is the English of *Sacerdos*, which signifieth a Sacrificing Priest, and implieth a relation to sacrifices. Thus the Papists abuse the name when they applie it to the Ministers of their Gospell, with relation to their sacrifice of the Masse.

And thus *D. Whitaker* denieth both *Sacerdos* and *Priest* *Ad Duran.* (as it is the English of *Sacerdos*) to agree to the Ministers of the new Testament. The right vse of the word is, when it is vsed as the English of *Presbyter*, and without any relation to sacrifice. For *Presbyter* is the name which the Apostles and all antiquitie gaue to the Ministers of the Gospell, and the English of *Presbyter* is *Priest*, as *D. Raynolds* doth confesse, where also he sheweth, that the Papists play the sophisters in vsing the word *Priest*, after a double sort, the one, as it is deriued from *Presbyter*, the other, as it signifieth the same that *Sacerdos*. For *Priest*, as it signifieth a man appointed to Sacrifice is (c) *Sacerdos*, and not *Presbyter*. The name which the Apostles giue a Minister, (d) is *Presbyter* and not *Sacerdos*.

Conf. with
Hart. 43. 464

(c) ἱερεύς

(d) πρεσβύτερος

And againe, though the Apostles call the Ministers πρεσβύτερος, whence our English name of Priests is deriued; yet they did

not call them priests, as the name of priest hath relation to Sacrifice. For the worde Priest hath two meanings: the one of $\pi\epsilon\sigma\beta\upsilon\tau\epsilon\gamma\omicron\varsigma$, the other of $\iota\epsilon\gamma\epsilon\upsilon\varsigma$, whereof the one is giuen by the Apostles, but doth not imple authoritie to sacrifice; the other, doth imple authoritie to Sacrifice, but is not giuen by the Apostles. It is plaine therefore, that the worde Priest is rightly vsed in the signification of presbyter, but abused, as I said, in the Sermon, to signifie Sacrificing priests.

*Mos trium
literarum ty-
rannus.*

I confesse, that the first Translators of the Bible into English, in these latter times, being, (as D. Fulke saith) not Lords of mens speech, but ouer-ruled by the popish vse of the word, as it were by a tyrant, did giue the name priest to Sacrificing priests, as the papists doe, and hauing so done, when they were to translate $\pi\epsilon\sigma\beta\upsilon\tau\epsilon\gamma\omicron\iota$, *Presbyteri*, which doe not signifie Sacrificing priests, but Ministers of the Gospell, they auoided the name, least they might seeme with the papists, to make the Ministers of the Gospell Sacrificing priests. And so I doe confesse that their purpose was godly, who translated presbyters not priests, but Elders: though I dare not say that the cause was sufficient. For if they had called *Sacerdotes* Sacrificers, as the French doe in their Translations, they might safely haue giuen the Name Priest to the Ministers, and left the name of Sacrificers to the popish priests.

*Sacrifica-
teurs.*

*Cōtr. Rhem.
in Matth.*

23. S. 5.

In Act. 14

S. 4.

The name Priest saith D. Fulke, wee doe not finde fault with, as it commeth of presbyter, but as it is commonly vsed for a Sacrificing priest.

Againe, as for the name priest, as it is deriued of the Greeke, wee doe not refuse it, but rather wish that the Sacrificers of the Law had neuer bene called by it.

In Iam. 5. 14

And againe more fullie, wee doe not contend for the terms, nor refuse the name priest, when it signifieth the same whome the Apostle calleth presbyter: but when by abuse and vaine cauillation of papists, it is taken to signifie a Sacrificer.

To conclude therefore, according to the true Etymologie, wee confesse the name to be good, and doe vse it in our seruice booke and otherwise, knowing that it implieth no sacrificing, as you most fondly and ridiculously would enforce out of it. But in Transla-
tion

tion, because by common speech a priest was taken for a Sacrificer, and the Translators had no other name, whereby to call the Sacrificers of the Lawe, but priests, to make and obserue that difference which the holie Ghost alwayes obserueth in the Newe Testament, they call the one Priests, the other Elders. But if they had called the one Sacrificers, and the other priests, that priests might haue bene knowne to differ from Sacrificers, it had bene a small matter, and perhaps hindered you of this vaine quarrell. It is not a popish abuse therefore to call Ministers priests, but to giue the name priest, to Sacrificers.

And likewise, it is an abuse of Innouators, to giue the Name *presbyter*, or *πρεσβύτερος*, (as it is a name of an office, and not of age,) which is proper to Ministers, to them who are no priests. Who, though they may be called *Sacerdotes*, that is, Sacrificers, as all Christians may, yet *presbyters* they cannot truely be called.

But how doth hee proue that I *delight to haue the Ministers of the Gospell called priests*? Forsooth because there was *no necessitie laid vpon me to call them so, but might haue contented my selfe with the name of Ministers*.

Whereto I answer, that I mention the Name *Priest*, (the proper English of *presbyter*;) as a necessarie argument, to proue that *πρεσβύτερος* or *presbyter*, doth signifie a Minister, as I shewed before, affirming that they might as well make question, whether there were any Lay-priests as Lay-presbyters. For this was the first argument of the three; to none whereof the refuter could see any necessitie laide vpon him to answer. It is necessarie with him (belike,) to wrangle with words, but not to answer arguments.

Now to conclude my answer to his first accusation, I appeale to the refuter himselfe, and to all which either know mee, or haue read my other Bookes; whether this imputation was laid to my charge, out of an vpright conscience, or not rather out of an vncharitable desire to bring mee, though vniustlie, into the dislike of the people, to whom the Name *priest* is odious, as *D. Fulke* truely noteth;

n Matt. 23. because they knowe not the *Etymologie* of it. For if they knew that the English word *Priest*, as also the like wordes in French and Italian, were deriued from *Presbyter*, and that *πρεσβύτερος*, or *Presbyter*, is the name which the holie Ghost and all antiquitie ordinarilie giueth to the Ministers of the Newe-Testament; They would rather condemne them that abuse, either the name *Priest*, to ^{signifie} Sacrificers, as the Papists do; or the name *Presbyter*, wherof *Priest* is the true English, to signifie Lay-Elders, as our Disciplinarians doe: then hee would mislike our Church, which vseth the word aright? Namely, as the proper and true English of *Presbyter*, from whence it is deriued, without anie relation to Sacrifices at all.

Wherevnto this is to be added, that howsoever our first Translators in King *Henrie* his time, auoyding the worde priest, translated *Presbyteri*, by Elders; Yet by Elders they vnderstood no other but Ministers. As appeareth by this speech of *M. Tindall*.

Presbyteri
Pag. 251.

§ *Sect. 7.*

His second accusation, chargeth mee with vntruth.

Ad Pag. 13.

All that were called Elders (or Priests, if they so will,) were called BB. also.

Secondly, hee chargeth mee with vntruth, for saying, that *question might as well bee made, whether there were annuall Ministers, or Lay-Priests, as annuall or Lay-Presbyters.*

But this I prooued, when I demonstrated by three arguments, that *πρεσβύτερος* or *presbyter*, doth signifie none but a Minister. For if *πρεσβύτερος*, or *presbyter*, as it is the name of an Ecclesiasticall office, doth signifie nothing but a minister or priest, as I prooued; then that question might as well bee made of Ministers or Priests, as of presbyters.

But how I pray you doth hee conuince mee of falshood?
 “with an if begging the question, if *Presbyter* doth not signifie
 “onely a Minister, then question may be made of Lay-Presbyters,
 “though not of annuall Ministers or Lay-Priests. As if hee should haue said, if you will graunt mee the question, and denie that which you haue already prooued, and I could not answere, then I shalbe able to charge you with vntruth. Yea,
 “but the vntruth of my speech was before manifest in the former
 part

part of the answer to the proposition. His words there, be these:

“ that the consequence is weake, because there might be other
 “ Presbyters in the primitive Church, though the word Presby-
 “ ter did evermore signifie a Minister.

So that this was but a poore shift for want of prooffe to referre the Reader as oft he doth to another place, where he should find little to the purpose. In both places, as you see, all that he can say is, that seeing it might be there were Presbyters that were not Ministers, and if there were such, which I haue disproved, then that would appeare to be false, which I haue proved to be most true.

“ I come to his third accusation: *It would be noted saith*
 “ *he, with what contempt and scorne he calleth the Elders in*
 “ *question, Lay-annuall-onely-gouerning Elders.* And it would
 be noted say I, with how bad a conscience he wilfully de-
 praueth the manner of vttering my words, to giue some
 small colour both to his vnconscionable denyall of the
 proposition which himselfe contradicted in answer to the
 assumption; and also to this forged calumniation. For
 whereas I propounded the words distinctly with a Comma
 or note of dictinction, lay, annuall, onely-gouerning Pres-
 byters, vsing these diuers titles more fully and certainly to
 expresse whom I meant; he hath ioyned them with notes
 “ of vnion *Lay-annuall-onely-gouerning Elders*, as if I had in
 contempt & scorne of them, framed a nickname for them,
 compounded of all these words.

“ And whereas he saith, that I call them *lay in disgrace of*
 “ *the Elders, and reproach of those who stand for them, as though*
 “ *they committed the gouernement of the Church to such as are*
 “ *base and priuate persons:* the truth is, that he disgraceth the
 laitie intollerably, as if there were no lay persons but base
 and priuate men. Indeed if I had said, that such men as be
 not of the Clergie, are to be called *idiota*, (as some of your
 side would haue them called, rather then lay men) you
 might haue had some colourable pretence for this accusa-
 tion. But when with *Caluin* we diuide the whole Church
 into the clergie and laitie: vnder the laitie, we comprehend
 the noble as well as the base, and publike persons as well

§ Sect. 8.

The third im-
 putation of
 scorne and
 contempt.

Instit. li. 4.

c. 12. li. 1.

as priuate, and men of excellent gifts as well as Idiots.

And it is but a seely exception, which you doe vsually make, that you would not haue them called *lay*, but *Ecclesiasticall*. For first, that word doth not distinguish them from the Ministers. And secondly, because *Ecclesia the Church*, being diuided into the Clergie, and laitie, those which be lay men (as not being of the Clergie,) may haue Ecclesiasticall offices, and in regard thereof may be called Ecclesiasticall officers, as Churchwardens among vs, officials, Chancellers, and commissioners in causes Ecclesiasticall, as well as your Elders, whom though you make Ecclesiasticall officers, yet you cannot denie them to be Lay-Elders.

Let our great
Clergie men
saith he, know
and be all men
by these pre-
sents giuen
to vnderstand
&c.

*De grad.
Ministr.
cap. 11.*

Now to auoide this imagined disgrace, he would haue all men to take notice, what manner of persons they would haue by prayer and imposition of hands ordained and set a part to this Ecclesiasticall office: not such as each parish is like to afford, but according to the vtopicall Idea conceiued in their owne braine. And though there must be many of them in euery parish, men religious, of great grauitie and pietie (you may be sure) and of good yeares, adioyned to the Ministers: and though matters are to be carried by pluralitie of voices, euery one hauing the like right of suffrage; yet we must not in any case thinke, that they will ouer-rule the Minister, but be altogether ruled and directed by him. *Beza* saith, that in the sacred senate, which is called the Presbyterie, there is no superioritie of degree or power, but a distinction of order; and that all matters are managed by common and equall right in giuing their voices: the whole consistorie being for that cause called a Presbyterie, because, howsoeuer otherwise there may be distinction of degrees among them, yet in this common function the Ministers are made equall with the Elders, and the Elders with the Ministers. So that they wrong them shrewdly, who shall say, where all haue equall right, and where all things are swaied by the greater number of voices, the one or two voices at the most of the Ministers, are like to be ouer-ruled by the multitude of Elders.

Serm.

Serm. Sect. 2. pag. 8. For although many places are vsually alledged out of the scriptures and fathers: yet I doe vnfaignedly professe, that to my knowledge there are onely two allegations, which I esteeme worth the answering. The one, out of 1. Tim. 5. the other out of Ambrose on the same chapter.

¶ Sect. 9. The defence of the 2. section, seruing to proue that there are no sound testimonies for Lay-Elders, and that there are but two that I thought worth the answering.

Where the words of the abortiue booke seemed bitter and spitefull enough, there our refuter followeth that copy: otherwise to that portion of worme-wood, he addeth an infusion of gall, as in this place. *It is strange saith the abortiue booke, that a man of such skill in logicke as I acknowledge D. D. to be &c. and more strange that one of his temper &c. is it fit for D. D. modestie, &c.* Not so, saith the libeller, you must not attribute any skill in logicke, or modestie to him now: wee must make our followers belieue, that since he hath written in defence of the Antichristian calling of the prelates, those petite popes, he hath lost all modestie, and skill in logicke too. For if we cannot answer his arguments, nor take away his answeres, let vs disgrace his person: so will our followers be sure to preiudge any thing he saith, and which is our desire, the people whom he thought to satisfie, shalbe kept in the same tearmes they were wont. But my purpose is not by reciting his words to spread this part of his spitefull libell, and much lesse by vouchsafing an answer to multiply words in this kind with so odious a wrangler. To passe by therefore his barking eloquence, or dogge-rhetoricke, the reader is to vnderstand that in this section and those which follow, I endeouour to defend the two former assertions, viz. that they can neither proue that the word Presbyter doth signifie any but a Minister, nor yet produce any one pregnant testimonie mentioning or meaning their lay or onely-gouerning-Elders.

Ad pag. 14.

Now

Now I would know of my aduersarie for my learning, how such a negatiue as this should be maintained. Whether, by induction of particulars, or by speciall insisting vpon the instances which the aduersaries giue: not the former, for that were to examine euery sentence in the scriptures, coun- cels and fathers, which were infinite. If the latter, should I in one of the least parts intended in the Sermon, where I had promised breuitie, stand vpon euery particular allegation which could hardly haue beene discusled in a whole Ser- mon? or should I make choise of some of the principall, which are of more weight then all the rest? the latter course I was necessarily to make choise of. And therefore suppo- sing our opposites to insist on those two testimonies, which are of more weight then all the rest, yea then all, that all of them can say besides in this cause, I endeouored to defend my assertions against them. And although I did not intend to dispute Syllogistically as the opponent, but to defend the truth as the respondent; yet this my defensiuē answer is brought to the anuill, and forged into a Syllogisme after this manner.

If neither Paul in 1. Tim. 5. 17. nor Ambrose vpon 1. Tim. 5. 1. (he should haue added, which two allegations onely I esteeme worth the answering, or which two are of more worth then all the rest) doe not mention or meane any lay or onely gouerning Elders, then no preg- nant testimonie can be alledged to that purpose.

But neither doth Paul, nor Ambrose, in those places men- tion or meane any lay or onely gouerning Elders:

Therefore no pregnant testimonie can be produced to that purpose.

The refuters
three won-
ders.

§ Sect. 10.

“ In answering the proposition, he wonders, and wonders
“ againe at three things. First at my want of modestie, in that I gloriously despise, and insolently reiect the iudge- ments of those diuines, who besides those two, alledge many other testimonies, when I say, I esteeme these two onely worth the answering. Whereunto I answer, that I esteemed no other, *in that shortnesse of time*, worthy to be stood vpon but those two.

And

And if that answere will not suffice him, I plainly professe, and yet without despising the iudgement of any learned man, that these two testimonies are the two maine pillars, whereon their whole building leaneth: and that, as their other testimonies depend vpon the presupposall of these as giuing witnesse to their Lay-Elders: so these being taken from them, the rest haue scarcely any probabilitie in them, but may as easily be reiected, as obiected. And this I will say, because I am so indignely prouoked, that if my aduersarie, or any of his copartners, can produce but any one testimonie, either out of scriptures, or fathers, that either may be compared with either of these, or that in it selfe, without an eye to these, hath so much as any shew of a necessary or demonstratiue proöfe, I will then be content, that they should wonder, & wonder again, at my want of modestie.

Secondly, he wonders at my want of logicke in making so feeble a consequence. The consequence, though it be not absolutely necessarie, yet vpon supposall, that these are the two chiefe proofes, without which, all they can say besides for their Elders, is scarce worth the answering, it is necessarie. For, if any testimonies proue their Elders, then certainly the chiefe, and which be, as it were, all in all.

Thirdly, he wondreth at the weake proppe, whereby this consequence is vnderfet; which is my vnfeined profession, that to my knowledge, there were onely these two allegations, which I esteemed (in that shortnesse of time) worth the answering; which was reason sufficient for my insisting on those two alone. If this proppe be so weake, let his knowledge, and the skill of all his adherents, shew but one other testimonie comparable to these two. But that he may leaue both wondring and wandring, I doe againe plainly and confidently affirme, that the whole cause of the Lay-Elders relieth on these two places; and therefore as in the former negatiue assertion I did imply; so now I expresse, a challenge to him and all his partakers, to produce any one such testimonie if they can. This challenge I say was implied, when I professed that they cannot alledge out of the scriptures, Councils, or Fathers, any
one

one pregnant testimonie mentioning or meaning, any lay, or onely governing Elders.

§ Sect. 11.

Ad pag. 15.

His answer
to the chal-
lenge.

(a) The abor-
tive booke
hath these
words, no
man can rea-
sonably looke
that we should
dispute the
question.

To this challenge, what doth our insulting refuter, reply?

„ *Sundry others besides these two I both could and would alledge,*
„ *and approue also (I doubt not) to all iudicious and indiffe-*
„ *rent men, but that others before now haue said enough to that*
„ *purpose. And at this time, (professing my selfe an answerer*
„ *onely, not an opponent) it is not my (a) part to dispute the que-*
„ *stions, but defend the truth, so farre onely as M. D. opposeth*
„ *to it in his Sermon.*

In which words, though he dares not, as you see, accept the challenge, yet he setteth a good face vpon it. For whereas I said, and say againe, that besides these two testimonies, they can produce no more of any moment in comparison; he saith, that hee both could and would produce many more. He would, I doe not doubt, if he could: but because he doth not, you may be assured, he cannot. What he, and all of them can doe, he performeth afterwards, when he will let you see that they can strike also; and yet that all, is as nothing to these two.

The reasons of his refusall are two; the one, because
„ *others before now, haue said enough to that purpose; but that*
I denied vpon certaine knowledge. And what they haue said to any purpose, hath beene confuted also before now; and that, though often repeated, and oft refuted, as threed-bare as it is, himselfe doth afterwards produce, hauing nothing to say, that hath so much as a good shew of a necessaric proofe, as hereafter shall appeare. The other, because
„ *he being the answerer onely, and not the opponent, it is not his*
„ *part, neither can it reasonably be expected at his hands, that*
„ *he should dispute the questions, but onely defend the truth.*

The which is a sophisticall, and if I may freely speake what I truely thinke, a lewde shift, to clude my answers and the reasons thereof, and to delude the vnlearned Reader.

For who I pray you, be the opponents and plaintiffes in this controuersie, wee or they? Those which be in possession doe not vse to be plaintiffes.

Neither

Neither would there haue beene any controuersie betwixt vs, if they did not oppose : forasmuch therefore as they are the opponents, vrging the pretended discipline ; we the defendants maintaining the established discipline among vs ; it is a sufficient defence of our cause, especially where wee hold the negatiue, if wee shewe that their proofes are not sufficient ; and their proofes are not sufficient, which doe not necessarily and inuitably proue, that which they vrge.

Neither let them euer hope to bring in their Lay-Elders, till they haue necessarily proued that they ought to be admitted.

But the lewdnes of this shift is then most manifest, when as I *exprofesso* vndertaking to answer their obiections, he will needs make me the opponent : and where it is required of them, necessarily to proue what they say, and is sufficient for me, to shew that their prooffe is not necessarie ; absurdly, against all order of disputation, he maketh himselfe the respondent, and me the opponent. So that my answeres must be put into Syllogismes, and his proofes be thought sufficient, if he can but say, that they make not against his cause, though they doe not proue it. Examples of this shamefull dealing wee shall not want long. For in the discussing of their allegation out of 1. *Tim.* 5. 17. which is their chiefe obiection, it is most manifest, that they are the opponents, and I the answerer. But my aduersarie maketh me the opponent, and my answeres must be oppositions, and so put into Syllogismes : and in the end as you shall see, whereas that is the onely place in scripture which they can with any shew of necessarie prooffe alledge for their Elders ; hee would make the Reader believe, that he hath acquitted himselfe well, if their Elders be not necessarily disproued out of that place. When indeed, if they be not necessarily and inuitably proued out of it, they haue no ground nor warrant for them in the scriptures.

Again in my preface (where the refuter vnderstandeth & Sect. 12. me to haue made a challenge, & as it were to haue cast down the

the gantlet) as I desired they would distinctly answer my arguments, so also that they would produce their proofes, (for it is an easier thing to pull downe, at least to seeme so, then to set vp:) in his answer to my preface, he accepteth
” of the offer, acknowledging that I *desire nothing but rea-*
” *son*; and doth not onely promise to satisfie my desire, but
also beareth the Reader in hand, that hee hath brought
” *sound demonstrations, pregnant proofes, arguments strongly*
grounded upon the scriptures, &c: but now, when he should
come to the performance, when I againe renew the chal-
lenge; auerring, that they haue no such proofes, and ex-
pecting that he should produce them, if he haue any: his
answer is, that alas he is the respondent, and it cannot with
any reason be expected, that he should bring proofes or
dispute the questions.

And that you may yet more fully note the absurditie of
this disputer, (of whose great acts in this booke, I heare no
small vants) though he say, it is not his part to produce
proofes, neither can it with reason be expected of him,
which afore he confessed to be reason: yet this is to be vn-
derstood of needfull proofes, whereby hee might proue
something, which is by vs denied. But if there be any thing,
which seemeth to make for his cause, and which we freely
confesse, as for example, the consent of diuerse protestant
writers with them in some things, there he will be sure, to
be plentifull in prouing of that, which no man doth denie.

And this is the chiefe thing, which he and his consorts
in compiling this booke, haue laboured. As if they should
haue said: doe you indeed grant, that diuerse protestant
writers expound such and such places as we doe? and doe
you not denie, but that diuerse of them agree with vs in
some things? Mary that will we proue at large, and although
reason grounded on scripture, testimonie of antiquitie, and
no small consent of newe writers be against vs: yet we will
make a faire muster of those newe writers which be for vs:
and though the greatest part of them be parties in the cause
as well as our selues, yet we will alledge them as witnesses
without exception, and will neuer haue done with alled-
ging

ging their testimonies. For though the learned will easily discern the desperatenesse of our cause, yet the vnlearned sort, who are carried away with shewes, seeing such a multitude of learned men on our side, will still cleave vnto vs, &c.

And this shall suffice (saith hee) for his proposition. To his assumption I answered, by denying it, and affirming that both these places doe speake of onely gouerning Elders, and that I will cleare (as the opponent, no doubt) by the places themselves, which now come to be handled.

CHAP. IIII.

Containing my first Reason, why Lay-Elders are not produced, out of 1. Tm. 5. 17.

Serm. Sect. 3. pag. 9. The Presbyters (saith Paul) that rule well, let them be accounted worthie of double honour, especially they, who labour in the Word and doctrine. From whence they gather a distinction of Presbyters, or Elders; that some are Gouerning Elders onely; others, also Ministers. Wherevnto I answered, that not any of the Fathers, nor any other before our age, did euer vnderstand this text of anie other, but of the Ministers of the word; they conceiuing of it, as if the Apostle had saide, Let those Ministers or Priests which rule well, &c.

THeir reason briefly standeth thus: The Apostle in this place, doth set downe 2. sorts of Elders, the one, onely ruling; the other labouring also, in the word and doctrine.

H

There-

Therefore besides the Ministers which laboured in the Word and Doctrine, there were other *Presbyters* or Elders, which were no Ministers.

This, as I sayd, is the principall reason that is alleadged for the Lay-Elders, wherewith the Disciplinarians doe wonderfully please themselues.

De grad.

Minist. c. 13

T. B. is so confident, that hee iudgeth them to be of no sound iudgement that will not acknowledge two sorts of elders to be contained in this place. Another *T. B.* that spied them vnder the wings of the 4. Beasts, *Apoc: 4.* saith plainly: they are blind, and of no vnderstanding, that cannot or will not see them in this place. *T. C.* setting some colour vpon *Act. 14. 23.* to make it shewe for Lay-Elders, at length he saith, Why should wee follow coniectures? when *S. Paul, 1. Tim. 5. 17.* doth declare what these Elders are? The author of the counterpoison affirmeth, that the Apostle in expresse words, doth in this place set downe their two sorts of Elders. And this is vsuall with them all, to confirme their exposition of other places which are ambiguous, by this which they esteeme most cleare.

To their reason I answered, by denying their antecedent, and because I would not shake off the opponents with a bare deniall as enemies, but satisfie them as bretheren, I yeelded some reasons of my deniall, which I set downe in 2. degrees. For whereas they vrge the Lay-Elders, as necessarily collected out of this place;

First, I answer, there is no necessitie that the place should be vnderstood of any other but Ministers. And secondlie, that this place is so farre from concluding Lay-Elders, that it doth exclude them, or conclude against them.

The former againe, I maintaine by two reasons: The which I can well bee content that my aduersary shall reduce into Syllogismes, so hee would frame them, as beeing the reasons of a respondent, that is, such as bee propounded, to shew that there is no necessitie of their inference from this Text. For that as I saide, is a sufficient defence for the respondent.

The

The first reason is this ;

If none of the Fathers, nor any other before our age, did ever understand this text of Lay-Elders, but all with one consent, conceived of it, as spoken onely of Ministers: Then is it not necessary, nor yet likely, that Lay-Elders are meant in this place.

For surely if there had beene anie such Elders in the Apostles times, the ancient Fathers, which were neere those times, had bene more likely to haue noted these two sortes of Elders, then those who came so manie hundred yeares after.

But none of the ancient Fathers, nor any other before our age, ever understood this Text of Lay-Elders: but all with one consent, conceived of it as spoken of Ministers.

Therefore it is not necessarie, nor yet likely, that Lay-Elders are here meant.

Of this Syllogisme he denyeth both the ~~the~~ parts. And of his deniall of the consequence in the proposition, hee giueth three reasons. § Sect. 2.
Ad Pag. 16.

The first, because wee may not argue negatiuely, concerning the sense of the Scriptures, from the authoritie of the Fathers, &c.

His first reason of his denyall of the consequence.

Wherevnto I answered, that I argue as affirmatiuely from the consent of the Fathers, and of all before our age, who alwaies conceived of these words, as if the Apostle had said, *Let the Ministers or Priests which rule well, &c:* as negatiuely: Neither doe I reason as he would make me to argue, that either because this place is not by the Fathers expounded, of Lay-Elders, therefore that exposition is necessarily to be reiecte: or because it is alwaies by them interpreted, as speaking of Ministers onely: Therefore this interpretation is necessarily to be receiued. But thus I reason, that this exposition is more likely, which hath the perpetuall and vniuersall consent of the Fathers, and of all writers before our age, then that which not onely hath not their allowance, but is cleane contrarie to their interpretation.

Wherevnto I now adde that, which my aduersarie will neuer be able to answer.

That exposition of the word Presbyters. 1. Tim. 5. 17. which is agreeable to the perpetuall use of the word in Scriptures, Councells, and Fathers, is to be admitted, and contrariwise, that exposition thereof, which cannot bee warranted by any one example or testimony, either of Scriptures, Councells, or Fathers, (it being a word in all of them of frequent use) may not be admitted, and much lesse urged, as the onely true sense of that place.

But by the word Presbyteri to understand the Ministers of the Word and Sacraments alone, is an exposition thereof, agreeable to the perpetuall use of the word, in Scriptures, Councels, and Fathers; and not one testimony can be alleadged, where the word (signifying an Ecclesiasticall function) doth import any other but a Minister: and contrarywise, to understand the word Presbyters in that place, as containing in the signification thereof Lay-Elders, is such an exposition of that word as cannot be warranted by any one example or testimony, either of Scriptures, Councels, or Fathers.

Therefore the former interpretation, expounding that word of Ministers alone, is to be receined; and the other, including Lay-Elders, is not to be admitted, and much lesse is it to be urged, as the onely true sense of that place.

For my part, vntill my aduersarie shall bee able to disprove this assumption by some one instance, which I am well assured hee shall neuer be able to doe: I will take it for graunted, and in my conscience am fully resolved, that the Apostles meaning in this place, is all one, as if he had said; Let the Ministers or Priests which rule well, &c: which argument, if no more could bee added, is sufficient to shew, that Lay-Elders cannot be prooued out of this Text.

§ Sect. 3.

His second reason is this:

His 2. reason, *That interpretation which hath the consent of the new writers, because their exposition fauouring Lay-Elders, hath the consent of new writers,* *though contrary to the exposition of the Fathers, is to be preferred before that which hath the consent of the Fathers.* *The Interpretation of the word Presbyters, as implying Lay-Elders, hath the consent of new writers.* *Therefore that is to bee preferred. The proposition is propounded.*

pag. 20. lin. 22. &c: the assumption is set downe, pag. 16. lin. 17. &c.

To the parts of which syllogisme before I answered, I must knowe of the disputer, whether he meane the consent of all the new writers, or not, for if the word *all* bee not added, the proposition is absolutely to be denied. For it is against sense, that the opinions of some new writers should be preferred, not onely to other, and perhaps as many, and as learned new writers; but also to the generall and perpetuall consent of all writers before our time. If it be added, then is the assumption manifestly false. For that exposition hath not the consent of all, nor as I am perswaded, of the most protestant diuines. Notwithstanding, hee endeouoreth to prooue both.

That the proposition is true, hee appealeth to my conscience. Whence he shall receiue this resolution. Where the contrary expositions of the old and new writers concerne a point of doctrine, I would not encline to the authoritie of the new, vnlesse they haue better reason then the olde. For where the question is simplic of authoritie, which is the greater; I say with the Philosopher, that whereas witnesses be of two sorts *οἱ μὲν παλαιοί, οἱ δὲ πρόσφατοι*, some olde, some new: *πιστότατοι δὲ παλαιοί*, the ancient are of greatest credit. If it concerne a matter of story or fact, as whether there were any Lay-Elders in the primitiue Church, or not; I would without comparison, giue credit to the ancient writers, who liued in, or neere those times, then to them who liued 13. or 14. hundred yeares after them.

His proposition examined, and whether the authority of old writers, or new is to be preferred.

Rheti. l. 1. c. 15.

Yea, but *the points being in question in these dayes, and not in the Fathers, the newe writers haue bene the more occasioned to search into them.*

Tell me then, why was not this point called into question in the Fathers times? Was it not because there was none to contradict their iudgement? And doth not this proue, that the Assertion, which in this cause is opposite to antiquitie, is to be condemned of noueltie?

Againe, you say the iudgement of the new writers is to be preferred, because they haue more searched into the mat-

ter, as being now in question.

Wherevnto I answered, that in this very respect, the authoritie of the ancient is to bee preferred, for the reason which the Philosopher giueth in the place before alleadged. *πιστότατοι δὲ παλαιοὶ ἀδιέφθογοι γὰρ.* *The olde be of most credit, for they are vncorrupt, or vnpartiall.* Whereas contrarywise, the new writers, which oppose themselues to vs, who follow the auncient, are parties in the cause; and therefore to be preiudged as partiall.

And whereas he challengeth mee to shew if I can, what
 22 *moueth me to thinke that the spirit of God, who enlightned them,*
 22 *as touching the substance, in which they were so sound, did faile*
 22 *them in this particular:* I aske him whether hee doth thinke
 they were free from all error or mistaking in the expounding of Scriptures? and if hee thinketh that they did faile in any particular, I would desire him to shew what moueth him to thinke, that the spirit of God, who enlightned them as touching the substance, in which they were so sound, did faile them in that particular? This therfore was a meere colour: or if there were any weight in it, might not I more iustly make the like demaund of him concerning the Fathers; what reason he hath to think, that the auncient Fathers who had such profound knowledge in the greatest mysteries of diuinitie, whereby they confounded the most subtill heretikes, should be ignorant of those things which appertaine to the outward gouernement of the Church? or what reason he hath to imagine, that the writers of our age do know what was done or not done in the primitiue Church, better then the Fathers, that liued in those times?

§ Sect. 4.

His assumption
 answered concerning the
 content of
 new writers.

As touching his assumption: if hee speaketh of all the new writers, it is manifestly false, if not of all, it is to no purpose, neither doth it need to be proued, because it is not denied. Yea, but the naming of 25. writers, and boasting of more in a case not denied, though to the learned and iudicious it seeme a verie idle and vaine flourish, and in this writer, who is copious onely in this kinde, a manifest signe of a desperate cause, which cannot be fortified by better proofes, which hee forbearcth to alledge vnder a poore pre-

pretence, that hee is the answerer, and yet spendeth aboue 20. whole pages in his booke, in proouing what wee denie not, that manie ^{newe} writers are partly of his minde. Notwithstanding, it is a matter of great content to the vnlearned Reader, to be ledde along, (for so hee speaketh more then once) by such a worthie leader, from one to another. till he hath seene the whole Troupe, and hath heard the commendation of euery one.

For that also is to be noted, how hee playeth the egregious *Mountebanke*, in commending and setting forth his authorities in most glorious manner.

Luther that rose vp as a bright morning starre, euen another Elias of these times. Bullinger, that learned and faithfull Pastor of the Church of Zuricke: Peter Martyr, that burning and shining lampe of Oxeforde: Zanchius, a man admirable for iudgement and paines: the very Oedipus, (saith the abortiue booke) of the Schoole-mens riddles: Chemnitius, the worthy examiner of the Tridentine Councell, and ouerthrower of their heresies: Olde Father Nowell, in his booke published by authoritie, and commaunded to be taught: D. Whittaker, who like another David, fought valiantly against the popish Goliath. D. Fulke, one of the wonders of our daies, &c. Iust commendations I confesse of worthy men, whose memories are bleisled.

Notwithstanding when he hath all done, one good reason alledged, though it were by the meanest of his 25, had bene of more worth then the allegation of all their authorities, though they had bene as many more. But this was done as I said, to please the vnlearned: for otherwise where the new writers gainsay him and his fellowes, as they do in the points of their new-found parish discipline, they set not a button by them all.

But if bragging of all, or almost all the new writers, he name but 25, and stoope very low for some of them, (especially if you consider that they are to be weighed with the auncient Fathers) and if of the 25. hee thought good to cite but 8: now if all these 8. be not cleare on his side, what shal we thinke of the rest? Surely *Luther*, though he tell him that hee rose vp as a bright morning starre, euen another

§ Sect. 5.

Not all those whom he citeth, doe expound this text of Lay-Elders

*Aduers. falso
nomin. Episc.*

331.

Elias of these times, will not be gotten to speake a word for him. For in the place by him cited, hee doth not so much as speake of this Text, and much lesse expound it: But hee speaketh onely of the 19. verse, *Receiue not an accusation against an Elder*: where vnderstanding *Elder*, according to the vse of the word, in the first verse of that chapter, as a word of age, as well as of office, (as *Chrysostome* also doth, though he vnderstand, vers: 17: of Ministers onely) he saith, that how soeuer the popish Bishops, against whome hee writeth, did expound this place of Priests, that is themselues, that they might be the more free from accusation or reproofe: yet the Apostle speaketh of *Presbyteri*, that is, Elder and graue men, (for such then, bare rule in the Church) meaning thereby most plainly auncient Ministers, as appeareth by the words following; which the refuter hath Sophistically and shamefully peruerted. For the Apostle doth not speake, *De ijs Episcopis* (saith *Luther*,) & *Sacerdotibus*, *qui iam nostra etate plerumq; sunt etate florenti & penè adolentes, sed de senibus & grandæ huius in Scriptura peritis loquitur*; Of those Bishops and Priests, which now in our time are, for the most part of a flourishing age, and in a manner young youtnes, and lusty gallants, (which hee meant in the words going a little before, when hee calleth them *Penelopes sponso*,) but hee speaketh of such as be aged, and ancient men, skilfull in the Scriptures.

Obserue now our Sophysters dealing.

First hee saith, *Luther* expoundeth this verse of Lay-Elders; when as *Luther* doth not so much as speake of this text: 2. that he should say, *their Lay-elders ruled in the Church then*, when hee plainly speaketh of ancient and aged Ministers. 3. that *Luther* denieth simplie, that *Paul* speaketh of *Bishops* and *Priests*. For so hee citeth his words; *Neq; enim loquitur de Episcopis & Sacerdotibus*, whē he saith, that he speaketh not of such Bishops as were in his time, young & lusty men; but of such as were aged & skilfull in the scriptures.

Bullinger in neither place alledged, doth say, that there were elders in the church, which were not ministers, but rather the contrary. For on *1. Tim. 5. 17.* he vnderstandeth that text, as requiring the stipend of the ministry, & seemeth to confound the

the words *Ministers and Presbyters* in that sentence which the refuter citeth by halues. *Cum emin variâ sint in ecclesia munia non unius quoq; generis ministri aut Presbyteri sunt.* For where Bullinger saith, Ministers or Presbyters be not all of one kind, by Presbyters, meaning no other but Ministers, he citeth him thus: the Elders are not of one kind, leauing out the word Ministers. And vpon the words following in the nineteenth verse, he saith, as to a diligent & good Minister of Christ sustenance is due, so also defence, the reason of which law is this, a Presbyter is the Minister of truth, and truth procureth hatred, &c. In his Decades he saith, the Dec. 5. Elders in the Church of Christ, are either BB. or otherwise Serm. 3. prudent and learned men added to the BB. who albeit they did not teach alwaies as did the BB. yet were they present with them that taught, &c. Where he doth not speake of lay and vnlearned Elders, but of wise and learned men of the Clergie.

The rest, in the places cited, doe acknowledge a second sort of Elders, besides those which chiefly laboured in the word and doctrine, but where ^{they} they were of the laitie or Clergie they doe not mention.

As for D. Fulk in his answer to the *Rhemists* on 1. Tim. 5. 17. he giuing two interpretations of that place, preferreth that whereby the Apostles words are vnderstood of Ministers or Priests onely, that as euery one of them laboureth more in preaching and teaching, he is so much the more to be honoured.

But of his assumption this is more then enough, seeing this is not the question betweene vs, whether any of the new writers doe stand for the new Elders, for that is confessed.

His third reason for the deniall of my proposition: that § Sect. 6.
 „ if that consequence is good, my interpretation of this place is Ad pag. 21.
 „ naught, seeing it hath not so much as the naked shade of any fa- His third rea-
 „ ther to couer it. Naked to couer! But what figge leaues son: because
 can he find to couer this naked, and shamelesse vntruth? my exposition
 For whereas my exposition consisteth of two points, the is not made
 first and principall that by Presbyters I vnderstand, Mini- by any of the
 sters, Fathers.

Primas. in 1.

Tim. 5. 17.

Chrys. in 1.

Tim. 5.

τὸ ἐστὶ τὸ

καλῶς πο.

εἰς ἀγαθόν,

μὴ δυνάμενος

φείδεσθαι

τῆς ψυχῆς

πορῶν ἅλως

καὶ δυνάμενος

ἐνέχειν

This is to rule

well, to spare

or forbare no-

thing for the

care of the

sheepe.

§ Sect. 7.

sters, as if the Apostle had said let the Ministers that rule well &c: the second that by the words καλῶς ποιεῖσιν which commonly are translated *governing well*, I vnderstand the comendable performance of their duetie in generall; for the latter I alledged the authoritie of *Ierome* and of the Syriack Paraphrast, to whom others might be added; for the former, I haue the generall consent of all the Fathers and of all writers before our age, who haue expounded this place, and not one of them can be produced to the contrarie; and yet he is not ashamed to say, that my interpretation hath not the patronage of any one Father.

And thus much of the proposition: in confuting whereof, when he hath spent five whole pages with very ill successe as you see, he concludeth with as vaine and causelesse a bragge, as his successe was badde.

The assumption (*that none of the Fathers nor any before our age did euer expound this text of any but Ministers*) though he dares not plainly denie it; yet that it may appeare, how he setteth himselfe to wrangle with euery thing, he seeketh all the corners of his wit to find some starting holes: out of which he may easily be driuen, if the Reader wil but remember these two things. First, that I speake of such as haue before our age, (meaning *hoc seculum* this ceturie or hundred of yeares) expounded this place, either in their commentaries, or in their other writings, which be extant. For it were foolish presumption to rely vpon their iudgements, who, either did not write of it, or whose writings are not extant, whereby their iudgement might be knowne. Secondly, that I am in this point the respondent, answering their allegation out of this place; and that the refuter is the opponent; who, if he will say any thing to the purpose, must proue by good instance the affirmatiue, *that some one of the Fathers, or some other before our age hath expounded this place of Lay-Elders*; and not absurdly vrge me, being the respondent, to proue the negatiue; which as it cannot be otherwise proued, but by alledging, *that no instance can be giuen to the contrarie*; so might it be easily disproued by any one instance, if any such could be giuen. If these two things be remembred, the bare recitall

recitall of his five exceptions wilbe a sufficient euience of his folly. First diuerse of the Fathers may so haue expounded it, " though their writings be not come to our hands: there is one in- " stance, therefore some haue so expounded it. 2. Some of them, " as Augultine; Ierom, Chrysostome, &c: haue so written, that " they may well be so vnderstood, (which is utterly false for they " vnderstand by Presbyters, no other but Ministers) ergo, &c.

3. Others write so briefly, that they expound not the former " wordes of this text, (because Presbyter to them was as plaine " as Minister to vs) ergo, &c.

4 The ancientest of them (as Ignatius, Polycarpus, Tertul- " lian, Origen, Cyprian, &c:) whose workes are now extant, though " they left nothing written vpon this place, yet (no doubt) they vn- " derstood it of Lay-Elders; for they alwaies in their writings " (wherein Presbyter is oft mentioned) doe vnderstand thereby a Minister of the word, yea but they were most like to " beare witnesse to this truth. No doubt for three of them, Igna- " tius, Polycarpus, & Cyprian, were Metropolitan Bishops; & by " the other two, Tertullian and Origen, who were Presbyters you may easily conceiue, what manner of men the Pres- byters (who were distinguished from Bishops) were. Yea but in many mens iudgements (who would faine haue it so) they did " giue witnesse to this truth, though they left nothing written " vpon this place.

But the fift passeth all, for therein hee giueth plaine in- stances I warrant you of some before our age, &c. For Lu- ther, Bucer, Bullinger, and diuerse others in their time, vnder- stood this place of Lay-Elders, therefore diuerse before our age. The antecedent he taketh for granted, as well as he might, because as we heard before how Luther who doth not speake of this text, by Presbyteri vnderstandeth verse. 19. ancient Ministers, and Bullinger expounds it not of Lay-Elders; so, what Bucer saith, we haue not yet heard. But the conse- quence he proueth by such an argument, as sheweth he was very neare driuen, because D. King in a Sermon preached " in the yeare 1606. saith, that the Geneva discipline had not " at that time seene the age of a man, though you should " reckon the age of a man not at an 100. but 70. yeares, and well

In Cant. 8.

In vita Cal-
uin.

Novemb.
20.

well might he say so. For in *Genena* it was first conceiued in the yeare 1537. when *Caluin* hauing with *Farell & Viret*, in the yeare before, attempted, as *Beza* saith; *Ecclēsiām componere*, and had drawne the first draught of it, got the assent of the Senate and people of *Genena* on the 20. of July, 1537. howbeit before the yeare, 1541. it was not established, hauing in the meane time beene banished together with *Caluin*.

But why should time which is so precious be spent in cōfuting such feeble shifts, whereof euen the refuter himselfe is by this time (I hope) ashamed.

CHAP. V.

Containing my second reason, why Lay-Elders are not proued out of 1.Tim. 5.17.

The 2. reason that Lay-Elders be not included in that text, 1. Tim. 5.17.

Serm. Sect. 4. pag. 9. Neither doth the Apostle indeed note two sorts of Elders, as they imagine, but two duties of the Ministers, &c: to pag. 11. med.



IN these words is set downe the second reason of my exception against their allegation of 1. Tim. 5.17. prouing that there is no necessitie this place should be vnderstood, as they imagine, of Lay-Elders. The reason standeth thus: *If the words may very well be vnderstood of two duties of Ministers, the one generall, to be good presidents, the other special, to labour in the word & doctrine, in respect whereof the Apostle requireth double honour to be yeelded vnto them, then is there no necessitie that this place should be vnderstood as they imagine of Lay-Elders:*

But the Antecedent is true: Therefore the consequent. I might haue reasoned thus. *If diuerse and sundry expositions,*

tions, all of them understanding this place of Ministers alone, may be giuen, and each of them more probable or likely then that which is for the Lay-Elders; then is there no necessitie, nor yet likelihood, that the place is to be understood of Lay-Elders:

But diuerse and sundry such expositions may be giuen, as after you shall heare.

Therefore there is no necessitie nor yet likelihood, that this text is to be understood of Lay-Elders.

But I thought it sufficient to insist in this one exposition, which seemeth to me to haue beene the very meaning of the Apostle. For seeing the word πρεσβύτερος, or Presbyter, as it noteth an Ecclesiasticall person, doth alwaies in all other places, in the writings both of the Apostles & Fathers, signifie a Minister or Priest, and no one testimonie can be alledged to the contrarie: what sense is there, that it should otherwise be expounded here, vnlesse the other words of the sentence did inforce so much. But that they doe not, seeing they note onely two duties of Ministers, for καλῶς ποιεῖν, is the generall dutie of the Ministers, that is, to be good presidents; and to labour in the word and doctrine, is the speciall dutie, for which especially honour is due to them. I had once thought, that the especiall duties of a Minister had here beene mentioned, the one respecting his behauiour onely; the other, the ministerie of the word, vnto which all the duties of a Minister may be referred. But I did consider, it would be objected, that the meaning of the Apostle was not, that double honour should be giuen to Ministers, that onely liued well, vnlesse they did also preach: for in another place where he would haue Ministers to be honored and loued ὑπερεκποιοῦντες, more then abundantly for their worke sake, he ioyneth these together, τὸς κοπιῶντας ἐν ὑμῖν, καὶ ποιοῦντας ὑμῶν ἐν κυρίῳ, which labour among you, and which gouerne you in the Lord: and therefore I insisted in this exposition, against which, well may my aduersarie cauil after his fashion, but hee can take no iust exception; especially, if the emphasis or force of the word κοπιῶν, be not neglected.

1. Thess. 5.
12. 13.

As for his triuiall gibes, which are frequent with him, of Ad pag. 22. -
going

„ going lame upon both feete, of going upright on one legge and hal-
 „ ting of another, of halting on the former legge, and limping of the
 „ hinder legge: they are fitter for him to vse, then for me to
 answere. But though hee boasteth, that my Syllogismes
 hitherto haue beene lame on both feete; yet I trust the iu-
 dicious Reader will testifie with me, that he hath not beene
 able as yet, to disproue any one proposition, or assump-
 tion, which hitherto hath beene produced. And I am verily
 perswaded, for all his gibes, he will haue no better successe
 in those which remaine.

§ Sect. 2.
 His answere
 to the 2. rea-
 son, and first
 to the propo-
 sition.

As touching the Syllogisme, which now he is about to
 oppugne, he seemeth to be glad of mine amendment, that
 „ whereas hitherto I haue gone lame on both feete, now I goe
 „ upright on one legge, the consequence of the proposition
 „ being good. But yet he saith *I am nearer the nearer, for on my*
 „ *assumption as it were on the other legge, I halt downe right*
 „ *still.*

But shall the proposition escape so, thinke we? No, I war-
 rant you: though hee can obiekt nothing against the mat-
 ter, yet he must needs cauill at the words, for he will play
 small game rather then sit out: two faults hee findeth with
 „ the words, charging me that I speake *vnfitly and vnkindly.*
 vnfitly, when I say the Apostle doth here note two duties
 „ of Ministers, *the one generall, the other speciall.* What logicke
 „ or reason is there in this kind of speech, saith he. What opposition
 „ betwixt these two duties? so much is he set vpon opposition
 and diuision, that hee thinkes there is no reason in that
 speech, where is no opposition.

And what is the logicke that this logickster doth reach
 me? forsooth I should haue said, *that the Apostle first spea-*
keth of the Ministers dutie in generall, and afterwards in speciall.
 Thus, in disprouing the manner of my speech he doth vn-
 wittingly approue it: such is his iudgement. For if the A-
 postle first speaketh of the dutie in generall, and after-
 wards in speciall; then doth hee speake of two duties, the
 one generall, the other speciall. For when you speake
 of a dutie in generall, doe you not meane a generall dutie?
 and when you mention a dutie in speciall, doe you not
 meane

meane a speciall dutie? Yes, your selfe doe speake so
 „ pag. 25. where you say, *the duties are in the former clause,*
 „ *generall; in the latter, speciall.*

Neither doth that need to offend you, that I call them two, when you speake of them in the same place in the plurall number. For if the one be not the other, as you will grant, then there is no question, but they are two. But, if want of opposition was the fault of my speech, what opposition I beseech you is in yours? or what logicke was in this, to require opposition betwixt the whole and the part? or if you conceiued of *Dutie* as the *Genus*, and of this speech as a distribution thereof, what logicke was it, not to discerne an opposition in a distribution of duties into generall and speciall? for *generall* and *speciall* I hope be opposite.

All this notwithstanding, my logicke maister chideth
 „ me for want of logicke. *If a man saith he should say, there*
 „ *are two duties of a Logician, the one generall, to reason well,*
 „ *the other speciall, to iudge well, would he not be thought to*
 „ *speake of logicke, without logicke?* Yes verily, if in so speaking hee should intend a perfect distribution of logical duties: Which, notwithstanding your cauills, might thus be performed.

The duties of a Logician are either generall, as that which is comprehended in the definition of Logicke, *to reason well*: or speciall, as those which be contained in the distribution of Logicke, *to inuent well, and to iudge well.*

But, if in imitation of the Apostles speech, you should say, *Logicians that reason well, that is all good Logicians, are to be honoured, especially those which are iudicious,* or which doe excell in iudgement, I might note out of this speech, not two sorts of Logicians, but two duties or faculties of all Logicians, in respect whereof they are to be honoured; the one generall, *to reason well*, the other speciall *to iudge well*, disposed not in a distribution, but in a comparatiue sentēce, which some Logicians call *axioma relatiue quantitatis*, wherein the duties of a Logician are thus compared; that whereas Logicians are to be honoured for the performance of their
 dutie

dutie in generall, which is to reason well, yet especially they are to be honoured for iudging well, that being in the estimation of him, that shall so speake, the chiefe worke of a Logician. Euen so doe I speake of the Apostles words in this place. The Presbyters or Ministers that rule well, that is all good Ministers, are to be accounted worthy of double honour, especially those which labour, as the word *κοπιᾶν* signifieth, in the word and doctrine. Out of which words I doe note, not two sorts of Presbyters, but two duties of Ministers, in respect whereof double honour is due to them, the one generall, *καλῶς ποιεῖν*, to be good presidents, the other speciall *κοπιᾶν*, to labour painefully in the word and doctrine, disposed not in a distribution, but in a comparatiue sentence, noting onely this difference, or making this comparison, that whereas double honour is due to all good Ministers, for the performance of their dutie in generall; yet especially they are to be honoured for their paines in preaching of the word, that being in *Pauls* estimation the chiefe worke of the ministerie. By this time I hope you see, that my speech was not without logicke, though there was no opposition betweene the duties here noted. For the opposition, which I here intended, was not betwixt the duties themselues, which you very logically required, dreaming as it seemeth of a distribution thereof, but betwixt my exposition noting two duties of Ministers, to your *imagining*, or if you will *dreaming*, of two sorts of Elders, which I better expressed saying *not two sorts of Elders, but two duties of Ministers*, then as you, with all your skill would teach me.

But of all cauills, his quarrell of vnkindnes is most friuolous. For when as *ex professo*, I confute the interpretation of those new writers (who expound this place of Lay-Elders) as false and erroneous: he chargeth me with *unkindnesse*, for saying *as they imagine*. Men may imagine that which is true, as well as that which is false. And therefore when I might haue said, *as they falsely or erroneously imagine*, me thinkes it should be no vnkind speech, to call their *error*, their *imagination*. But so nice we are, that when we

take

take libertie, to disgrace, revile, slander, and libell, against our betters, we may not be touched in the least degree; neither will wee sticke *oblique* to revile him, that shall but say, wee imagine that, wherein wee foulely, if not perniciously erre. For your misinterpreting of this one place, is the verie foundation of your *Presbyterian* discipline; and the vrging of that discipline, the very cause of that pernicious division which is amongst vs. And thus much of the proposition.

By applying
to him. **Pro. 26.16.**

The assumption was this ; that this place may very well § *Seet. 3.*

(for so much is sufficient for mee, being the respondent, to say, but I doe also adde) and in mine opinion, is to bee vnderstood of two duties of Ministers: the one generall, the other speciall. In respect whereof, double honour is due vnto them ; This difference onely being put, that whereas double honour is due to all Ministers, for the performance of their dutie in generall: yet especially for their paines in the Ministry of the Word, they being chiefly to be counted worthy of double honour, who excell that way.

This assumption containing the exposition of this place, hee oppugneth with all his force, cauilling that *it is but a bare shift, and such as will not serue my turne*: and this hee vndertaketh to proue by three reasons, which will prooue nothing, but his owne want of iudgement.

For, as touching the first: Is not this extreame want of *Ad pag. 23.*
iudgemēt, to alledge the manifold expositions of this place, *Or 24.*
as a matter of great disaduantage to vs; when as indeed, “
it notably disaduantageth his cause? especially, to triumph “
and insult ouer vs for this cause, Saying *Loe here, how their “*
tongues and pennas in the exposition of this place are diuided, as in “
the building of the Tower of Babell: and how they hauing no sure “
holde to trust vnto, flie from one to another, as Zidkiah went from 2. King. 22.
chamber to chamber, to hide him.

Now whether this multitude of expositions be an advantage to his cause, or disadvantage, the Reader may hereby judge.

For seeing the learned men of our side doe reason thus,
as I noted before, (*if diuerse and sundry expositions of this text*

may be giuen, not including your Lay-Elders, euery one whereof is more probable then yours: (then is it not necessary, nor yet likely, that your Lay-Elders be heere meant.) Who seeth not, but by how much the more expositions can bee giuen in this kinde, by so much the lesse necessitie there is to admit your exposition of Lay-Elders.

But our men doe thus reason: *D. Bilson*, pag: 130.

The fourth reason (saith hee) *that holdeth mee from receiuing this construction* (implying Lay-Elders) *is, that I finde diuerse and sundry interpretations more agreeable to the Text, and more answerable to S. Pauls meaning then this.* His reason standeth thus. If diuerse and sundry interpretations are found more agreeable, &c. then that for Lay-Elders, then haue wee no reason to yeelde that Lay-Elders are meant in this place. But diuerse and sundry such interpretations may be giuen, which he proueth, by producing foure of them.

Likewise *D. King*, as your selfe doe cite him, arguing to the same purpose, saith, *How many interpretations may bee brought to diuert and disappoint Lay-gouernours?* and then alledgeth diuerse.

Of all which interpretations, (which by *Presbyters* vnderstand Ministers) it may truely be affirmed, that they are more agreeable to the meaning of the Apostle, then yours. Seeing they expound the word *Presbyter* according to the perpetuall vse of it, in the writings both of the Apostles and Fathers: wheras of your vse of the word, after all your paines and laying your heads, and helps together, you are not able to produce any one testimonie, no not one.

Wherefore, looke how manie such probable expositions may be giuen, vnderstanding this place of Ministers onely, they are so manie proofes, that there is no necessitie of admitting your interpretation.

§ *Sect. 4.* But let vs now examine your reasons, whereby you would prooue my exposition to be but a bare shift, and such as will not serue my turne.

His 1. Reason
that my exposition
is a bare
shift.

” The first. If others opposing to Lay-Elders haue brought 8.
” or 9. expositions, which are but shifts to auoid them, all of them
being

being diuerse among themselves, and from that which M. D. bringeth, then this 10. of his, is but a shift also: but the former is true, therefore the latter.

If the reader desire to haue examples of such lame legs, as the refuter talketh of, here hee may haue a couple. For as touching the proposition: seeing among different expositions, one onely is the true and proper meaning of the place: may not this exception be taken against any exposition be it neuer so true, being but one amongst manie? For suppose the other 9. were but shifts, how will it follow, that therefore the tenth is so: Must all expositions bee false or vnfit, because the most are such?

If those 9. expositions be shifts as you say, and if yours be false as I haue proued, this is so farre from preiudging the truth of mine, which is the eleuenth, as that it is a strong presumption to confirme it.

For, seeing it is to be presumed, that some one true exposition of this Text is knowne; and seeing all other knowne expositions of this place, are either supposed by you, or proued by mee to be false: it remaineth therefore, that this eleuenth is true: The consequence therefore of the proposition is starke lame.

The assumption also is false. For those diuers expositions are not shifts, as this shifting Sophister cauilleth, but being all (I meane so many as by *Presbyters* vnderstand Ministers) more probable then that which stādeth for Lay-Elders: (for that doth not so much as touch the subiect wherof the Apostle speaketh) they are so many proofes to auoid the necessitie of their Lay-Elders, which by thē are as necessary, vrged and obtruded vpo vs. And this was his first reason, which he brought, to make it appeare that my exposition is but a bare shift.

His second, brought to the same purpose, either proueth “*§ Sect. 5.*
it thus, or not at all. If M. D. utterly reiect 8. of the aforesaid “*His 2. Reason.*
expositions, and resteth upon one of those 4. which D. Bilson propounded, then his exposition is a bare shift.”

But M. D. reiecteth 8. of the former expositions, and resteth upon one of those 4. which D. B. propoundeth.

Therefore his exposition is a bare shift.

In the proposition, there is not so much as a shewe of a good consequence, vnlesse it be presupposed (which I haue disproued) that *D. B.* expositions are but bare shifts. His assumption, which in plaine termes he setteth downe, containeth two vntruthes.

For first, if you vnderstand my words, as they may be vnderstood of them that conceiue mee to be the answerer in this place, and as my selfe euen now propounded them, then doth it not follow that I vtterly reiect all other expositions: because, in adding this to the former, I seeme to preferre it before the rest.

Againe, that I rest in one of those 4. expositions, which he recited out of *D. B.* is not onely false, but if you respect his intent, scandalous also, as all other his references are, as to any that will compare them, may easily appeare: For not any of *D. B.* 4. expositions vnderstandeth the former branch as containing the generall dutie of a Minister. Howbeit some of the examples which hee produceth, together with his explication of some of them, doe well agree with my exposition, as you shall heare in my answer, to his third reason, which being his shoot-ancor, if it faile him, his Lay-Elders are like to suffer shipwracke. Heare his words.

§ Sect. 6.

Ad Pag. 25.

His third rea-

son, containing

3. Syllogisme:

Thirdly, that it may appeare, that M. D. is besides the true meaning of the Apostle, in the sense hee resteth on, let vs weigh the Apostles words well, and wee shall finde them clearely and euidently, to speake of persons, and at the most, but indirectly of duties.

The Elders that rule well, especially they: can any man be so blind as not to see, that these Elders, and they must needes signifie persons, who must be counted worthie of double honour?

No, saith M. D. but this account riseth from the consideration of their duties. Euen so, we denie it not: but may it not be so, and yet 2. sorts of Elders heere noted? Yes verily. The elders that faithfully discharge their dutie in governing the Church, are worthie of double honour: especially those, who labour in the Word and Doctrine. Is there any thing in this Scripture thus understood, to shutte out 2. kindes of Elders? Are not the duties in the former clause generall, in the latter speciall? Yes saith he, but for all that, they bee indeed two duties of the Minister onely.

Of which discourse, the best that I can make, is this: *If the comparison betwixt the persons evidently noted in this Text, doth seeme to fauour the distinction of Elders, into 2. sorts, and the comparison betweene the duties indirectly noted, doth not hinder the said distinction, that, then is there nothing in this Text, to exclude two sorts of Elders.*

But the antecedent is true in both the parts thereof:

Therefore the consequent.

The former part of the antecedent is proued thus:

The persons here mentioned are in the comparison noted to be of two sorts.

Elders are the persons here mentioned:

Therefore Elders are in this comparison, noted to bee of 2. sorts.

The latter thus: *The distinction of duties into generall and speciall: doth not exclude two sorts of Elders:*

For the generall agreeth to both sorts.

The distinction of duties heere mentioned, is into generall and speciall:

Therefore the distinction herce mentiond, doth not exclude two sorts of Elders.

By the refuters maine conclusion, it is euident, that hee hath gotten the wrong end of the staffe. For whereas this place to *Timothie*, is the chiefe; and, as I iudge, the onely place to speake of in the Scriptures, which all of them without exception object, and most confidently vrge, as necessarily including and concluding their Lay-Elders, in answering whereof, this part of my Sermon is spent: my aduersary by his Sophysticall shifts, in making mee the opponent, and himselfe the respondent, would make the Reader belicue, that he hath acquitted himselfe well, if this place bee not against Lay-Elders.

But the Reader must remember, that it lieth vpon my aduersarie, and those of his side, out of this place, invincibly, and ineuitably to inforce Lay-Elders, or to confesse that they cannot be proued out of the Scriptures. Neither will it suffice him to say, they may be here meant, vnlesse he can necessarily proue and demonstrate, that they are, and must necessarily be meant in this place.

Otherwise I may graunt his maine conclusion, without any preiudice to our cause: when the chiefe thing which he proueth is, that the principall, and almost onely place objected by themselves for Lay-Elders, doth not make against them. But if the onely place, which can to any purpose be alledged for them, doe exclude them, which in the last reason I doe endeavour to proue; being as yet not proceeded so farre, but onely to maintaine that they be not heere included; then is the cause of the Lay-Elders most desperate. The which, that it may appeare, I will not refuse, seeing my aduersarie hath found this starting hole, to examine his proofes.

§ Sect. 7.
Answer to his
first syllogisme

And first, I denie the connexion or consequence of his proposition. For though neither of the things by him named did exclude Lay-Elders; yet there are two words in the Text, which doe plainly shew they are not included. The one is, the word *Presbyters*, which alwayes signifieth the Ministers, and neuer signifieth the supposed Lay-Elders.

For if this Text include them, then are they included in this word *Presbyteri*, the Text speaking of none but such. But that word, being a word of order proper to Ministers or Priests, doth not include them, nor can any one example or testimonie^{be} produced to that purpose: Therefore Lay-Elders are not included in this Text.

To the 2.

The other is *double honour*, or maintenance appointed to all the *Presbyters*, of whome *Paul* speaketh; from which Lay Elders are excluded, as I shall shew in my third reason.

As touching his second Syllogisme, I answer first to the proposition, that the persons here mentioned, are not noted to be of two sorts: but that the comparison is betweene two duties belonging to one sort or order of men; or if you will, betweene men of the same order, in respect of their duties; the words being as plaine in the language of the Apostles, and of all the Fathers, both Greeke and Latine, as if it had bene said in our language, *Let the Ministers or Priests, &c*: And this I hold for a most certaine and vndeniable truth.

The

The comparison between the duties, I explain thus, that as to *Presbyters* or *Ministers* double honour is due, for their duty in generall: So especially, for that which is the principall: the comparison being between the generall or whole duty, & a particular, or part of the duty, which is preferred, as being the principall. The comparison between the persons, in regard of those duties, and depending vpon the former standeth thus: that as all they that performe the generall are to be honoured, so especially they, who in speciall sort performe the principall.

Thus much then the words import, that as all *Presbyters* who demean themselves well in their places, are to be accounted worthy of double honour: so especially those that labour painfully in the *Word* and *Doctrine*.

Let vs consider the like examples. *All Counsellours that demean themselves well in their functions are highly to be honored, especially, those that are good Patriotes, or Comon-wealthsmen.* From whence it were absurde to inferre, that there is a sort of good counsellours that bee not good Patriotes. But in this speech I note, in respect of the duties of counsellours, that this is the principall; and in respect of the persons, that they are chiefly to be honored, who are in speciall manner such. Likewise (to vse the refuters owne example) *All Logicians that reason well, that is, all good Logicians are to be honored, or well esteemed of: especially, those that are iudicious, or that have a speciall facultie of iudging well.*

It may not hence be gathered, that there are any good Logicians, that are not iudicious, or that cannot iudge well. But I note, that as among the faculties of a Logician, good iudgement is the principall; so they which be iudicious, are most to be esteemed.

So, all good *Servants* are worthie to be rewarded, especially, those that are faithfull, &c: In like manner, when the Apostle saith, *All Presbyters or Ministers, that demean themselves well: (that is, all good Ministers) are to be accounted worthy double honour: especiallie those which labour in the Word and Doctrine:* Wee may not collect from hence, that there is a sort of *Presbyters* worthie of double honour, which doe

1. Tim. 4. 3.
Attend to reading and doctrine.

not labour in the word. But the meaning of the comparison is, that as among the duties of *Presbyters*, or Ministers, Preaching is the principall: so they chiefly are to be accounted worthie of double honour, who labour; or if you will, who in speciall manner doe labour therein. And this speciall manner is noted in the word *κωπιδωτες*: For *κωπιδω*, is to labour painefully, and vnto wearineſſe. Which paines is to be esteemed, as well by diligence, in the studie of the *Word*: as either by the frequent, or laborious deliuey of the *Doctrine*. The comparison therefore is so farre from being made of all Elders, as they imagine; that it is not of all Ministers, but onely of those which be good. And the greatest distinction of persons, that can hence be gathered is this, that among good Ministers, there are some, who are more especially to be counted worthy of double honour for their paines in Preaching.

Pag. 7. & 8.

Now because the refuter referreth you to D. *Bilsons* preface, and I promised euen now to acquaint you with some of his examples and explication thereof; you shall well perceiue, that my exposition, though it be none of the foure which he propoundeth, is not vnlike to haue the approbation of that most learned, reuerend man. Doth not *μαλίστα*, (saith hee) that is chiefly (the note of comparison) distinguish as well things as persons, and not so well diuerse respects, as diuerse subjects: for example, if we should say, Magistrates that gouerne well are worthie of double honour, specially they that heare the complaints of the poore: Were hee not very fansifull that would hence conclude, there are therefore two sorts of Magistrates, one that gouerne well, another that heareth the complaints of the poore. Nothing is more common, then by this kind of speech to note as well two diuerse qualities in one man, as two sundry sorts of men; yea thereby to preferre a part before the generall comprising that part. As teachers are to be liked for their learning, specially for their knowledge in the scriptures: Good men are to be loued for their vertues, especially if they be liberall.

To the assumption affirming that Elders are the persons here mentioned, I answered, that no Elders are here mentioned but Ministers, and that *Presbyteri* in this place are vnfitly

fitly translated *Elders* : for though that be the english of it, as it is a word of age, yet it is not the english of it (according to the vse of our language) as it is a word of order, noting (as it doth in this place) an Ecclesiasticall function, but Ministers or Priests, who we do not vse in our common speech to call Elders. But hereof I haue already spoken.

There remaineth his third Syllogisme, concluding as *§ Sect. 8.* before, that their two sorts of Elders are not excluded in *His 3. Syllo-* the distinction of the duties into generall and speciall, because the generall dutie which is to gouerne well, agreeth *gisme answered.* to the Lay-Elders as well as to Ministers. To omit that which hath beene said of his conclusion, not concluding as he ought Lay-Elders, if he will vrge them, out of this place, but prouing onely that they are not excluded, which is but a poore prooffe, prouing nothing so well as that the cause of the Lay-Elders is come to a low ebbe. And yet for this, all his prooffe is, that the generall dutie agreeth to them : which indeed is false, for the generall dutie meant by *καλῶς* *προεσθάναι* besides godly life and such attendance of the flocke as might be common to lay Presbyters, implyeth the fulfilling of their ministerie, their going before the flocke in the duties of Gods seruice : their feeding of them with the word and Sacraments. Neither can hee be said *καλῶς* *προεσθάναι*, according to the Apostles meaning in this place ; that doth not (which a Lay-Elder may not doe) attend and superintend his flocke in these respects. This profligisme of his proposition, which is his onely prooffe, hee seeth and acknowledgeth to be before denied by me, holding that as well the generall as speciall dutie (as they are here meant) be peculiar to Ministers, and therefore not agreeing to their Elders, making me thus to say,
yes saith hee but for all that, they be indeed two duties of the Ministers onely. His prooffe therefore was nothing else but a meere begging of the question. And when he should haue proued that in the former part of the sentence (*Let the Elders that gouerne well*) the Lay-Elders are comprised, or else haue ceased to vrge them : faire and mannerly he slippeth his necke out of the collar, putting me to disproue it,

it, and telling me, that otherwise I should offend (wherein as respondents doe not vse to offend, so himselfe being indeed the opponent, in this place is extremely faultie that is to say) in begging the question.

¶ Sect. 9.

The reasons
of my exposi-
tion exami-
ned.

The first rea-
son.

Ad pag. 26.

Having therefore struggled to no purpose with my exposition of this text, in the next place he setteth himselfe, hauing no reasons to proue his owne interpretation, to strue (though with the like successe) against those reasons wherewith my exposition is fortified. Now in my exposition two things are specially to be noted, as I haue said; first, that by Presbyters I vnderstand Ministers onely. The second, that by the words which are translated *gouerning or ruling well*, I vnderstand the whole dutie of the ministerie in generall; and not onely gouerning in that sence, as it may be common to the supposed Lay-Elder. The first is the principall, and alreadie proued; though the refuter had rather seeme not to haue seene the reasons, which he did not see how to answer, then goe about either to confute them, or to bring any testimonie where Presbyter doth signifie a Lay-Elder. But as he would not see the former reasons, so either he doth not, or will not see the force of the latter. For whereas I proue that *καλῶς ποιεῖν*, doth signifie the generall performance of the whole dutie of the Ministers, being as much in effect as if the Apostle had said thus: Those Ministers which fulfill their office as *Ierome* and *Primasius* expound those words, that goe out and in before their people as becommeth them, according to the phrase of the scriptures, those that demeane themselves well (as the *Syriacke* paraphrast doth interpret the words) as well in respect of their priuate conuersation, as of their publike administration; whereas I say, I proue all this to disprove their inference for Lay-Elders out of this place: he, as though he saw no force of argument in all this, feareth not to confesse all: and yet will needs maintaine that inference, „ because forsooth al this *may be* verified of Lay-Elders, &c.

But say I, when you vrge your Elders as from this place, your inference is not, that what is said of Presbyters gouerning well, *may be* vnderstood of Lay-Elders, but *must* be vnderstood

derstood of them, or else you speake to no purpose. Now, although there be some shew of an inference, if by *gouerning well* were meant onely so much as might be common to Lay-Elders; yet if you vnderstand these words in the generall sence, you shall see not so much as a shew of a good consequence, nor any reason to moue a man to make such an inference: which I did verily thinke, that all men of vnderstanding would readily haue conceiued: and yet my lot is, to light vpon such an aduersary, as either doth not, or will not see it, vnles it be beaten into him. Goe too then: Is not this your inference from this text, that because the Apostle requireth double honour to be giuen to such Elders as gouerne well, though especially to those which labour in the word, that therefore besides those which labour in the word, there are certaine onely-gouerning Elders? Vnderstand therefore those former words in the general sence which I giue, and your inference will be both senselesse and false. Senselesse thus: the Presbyters that fulfill their office, or that demeane themselves well in their place, are worthy of double honour, especially those, that labour in the word; therefore besides those which labour in the word, there are certain onely gouerning Elders: for of this inference there is no sence, vnlesse it be supposed, that none can fulfill their office or demeane themselves well, but your Lay-Elders. If therefore you will ground them vpon this place according to the generall sence which you seeme to allow, call them no more the onely-gouerning Elders, but the onely good, or well demeaned Presbyters. False, because the words being generally vnderstood of the whole dutie of the ministerie can be vnderstood of none but Ministers; the generall, which includeth the speciall, being peculiar to the Minister as well as the speciall. Thus therefore I reason:

Those words which import the performance of the whole dutie of the ministerie, cannot be vnderstood of Lay-Elders but of Ministers onely:

The words καλῶς ποιεῖσιν, 1. Tim. 5. 17. translated which gouerne well, import the performance of the whole dutie of the ministerie in generall:

Thereo

Therefore the words *καλῶς ᾠκεῖσιν*, 1.Tim. 5.17. translated which gouernewell, cannot be vnderstood of Lay-Elders, but of Ministers onely.

The proposition you cannot be so absurd as to denie, vnlesse you will attribute the performance of the whole office of the ministerie in generall to your onely-gouerning-Elders. The assumption you freely confesse, and all the proofs of it, and yet with great froath of idle and addle words, you stoutly maintaine the contradictorie to the conclusion, neither seeing nor feeling any force at all in my prooffe, which you valiantly ouerthrow by denying the conclusion. So that I must conclude, that you extremely want, either a sound iudgement, or a good conscience.

§ Sect. 10.

The 2 reason
of my exposition.

Ad pag. 27.

Besides the former prooffe, I produce for the confirmation of my exposition, the speech of the same Apostle, to the same Presbyters of Ephesus. Act. 20.28. to paralel this. And whereas of my exposition there are two parts, the one concerning the subiect or parties here mentioned, whom I expound to be ministers onely, the other concerning their duties, in regard whereof double honour is due to them, the one generall, the other speciall: in both respects, the one text doth answere the other, as face answereth to face in the water. For first that Presbyters here are Ministers onely, I proue thus:

The Presbyters to whom Paul speaketh Act. 20. were Ministers onely:

The Presbyters of whom he speaketh 1.Tim. 5.17. were the same to whom he spake, Act. 20.

Therefore the Presbyters of whom he speaketh, 1.Tim. 5.17. were Ministers onely.

Secondly that the duties both generall and speciall are peculiar to Ministers, I proue by this argument:

The duties which Paul requireth, Act. 20.28. are duties required peculiarly of Ministers.

The duties for which double honour is due, 1.Tim. 5.17. both generall and speciall are the same with those which Paul requireth, Act. 20.28. therefore the duties for which double honour is due, 1.Tim. 5.17. are duties peculiarly required of Ministers.

This

This latter Syllogisme my expert aduersarie obserued not: the former he flingeth after his manner into a connexiue Syllogisme. For though his forge doe scarcely afford any other, yet hee hath gotten a pretie smacke of Syllogizing that way, were it not that his Syllogismes for the most part, are too long by the halfe. But here he surpasseth himselfe, for hee hath cast my whole Syllogisme into his connexiue proposition, and in his minor repeateth at large both the proposition and assumption.

But let vs see what he saith to these Syllogismes. In the first he onely denieth my proposition, viz. that the Presbyters, *Act. 20.* were none but Ministers: which I must confesse in that breuitie I tooke for granted, because I thought it needed not to be proued. For seeing that verse is not onely generally vnderstood, (euen of them which stand for Lay Elders, writing not *ἐπισκοποι*, but commenting vpon, *Caluin. in* or otherwise expounding that place) of Ministers, but also *Act. &c.* is alledged both by protestants and papists to iustifie the calling of BB. I did presume, that it was to be vnderstood of such onely as are Ministers at the least. But that which before was for breuitie omitted, shall now be supplied. First therefore I argue thus: *All those that are called BB. in the acts and writings of the Apostles are Ministers of the word.*

All the Presbyters to whom Paul speaketh, Act. 20. 28. are called BB.

Therefore all the Presbyters to whom Paul spake, *Act. 20. 28.* were Ministers of the word.

Or thus: Lay-Elders are nowhere called BB.

All the Presbyters, Act. 20. 28. are called Bishops:

Therefore none of those Presbyters were Lay-Elders.

Shall I need to proue any of the premisses. Are our Presbyterians of late growne so absurd as to denie them? What? are not all BB. Ministers, and are your Lay-Elders growne of late to be Bishops? did not our refuter pag. 3. affirme that these Presbyters, *Act. 20.* are Angels and Bishops, and that Angels are pastors? and are Lay-Elders, Angels and pastors too? fie for shame! and yet so absurd is our refuter, as to say that some of these Elders whom Paul calleth Bishops, were not

§ Sect. 11.

not Ministers, but their lay or onely-gouerning Elders.

But if either reason or authoritie will preuaile with him, he may easily be confuted: my reason I frame thus :

All *Episcopi* or Bishops, must by the Apostles rule (which is generall) be διδασκῶντες able to teach, *1.Tim. 3.2.* that is as he expoundeth himselfe, *Tit. 1.9.* holding fast the faithful word, according to doctrine that they may be able to exhort with wholesome doctrine, and conuince the gain-sayers.

But not Lay-Elders, nor any but Ministers, doe need by the Apostles rule to be διδασκῶντες, able to preach in that sense that he expoundeth it, *Tit. 1.9.* For on those words *Caluin* obserueth, that it is required in the, that they should be learned, and indued with sound knowledge, and that their doctrine should tend to edification, &c.

Therefore not Lay-Elders, nor any but Ministers, are Bishops. As for authoritie; let him shew me any testimonie of scripture, or of any sound writer, old or new, that is not a partie, vsing the word Bishop for Lay-Elder, or any one that is not a Minister, and I will yeeld to him the bucklers. *Caluin*, though a partie, plainly saith, that the scripture useth promiscuously these words, Bishops, Presbyters, Pastors & Ministers; to signifie those who doe exercise the ministerie of the word. And hauing intreated of them, in conclusion he saith, that as yet he had not spoken of any other functions but such as consist in the ministerie of the word. And in another place, although he collecteth out of *1.Tim. 5.17.* two sorts of Presbyters, yet he saith, that the Presbyters mentioned, *Tit. 1.5.* are by the context manifested to be no other, but Doctors or Teachers, because Paul presently after calleth them Bishops.

Inst. li 4.c. 3.
§ 8.

Caluin. in
Tit. 1.5.

Pag. 101.

The author of the booke *de Ecclesiastica disciplina*, and of the defence thereof, ingenuously confesseth, that onely pastors and teachers are Bishops, and that ruling Elders are not comprehended vnder the name Bishop, and so farre is he from comprehending them vnder the title of Bishop, that although he were resolved to find a roome for them, *1.Tim. 3.* yet he durst not comprise them vnder the title and description of a Bishop (though the Bishop be all one with Pres-

Presbyter, *Tit. 1. 5. 7.*) but shrowdeth them vnder the title and description of Deacons, as hereafter we shall shew.

Againe, all pastors of Christs flocke are Ministers onely:

All the Presbyters of *Ephesus*, were pastors of Christs flocke: therefore they were Ministers onely.

Or thus: Lay-Elders are not Pastors of Christs flocke (of other flocks perhaps they may.)

All the Presbyters of *Ephesus* were Pastors of Christs flocke:

Therefore they were not Lay-Elders.

That they were pastors I proue thus: Bishops set ouer the flocke of Christ by the holy Ghost to feed the Church of God, are pastors:

The Presbyters of *Ephesus* were such, *Act. 20. 28.*

Therefore they were pastors. And that *Caluin* confesseth *In Act. 20.* more then once. And our refuter also in the place before alledged; from whose confession I argue thus:

The Angels were pastors saith our refuter,

The Presbyters of *Ephesus* were Angels, therefore the Presbyters of *Ephesus* were pastors.

But why should so plaine a thing seeme to be made doubtfull with longer prooffe? for if such Presbyters as were also Bishops and pastors, were any but Ministers: then Presbyters, Bishops and pastors were Lay-Elders also; and Lay-Elders were all in all.

And whereas he obiekteth, that Lay-Elders may be comprehended vnder the name Presbyter and *Episcopus*, because D. B. saith, that these words ἐπισκοπος πρεσβύτερος διάκονος Bishop, Presbyter, Deacon or Minister, are oft so largely taken, as that they comprise all Ecclesiasticall functions: I answer in a word, by Ecclesiasticall functions, he meaneth onely the functions of the Ministerie, including neither your Lay-Elders, nor your Lay-Deacons, no more then our Churchwardens and Collectors for the poore.

As touching the latter Syllogisme which the refuter saw *§ Sect. 12.* not: The prooffe of the proposition dependeth vpon the former Syllogisme. For if the Presbyters to whom *Paul* spake, were Ministers onely as hath beene proued, then the duties

Pag. 14. 15.

Tit. 3. 8. 14.

Ad pag. 28.

duties which hee requireth of them onely in that place; he requireth peculiarly of Ministers. The assumption affirming that the duties both generall and speciall, *1. Tim. 5. 17.* are the same with those, *Act. 20. 28.* I explaine in the Sermon, shewing that *καλῶς ποίῳαδῳ*, which are the words translated to gouerne well, and containe the generall dutie, is the same with attending to themselves and their flocke, which I did more fully deliuer in the Sermon of the dignitie and dutie of the Ministerie (which the refuter himselfe doth seeme to approue) shewing that *καλῶς ποίῳαδῳ* is carefully to attend to themselves & their flocke. To themselves, that they may be precedents, and as the holy Ghost speaketh, *τύποι* patternes and samplers of a godly life. For this in the Apostles phrase is *ποίῳαδῳ τῷ καλῶν ἐργῶν* to be presidents of good workes. To the flocke also they must attend. First, by ouerseeing and watching ouer them. Secondly, by feeding them in the ministerie of the word & sacraments; Thirdly, by praying for them both publikely & priuately. The speciall dutie which is to labour in the word and doctrine, is the same with *feeding the flocke* of Christ, which is also noted as the speciall dutie, *Act. 20. 28.*

The refuter though he saw not the reason, yet he would be sure to contradict my assertion, and therefore stumbling vpon the proposition, he saith; *that neither of the duties mentioned in the Acts are restrained to Ministers onely. For to attend to the flocke is all one saith he with καλῶς ποίῳαδῳ which is more generall, and the speciall dutie of feeding which he confineth to the word and doctrine, is often vsed for gouerning also, as Mat. 2. 6. Apoc. 2. 27. & 7. 17. & 12. 5. & 19. 15. Grec. schol. in Act. 14. 23.*

The truth of my proposition, as I said, dependeth on the former Syllogisme, as vpon a sure hold, and the dutie signified, *1. Tim. 5. by ruling well:* and *Act 20. by attending to themselves and their flocke,* being applied (as in both places it is) to Ministers, and importing, as he hath confessed, the whole dutie of the ministerie in generall, must be confessed to be restrained to Ministers. As for the word *ποιμάειν* which in this place is truly translated to *feed*, besides the proper

proper sense wherein sometimes it is vsed, as *Luk. 17. 7. 1. Cor. 9. 7. Ind. 12*: it hath indeed 2. metaphoricall significations in the Scriptures: translated from shepherds, to ciuill or spirituall pastors, the one, as it is applied to Princes, & ciuill Pastors, and so it signifieth chiefly to rule; the other, as it is attributed to *Spirituall Pastors*, and so it signifieth chiefly to feed with spirituall food. For our Sauour cōmanding *Peter*, if he loued him to feed his sheepe: (which text the Papists, vnderstanding the word ποιμαίνειν, as the refuter doth, of ruling, abuse to proue the Popes supremacie) expoundeth ποιμαίνειν, by the word βόσκειν, which signifieth not to rule, but to feed. It is true, that authority of guiding and gouerning his flocke is implied also in the signification of the worde, but it is a pastorall authoritie, giuen to none but pastors, and to them, vnto this end, that they may feed the flocke. Which ende is noted by *Paul. Act. 20. 28. to feede the flocke*: as also, by our Sauour himselfe, *Luk: 12: 42*: where the Lords seruant is said to be set ouer his household, to this end, *to giue them their foode in due season*. For therefore are they called pastors, that is, such as doe feede.

Caluin speaking of this word, in *1. Pet. 5. 2.* saith, *the name of Presbyter, containeth in it the dutie of feeding: And the definition of the word is to be knowne. Because the flocke of Christ, Pasce non potest nisi pura doctrina que sola spirituale est pabulum, cannot be feede but with pure Doctrine, which is the onely spirituall foode*. Hence it is, that *Pastors & Doctors*, (which some would distinguish) are in the scriptures confounded. As *Eph: 4. 11*. For whereas the Apostle when he would note diuerse functions, vseth notes of distinction, saying: *Christ gaue some to be Apostles, some to be Euangelists, &c*: when he cōmeth to Pastors and Doctors, he vseth a note of copulation. For he doth not say, *some Pastors, & some Doctors*; but *some pastors and Doctors*, vsing the latter word, as the explication of the former, and noting that by Pastors, hee meaneth such as be teachers. Vpon which words *Augustine* saith thus: *Pastors and Doctors, whome you would haue mee to distinguish, I thinke are one, and the same*. For *Paul* doth not say, *some pastors, some Doctors*; but *to pastors ioyneth doctors*, that pastors might vnderstand it belongeth to their office to

John. 21. 16.

Act. 20. 28.

1. Pet. 5. 2.

John. 21. 15.

16. 17.

To feede the flocke, saith D. Raynolds, is, to performe the dutie of a Pastor vnto it.

Conf. with H.

461.

Cal. in 1. Pet.

5. 2.

Epist. 59. ad

Paulinum.

teach: of the same iudgmēt is *Sedulius & Muscul: & some others*

In the places, which the refuter quoteth, the word ποιμαίνειν, is not applied at all to Ecclesiasticall persons: but either to Christ; and to him, either as our King, & then it signifieth to rule (as Mat. 2. 6. cited out of Mi. 5. 1. & Apoc. 12. 5. as it is vsually paralleld with Psal. 2. 9. Apoc. 19. 15. compared with v. 16.) or as our pastor & doctōr, and thē it signifieth to feed, and so ought to be translated, as Apoc. 7. 17. (where, to our hunger & thirst, v. 16. his feeding & leading vs to the waters of life is opposed:) or else it is applied to all the faithfull, who in Christ are made Kings, as Apo. 2. 27. The *Greeke scholiast*, in the place quoted, hath no such thing: But is alledged by T. C. to another purpose, for the prooffe of Lay-Elders (as we shal heare) which perhaps was the cause of this allegatiō,

Apoc. 1. 6.
In Act. 14. 23.
In Act. 20. 28.

But on the place in hand, vpon those wordes, *Attend to your selues, and the flocke*: he saith that Paul αὐτὸς προσάσσει ποιεῖν τὰς διδασκάλας, enioyneth the teachers two things to be done: and noteth also, whom Luke called ver. 17. *Presbyters*, to bēc called in this verse *Bishops*: either saith hee, because *presbyters* or ministers also, must superintend the flocke: ἢ ἐπισκόπος ὡς τὰς ὄντως ἐπισκόπους καλεῖ, or else hee calleth Bishops here, such as indeed be Bishops: & in like manner, on 1. Pet. 5. 1. 2. with some parallel with Act. 20. 28. Hee noteth that συμπρεσβύτερος, fellow-Elder: in that place, if it bee not vsed as a word of age, doth import τὴν ἐπισκόπου τιμὴν, the honour of a Bishop, as if he had called himselfe their fellow Bishop. For in the booke of the Acts, also, Bishops are called Presbyters. and by κλήρον, hee vnderstandeth the Clergie. κλήρον δὲ saith hee, τὸ ἱερὸν σύστημα καλεῖ ὡς πρεσβυτέρους καὶ νῦν ἡμεῖς. Hee calleth Clerū, (which is translated inheritance) the sacred companie. Euen as we now also do call it, that is to say the Clergie. Which exposition if we follow, then those presbyters to whō Peter writeth, prescribing vnto them how they should ἐπισκοπεῖν, That is (saith Calvin,) *Episcopatu fungi*, exercise the office of a Bishop, and noting their authority ouer the Clergie, were such as we call bishops: But of that, by the way.

Now if the presbyters, Act. 20. were ministers and teachers as I haue proued, and as all writers, almost, euen those that are parties in the cause do teach: then by ποιμαίνειν, we are

are to vnderstand the dutie of feeding, which belongeth to pastors and teachers, and wil neuer be proued to belong to Lay-Elders.

Cont. with
Hall. p. 2. 451.

The refuter hauing with such successe as you see, endeavored to maintaine, that the *presbyters*, *Acts* 20. were as wel Lay-Elders as ministers, and that the duties both generall, of attending to themselues, & the whole flocke, and also special of feeding the Church, were required, as common to Ministers with Lay-elders (which assertions I haue confuted, with euidence of truth) in this exposition, or opposition rather, he doth so please himselfe, as that hee doubteth not to retort my Syllogisme vpon me after this manner,

§ Sect. 13.

If the presbyters spoken of Acts 20, 28, be not onely ministers, but governing Elders also, and the same with those. 1. Tim. 5. 17. then the presbyters spoken of 1. Tim. 5. 17. are not onely Ministers, but governing Elders also:

But the presbyters spoken of Acts 20, 28, are not onely ministers, but governing elders also, & the same with those 1. Tim 5, 17

Therefore, the presbyters spoken of 1. Tim. 5. 17. are not onely Ministers, but governing Elders also.

Heere this great Logick-maister, that taketh vpon him to teach, and to comptroll mee in matters of Logicke, bewrayeth himselfe to bee a Logicafter, or smatterer in Logicke: For an entire and a better Syllogisme, concluding the same question as I noted before in his Analyzing of mine, is here tumbled into the proposition; & the proposition and assumption therof, not only idly, but with disaduantage to himselfe, if he had meant to haue proued it, repeated. But because he hath bene at some paines with me, this way to shew his own ignorāce, I will teach him to make his syllogis: thus:

The Presbyters to whom Paul did speake, Acts 20. 28. were not ministers onely, but Lay or gouerning Elders also:

The Presbyters of whom hee speaketh, 1. Tim. 5. 17. were the Presbyters to whom he spake, Acts, 20. 28.

Therefore the presbyters of whome hee speaketh, Tim. 5. 17. were not onely ministers, but Lay, or onely gouerning Elders also.

This proposition which is but part of his own assumption, whē he shall be able to make good by any sound prooffe, I will sub-

scribe to his Lay-Elders. For whereas hee for want of better prooffe saith, that hee hath already iustified it by the overthrow of mine, it is a most vaine bragge, as I hope it doth sufficiently appeare to the reader. For what one reason, or shew of reason hath hee brought, or can bring, to proue that the *Presbyters* mentioned, *Acts. 20.* were Lay, or onely governing Elders?

CHAP. VI.

Maintaining the third reason, that Lay-Elders are not mentioned nor meant, 1. Tim. 5. 17.

Serm. Sect. 5. pag. 11. And that hee speaketh not there of Lay, or onely governing-Elders, it may further be prooued, by plaine euidence out of the text. For seeing by honour in that place, the Apostle vnderstandeth honourable maintenance, which by their owne confession, is not due to Lay-Elders: it is therefore certaine, that this place acknowledgeth none such. Thus therefore I argue:

To all those Elders, who are mentioned or meant in this place, the honour of maintenance is due for their worke sake.

To the Lay-Elders, the honour of maintenance is not due for their worke sake.

Therefore the Lay-Elders, are not mentioned nor meant in this place, &c: to pag. 13.

Ad pag. 29.

THe refuter hauing neither learning enough to beare the weight of this argumēt, nor wit enough to forbear it, in answearing therto, he vttereth more gall then would well

well become an honest man. The *virus* and poison of his libelling speeches I leaue to himselfe : The *vires* and force of his arguments and answers, I will take vpon me plainely to confute, and both here and euery where else, by the helpe of God, to put him to silence.

First (as his manner is) though he dares not deny the proposition of my syllogisme to be most true and vndoubted, yet he must needs cauill with it : And because hee hath nothing to say against it, hee hopeth with it to wound some of our side, who among other interpretatiōs of this place, haue thought the former part of this Text might more probably be vnderstood of not preaching Ministers, or Deacons, &c : then of Lay-Elders. And although I would bee loth to become a Proctor for vnlearned Ministers, especially, when learned may be had : yet thus much I will say, that if the Disciplinarians doe rightly ground vpon this place a distinction of *Presbyters*, into two sorts, that there be some preaching *Presbyters*, some not: then this text doth without cōparison, fauour the not preaching ministers more thē the Lay-elders. Because it is a most certaine truth, which I haue manifestly proued, and which the refuter will neuer be able to disproue, that by *Presbyters*, ministers only are meant. As for Deacons, (I meane not your Lay Deacons) *D. B.* hath better reasons to comprise them vnder *Presbyters*, then your *W. T.* had vnder the name of Deacons, to vnderstand your Lay-Elders, though *T. C.* himselfe did subscribe to his opinion. And wheras you challenge those reuerend men, for seeking by warrāt of this place, to surcharge the Church with maintenance of vnpreaching Ministers and Deacons : I answer, they do not hold, that in euery parish such ought to be maintained (as you would haue your *Presbyterie* erected in euery parish) but where better, & more sufficient Ministers cannot be had ; which was the case of many parishes in *England*, at the beginning of *Q. Elizabeths* raigne, &c.

But all his spite is against the assumption : though hee spend his spite, neither in disproouing it with force of argument, nor in answering my proofes with any subslace of reason, but in sophistical cauilling & odious wrangling. For whē

His cauill with
the propositiō.

His spite a-
gainst the as-
sumption.

he hath said what he was able, I cannot tell whether he doth denie the assumption, or graunt it, onely hee cauilleth with my proofes of it.

My assumption was this : *To Lay-Elders, the honour of maintenance is not due for their workes sake.* Hereunto I require a direct answer.

T. C. li. I
178.

If hee say that the honour of maintenance, yea, double honor, that is, (as not only *Theodoret*, but *T. C.* also expound it) plentifull maintenance, is due vnto them: he should haue brought sufficient proofes, both to confute the iudgement of those learned Diuines, who reformed (as directors) other Churches, and condemne the practise of all reformed Churches, which hauing those *Presbyters*, doe not allow, neither doe thinke themselves bound to allow any maintenance at all to their Lay-Elders: and also to perswade all those reformed Churches which haue them not, and which in manie parishes are either not able, or not willing to yeeld sufficient maintenance to one learned minister, to erect in euery parish, besides the Pastor, and the Doctor, a Senate of Lay-Elders, with purpose to vndergoe an vnsupportable charge, and to think themselves bound by the word of God to allow them all, and euery of them sufficient maintenance. But what one reason doth he, or can he alledge to perswade this, or where doth he go about to perswade it? If he say, according to the iudgement and practise of all Churches whatsoever, which either haue them, or haue them not, that this honour of maintenance is not due vnto them; why doth he not ingenuously confesse, that which is inuitably proued out of the words, that Lay-Elders are neither mentioned nor meant in this place. If hee say (as indeed that is all he doth say) that my proofes are not sufficient: what better prooffe would hee require in such breuitie, then the confession of the parties? yea, but they doe not confesse it.

First therefore I will proue their confession. And secondly, I will demonstrate, that the double honour of maintenance, though they did not confesse so much, is not by the word of God, due to their imagined Lay-Elders for their workes sake.

Their

Their confession I proue thus: What the learned reformers prescribed to be done according to Gods word as they pretended, that was their Doctrine.

Their confession that maintenance is not due to Lay Elders, proued.

That there should be onely governing-Elders, elected out of the people or Laitie, without maintenance to be yeelded to them, was prescribed by the learned reformers according to the word of God as they pretended.

Therefore, that there sho'uld be Elders, elected out of the Laitie, without maintenance to be yeelded to them, was the Doctrine of the learned reformers.

The proposition needs no prooffe:

The assumption I confirme thus;

That which is practised according to the lawes of Discipline, in all those reformed churches: where the *Presbyteries* be erected, was prescribed by the learned reformers, according to the word of God, as they pretended.

The election of only-gouerning Elders, out of the Laity, without maintenance to be yeelded to them, is practised in all those reformed churches, according to the laws of discipline

Therefore the election of only governing-Elders, out of the Laitie, without maintenance to be yeelded to them, was prescribed by the learned reformers, according to the word of God, as they pretended. And consequently, that Lay-Elders are not to haue maintenance, is both the Doctrine of the learned reformers, and the practise of all those Churches reformed by them.

The proposition is manifest, because the lawes of Discipline in those Churches, were either prescribed by the learned reformers, or framed according to their prescript.

The assumption may also be euidently proued by induction: For the Lay-Elders, neither in the Churches of *Genewa*, *France*, *Low-countries*, haue, nor of *Scotland*, had any maintenance allowed the, & that according to the lawes of their discipline; neither can the refuter giue any one instance to the contrary. It shal suffice me to make instance in *Genewa*, which was a patterne in this behalfe to the rest. In *Genewa* is this order take by their lawes, wherof *Caluin* was the chiefe author, that of the 12. only governing Elders, ioyned to the 6. mini-

Bez. in vit. Cal.
An. 1536. &
I 541.

See the lawes
of Geneva, &
Iumm. capit.
discipli. Eccl.
Geneu inter
coist. Caluin;
Bez de grad.
Minist. c. 11.
pag. 50.
Bez. ibid.
Epist. before
the Helvet
confess.
Lib. I. 179.

§ Sect. 4.

His obiection
denying
their confessi-
on refused.

D. Bilson.
pag. 130.

pag. 7.

pag. 129. 130.

Ad pag: 30. purpose hee speaketh, in the place by you quoted.

sters, 6. should be chosen out of the Councell of 200. 4. out of the Couñcel of 60. 2. out of the Councel of 25. all statesmen; to this end, both that they should be of great countenance, and also that the Church should not be charged with allowing them any maintenāce: *Beza* professeth that euery where in other Churches the like choyce, according to the state of the place, is made; viz: Not of the meaner or poorer sort, but men of great, both abilitie & authoritie, are chosen to be of the *Presbyterie*: And else-where he saith, that consideration must be had, that Princes & Noblemen, and such as be of authority, be chosen into the Seignorie. And *T. C.* himselfe cōfesseth it to be the practise of the Churches in these dayes, to make choice of such Elders, as are able to liue, without charging the church any whit. Their cōfessiō I haue shewed.

Now let vs see what the refuter obiecteth. I. *That I might haue read the contrary in Calvin, Bullinger, Beza, Cartwright, D. Bilson, and D. Sutcliffe, but that it seemes I did not read on that side of the leafe.* And it seemes to mee, that you would not haue me read on that side as yet, or rather, that there is no such thing to be read: Else you would haue pointed, if not to the leafe, yet at least, to the booke. For my part, I professe that I doe not remember, that I haue read any such thing, either in *Calvin, Beza, or Bullinger*, but the contrary, as I haue shewed in *Calvin and Beza*. As for *Bullinger*, you had lesse reason to alledge him, seeing that you found him cited together, with the other two, expounding this word honour, as signifying the maintenance due to ministers.

As touching *D. Bilson*: it is strange that you should both accuse mee for taking this reason from him, and also charge him with teaching the contrary. In his preface, hee saith thus: *By no precept nor example will it euer be proued, that Lay-presbyters had in the Apostles times, or should haue by the word of God at any time, double honour and maintenance from the Church of Christ. Wherefore they must either giue all Lay-Elders double maintenance, as S. Paul willeth, which they doe not, or shutte them cleane from these words, which yeeld double maintenance, by Gods Law to Presbyters that rule well.* And to the like purpose hee speaketh, in the place by you quoted.

The

The speech of that worthy learned man, who is highly to be commended for his great learning, good paines, and zealous affection for the maintenance of the truth, whom you vilely and vngraciously abuse, as you doe all others that come in your way, be they neuer so worthy champions of our Church against the Papists, his reproofe I say of T. C. for requiring maintenance as due to the Lay-Elders, I haue not seene to my remembrance. But this I remember well, that I haue read in his treatise of Ecclesiasticall discipline, that *the Elders whereof the Apostles speak receiued wages of the Church. But (saith he) the new Aldermen in all Churches where they raigne, liue vpon interest of their owne money or goods, and receiue no salarie of the Churches.*

D. Sutcliffe.

Pag. 92.

1. Tim. 5. 17

1. Pet 5. 2.

Neither had he indeed any great reason (in my iudgement) to blame T. C. (that I may also come to him) as opposing his iudgement to the practise of the reformed Churches. For although he seeme to say, that by the Apostles rule such Elders, as be poore, ought to be relieued at the Churches charge; yet it doth not seeme to be his iudgement, that he would haue Lay-Elders maintained at the Churches charge. But this is one of his colours, whereby he would perswade, that the Eldership should rather now be admitted, then in the Apostles times. Because if the Apostle would charge the Churches being in persecution, and therefore poore with maintaining Elders, which being poore, were not sometimes able to liue without some reliefe from the Church, &c: how much more ought there now to be Seniors, when the Churches be in peace, and therefore not so poore, and when there may be chosen such for the most part throughout the realme, as are able to liue without charging the Church any whit, as the practise of these daies doth manifestly declare. For if it had beene his iudgement, that Lay-Elders are to be maintained otherwise then for need, he would haue argued thus.

Lib. 1. 178.

179.

If by the Apostles rule, the Elders were to be maintained for their workes sake, by the Churches being poore and in persecution; then much more are they to be maintained when the Churches be in peace and prosperitie, and so would haue assumed the antecedent, to conclude the consequent.

But

But seeing he doth *tollere consequens*, contradict the consequent, saying, that when the Churches are in peace and prosperitie, such a course may and ought to be taken (for that may seeme to be his meaning) according to the example of all the reformed Churches, that the Church shall not be charged at all with the maintenance of the Seniors, that is to say, by choosing men of abilitie who need no reliefe; it is easie to conclude *tollendo antecedens*, that his iudgement was, that (this rule of the Apostle notwithstanding,) Lay-Elders were not to haue maintenance for their workes sake, but reliefe onely if they did need.

Chap. 14.
Pag. 74.

Of the same iudgement is the demonstratour of discipline: for it being objected that the parishes would be overburdened in providing for so many: he answereth, *it is not necessarie that they should provide for any more of them, saving those that are exercised in the ministerie of the word, unlesse any of the rest may need the liberalitie of the Church.*

But suppose that this were T. C. iudgement, or the opinion of any other among vs, who hath conceived a platonick Idea of discipline which he neuer saw practised: were this sufficient to disprove my assertion, who haue the *confession* of the learned reformers in respect of their *doctrine*, and of the reformed Churches in respect of their *practise*? Or if this were a sufficient exception against the consent of those which stand for discipline, that some one doth hold a singular opinion by himselfe; then can their consent be scarcely alledged for any one affirmatiue point of discipline, euery man almost pleasing himselfe in the noueltie of his inuention, and in the singularitie of his opinion. For plentifull proofe whereof, I referre you to the suruey of the pretended discipline.

Chap. 4. 5. 6.
7. 9. 11. 12.
14. 16. 17.
18. 19. 31.

34.
His 2. Ob-
jection.

§ 5. His second obiection is, that although in practise reformed Churches doe not giue their Lay-Elders any maintenance, yet this doth not hinder, but that in their iudgement they may according to the Apostles rule, e-
 „ steeme them *worthy of it*. Can we doubt saith he, *but our*
 „ *Clergie maisters thinke M. D. worthy of a Bishoppricke for*
 „ *his paines in pleading their cause: yet we see they bestowe not so*
 much

„ much as a suffraganeship on him. Shall we therefore say they doe
 „ not thinke him to deserue it?

What a profane mockerie is this, to expound the Apostles words, as though hee would haue the people thinke they had discharged their dutie in esteeming onely their Ministers worthy of double honour, when in fact they doe not yeeld them sufficient maintenance. If he were in the ministerie (as I know not whether he be or not) and the people should answer him thus: Syr, though we allow you no maintenance as you desire, yet let this content you, that according to the Apostles rule, we count you worthy of double honour: would he not thinke S. Paul abused, himselfe deluded, yea and Christ his Lord and maister in him to be mocked? Be not deceiued saith the Apostle, speaking in this *Gal. 6. 7.* cause, *God is not mocked.* That which I say of Ministers, is in like manner to be vnderstood of Lay-Elders, if they be included in this text. The words of the Apostle are generall, *the Presbyters that rule well, let them be counted worthy of double honour.* Wherefore let them either acknowledge that the Lay-Elders are not meant in this place, or else teach the people before they admit Lay-Elders, to thinke themselves bound by the Apostles rule, to yeeld them double honour, (that is saith T. C. a plentiful reward, such as may *Lib. 1. 17 8.* be fully sufficiēt for them and their households) and to yeeld it willingly & gratefully. For that is the Apostles meaning, when he requireth the Presbyters to be accounted worthy of double honour, not onely that this honour of maintenance should be giuen them, as appeareth by the reasons which he hath annexed; but that the people should giue it, not grudgingly, and as it were by constraint of law, as thinking the Ministers not worthy of maintenance: but willingly and gratefully, as esteeming them most worthy of double honour, and thinking it a small matter to giue temporal things to them, of whom they receiue spirituall. Neither is it to any purpose which he obiecteth concerning *1. Cor. 9. 11.* *Obiect. 3.*
 „ either Pauls refusing of maintenance from the Corinthians
 „ and Thessalonians, or of wealthy Ministers refusing to burden
 „ the Churches by taking maintenance from them: vnlesse he
 can

can proue, that order being taken in those Churches for the maintenance of their Elders, which they may readily receiue if they will, themselves doe voluntarily, and freely refuse it. For if those Elders be comprised vnder Presbyters in this text, there must the like order be taken for maintenance of all by the Apostles rule, though the painefull Preachers are chiefly to be respected.

But the contrarie course is taken. Neither is there not hauing of maintenance to be ascribed to their owne refusing, as in the example of Paul, and the wealthy Ministers; but to the Churches not allowing them maintenance.

Obiect. 4.

„ To the like purpose is that which he saith, that I need
 „ not insult ouer those reformed Churches, which with consent of the Elders themselves, thinke it best to ease the people of
 „ that charge, seeing the paines to be taken in the office of the Eldership is not such, but that they may attend their ciuill callings
 „ and meanes of liuing, as well as our Churchwardens, and ciuill
 „ officers. In which words, first, he wrongfully chargeth me with insulting ouer those Churches. Secondly, he confuteth himselfe, who hauing before denied them to be Lay-Elders, here confesseth they haue *ciuill callings*, which they may attend vpon, as well as our Churchwardens. Thirdly, where hee speaketh of the Elders consent in not taking maintenance, it is the consent of obedience to the lawes and orders of the Church, such as is in our Churchwardens, who by the like consent haue no maintenance. But to leaue his words, and to come to the substance of his speech; seeing their paines are not such, but that they may follow their ciuill callings and worldly busines, and seeing they haue ciuill callings to attend vpon, and other sufficient meanes of liuelihood, being in all these respects like, if not superior to our Churchwardens, it may not be thought that the Apostle who was desirous the Churches should be eased as much as might be, would require them to giue double honour to such, as neither deserued nor needed such maintenance.

And therefore he did not comprise them vnder the name of Presbyters (which indeed signifieth Priests or Ministers)

or

or if he did, no Church must thinke it selfe to haue authoritie to dispense with the Apostle, but must acknowledge it selfe bound, if it vnderstand Lay-Elders to be comprised in this text, willingly and gratefully to giue double (that is sufficient and plentifull) maintenance to them, esteeming them worthy of it for their worke sake.

The onely thing which is obiected by the learned of that side, is that, which I mention in the Sermon: *that their Lay-Elders, if they stand in need, are to be maintained.* Whereunto I now adde, that some of them so vnderstand the Apostle: and I answer, that if hee be so vnderstood in respect of Lay-Elders, he must in like manner be vnderstood of Ministers, his speech being generall, and fauouring the Ministers no more then thus, that as all Elders are to be maintained if they need, so especially Preachers; whom notwithstanding the Apostle would haue, according to equitie and iustice, maintained with an honourable stipend for their worke sake, and not onely by way of almes to be relieued for their need.

§ Sect. 6.

The exception, that Lay-Elders if they need, are to haue allowance, answered.

T.C.

But here the refuter behaueth himselfe as one that is at a *nonplus* for reason, and at an ouerplus for rancour: his words added to the last I cited, be these. *But to proue it, he propoundeth (out of the suruey our of discipline, cap. 10.) an obiection, and then answereth it. The summe whereof is this, that the maintenance allowed them, is rather a beggarly almes giuen in charitie for need, then that honourable stipend, which iniustice is due to them for their worke sake. But to proue it, saith he, what would I proue? the refuter is confounded, he knoweth not well what he saith. He propoundeth saith he an obiection out of the suruey our. Sure his eyes dazeled, and his witts were to seeke. In the suruey is not so much as a shew of any such obiection: neither is it alledged to any other end, but to proue that, whereunto the letter in the margin directed him, that is, that they make choise of such as haue no need. But what is it? the summe whereof is this, that the maintenance allowed them is rather a beggerly almes, &c. Is this the summe of the obiection? that is senselesse, and yet he seemes to say so: What then? is it the summe of the*

answere,

answere, or of both? no man that were not at a losse would say it. I professe I haue not often read a speech more senselesse. To helpe him out of the maze, and to make him confesse, that hee was at a *nonplus*, I will explaine my words. For whereas some obiect said I, &c: My meaning was this, the onely thing which is obiected to disproue my assumption, that to the Lay-Elders the honour of maintenance is not due for their worke sake, is this: that Lay-Elders if they stand in need are to be maintained. Which obiection hath beene made personally to me, I will not say by the refuter, though some thinke so, for I take that obiector to be an honest man: and that which is obiected, is the conceit not onely of T.C. the maister, and the demonstrator his scholler, but of

In 1. Tim. 5. 17. *Daneus* also writing on that place: To this obiection of their need, I answered first, that it is needlesse, (as the refuter also in the words following doth censure it) as being preuented by all those reformed Churches where the Presbyters be erected, in which order is taken, that none shall be chosen into the seigniorie, but such as be of good abilitie. To which purpose I cited the tenth chapter of the *Suruey*: the argument wherof is this. *Their Aldermen must be* (according to their owne positions) *men of good calling*: and among other things in that chapter, are cited the lawes of *Geneua*, requiring, that all their twelue Lay-Elders should be men of state &c: as I said before.

Secondly, I answered, if they chance to haue need (which is a case that happeneth as seldome at the least to them, as to our Church-wardens) and if they be relieved (as our Church-wardens also should in the like case) that then the maintenance which is allowed, is for their need, and not for their worke sake. But the Apostle saith, the Presbyters are worthy of double honour, and the workman is worthy of his stipend, &c. As if I had said: the reliefe which is giuen to Lay-Elders for their need (if euer that doe happen) doth not disproue my assumption, nor proue that they are included in this text. For,

The maintenance which the Apostle requireth to be giuen to Presbyters is not a beggarly almes (that is a poore

poore mans reliefe giuen by way of almes,) bestowed onely in charitie to supply their need, but an honourable stipend, (*Paul* calleth it *τιμὴ* *Philo* γέρας our Sauiour μισθός) in iustice due to the Presbyters for their worke sake.

But the reliefe, which they require to be giuen to their Lay-Elders, is a beggarly almes (that is a poore mans reliefe giuen by way of almes) and bestowed onely in charitie to supply, their need, and not an honourable stipend (called *τιμὴ* or γέρας &c:) in iustice due for their worke sake.

Therefore the reliefe which they require to be giuen to their Lay-Elders is not that maintenance which the Apostle requireth to be giuen to Presbyters.

Now let vs heare what the refuter addeth to his former words. But saith he *as the obiection is needlesse, so his answer is insufficient*, here now he speaketh with reason, though without truth. The obiection is made by the chiefe of his side, and is the best (though needlesse) if not the onely obiection, they haue. My answer is such as you haue heard, that is to say, such an answer, as whensoever he medleth with it, will bring him to a *nonplus* againe: but because I said he speaketh with reason, let vs heare his reason. For saith he *albeit their necessitie occasioneth their maintenance by common allowance, yet is it for their worke sake that they are maintained*: to which I reply: if it were a maintenance in iustice due for their worke sake, and not a reliefe giuen onely in charitie by way of almes for their need; that then it ought in iustice to be giuen to them, whether they be in need or not. For the workeman is worthy of his stipend for his worke sake; and willingly it must be giuen him as deseruing it, whether he need or not. For although it be a crying sinne, and doe offend more against charitie to hold it from him if he need: yet it offendeth as much against iustice, to withhold the stipend from the workeman, that is not in need. The stipend, which *Paul* appointeth to Presbyters, in respect of their paines in edifying the Church, which is the house of God, is as due in iustice to them for their worke-

§ Sect. 7.

His exception, that allowance, occasioned by the Elders need, is yeelded for their worke, answered.

Ad pag. 31.

worke sake, as the stipend is due to a Carpenter, that buildeth an house. And as it were iniustice ioyned wth folly, for a man not to thinke himselfe bound to giue the Carpenter his stipend, vnlesse he be poore: the like is to be conceiued of the stipend denied to Presbyters for their wealth, which is due for their worke.

The rest of his speech is vttered in rancour and gall: but
 „ the points be these. First, that *it doth not become me, &c:* to
 „ call it a *beggerly maintenance*. Secondly, that *it is more*
 „ *then is giuen to our Church-wardens that are crept into*
 „ *their roomes*. The third, which is more plainly vttered
 „ in the abortiue booke, *that the like perhaps will not make*
 „ *D.D. rich*. In what sense I called it beggarly almes, giuen
 onely in charitie, opposing it to honourable stipend, due
 in iustice, I haue already explained. To the second I answer,
 our Church-wardens, hauing lesse trouble, haue notwithstanding
 no lesse allowance, then your Elders, for they haue none at all.
 And where you say, our Church-wardens are crept into their
 roomes: you must first proue that euer they had a roome in the
 Church. For we will neuer grant that our Church-wardens be
 your Elders successours, till you haue proued your Elders to
 haue beene their predecessors. And whereas you make your selues
 merrie with my want of riches, as you did before with my want
 of preferment; I tell you plainly, I had rather be poorer then
 M.D. is with a good conscience, then to be as rich as some of
 you by maintaining a faction, to be maintained by it.

¶ Sect. 8.

No honour of
 maintenance
 appointed to
 Lay-Elders in
 Gods booke.
 See the suruey
 of discipli.
 Pag. 440. 441.

Thus haue I maintained my assumption, and the pro-
 syllogism thereof concerning their confession. Now I will
 proue by another argument, that the honour of mainte-
 nance is not by the word of God due to Lay-Elders, and that
 the Lay-Eldership is not the ordinance of God, nor hath
 any warrant in the scriptures. We haue often heard great
 words, that your Presbyterian discipline is an essentiall note
 of a true Church, if not an article of your faith; that it is to
 little purpose to receiue the doctrine, vnlesse we also em-
 brace the discipline of Christ, meaning the pretended disci-
 pline: that your discipline is the kingdome of Christ, where-

in

in your *Presbyters* hold, as it were Christs scepter; that to deny this discipline, & yet to professe Christ to be our King, is with the souldiers that crucified him, to put a Reede in his hand, and a crowne of thornes on his head: that in the second petition of the Lords prayer, *Let thy Kingdome come*, wee are to pray, that your Discipline may be aduanced; that the question betweene the BB: and you, is about no lesse matter then this, whether Iesus Christ shall bee King or no: that in denying your discipline, wee are the men that say, *Luke 19. Wee will not haue this man to raigne ouer vs*: and to vs is applyed that terrible doome, *Those mine enemies that would not haue mee to raigne ouer them, bring hither, and slay them before mee*: and many such like speeches, concerning the kingdome of Christ, which being applied to your owne deuices, are not farre from blasphemie. These confident speeches considered, a man would think that you haue most euident, certaine, and vndeniable grounds for your *Presbyteries*. But when I come to examine your proofes, & to search the Scriptures, and records of antiquitie; I professe vnfeinedly, & in the feare of God, that I cannot sufficiently wonder, that men of reading should approue, & men of sinceritie should vrge so confidently, and maintaine so resolutely, euen vnto silencing and depriuation, such not onely humane deuices, but meere nouelties, as the sacred ordinances of Christ our Sauour; for which, after all the search which hath beene made, there cannot be produced any sound testimonie. But to come to the point: you say, (if you deny my aforesaid assumption,) that to Lay-Elders gouerning well double honour is due by the word of God, for their worke sake. I say, the holie Ghost is so farre from assigning this double honour to them, that neither their worke, or office it selfe, for which that honour should be due to them, nor their qualities whereby they should bee qualified for that office, nor themselves, or their names, wherby they should be knowne are once mentioned, or intimated in the holy scriptures.

For first, as touching their office: it is by them assigned, either to their Elders seuerally, or to the Elder-shipp jointly. Their duty seuerally, is to be watchmē in the Church, hauing their

Deuot. p. 75.

Prefac. to demonstrat.

Ibid.

Luk. 19. 14.

& 27.

Table of discipline.

§ Sect. 9.

The office of Lay-Elders not prescribed in the scriptures.

their severall Wards or precincts appointed to them, wherein they are to observe the manners of men for avoiding offences, and other occurrents for perverting disorders.

The manners of men they are to enquire into, and to pry into their faults, that if they be secret or small, they may admonish the offenders privately: if open or great, they may informe the Consistory therof. And for other occurrents, they are to looke that good orders be kept, especially respecting the sacraments. As they are to informe their pastor if there be any childe in their Ward to be baptized, if there be any in their precinct, lately come into the parish, to acquaint the Minister before the Communion, and at the Communion to keepe backe those whose religion and honestie is not knowne, and whom the Ministers haue not dealt withall before. Wherefore, as in respect of manners, they are by them compared to the *Censors* of the *Romans*, so in respect of good orders, they are as the *νομοφύλακες*, of the *Athenians*.

The ioynt-office of the Elders, is the office of the whole *Presbyterie*, or Eldership, Consistorie, or sacred Senate, which in the Assemblie of the Elders of the Church, who by common counsell and authoritie, do rule and gouerne the same.

For as *Lacedemon* had her Seignorie, *Athens* her high court of the *Areopagites*, *Rome*, her Senate, and euery kingdometh their counsell, so euery Church, (that is, euery parish according to the new disciplinarians) must haue her *Presbyterie*, or sacred Senate, vnto which Christ hath giuen the keyes of the kingdom of heauen, whereby is meant all Ecclesiasticall power and authoritie.

This authoritie respecteth either the Officers of the Church, or the offenders. Officers, as Pastors, Doctors, Elders, Deacons. Concerning whome the Eldership hath authoritie to elect, ordaine, depriue, or depose them.

As touching offenders, the Eldership hath authoritie to censure them, either by reproofe, suspension, or excommunication.

Belieue mee, if the word of God hath committed these things to the hands of the Elders, then haue they an office of
Eccl. dif. fo. 5 great consequence indeed. But if you remember their own
 posi-

positions, that the Word of God doth perfectly describe all the lawfull offices of the Church; and that no office or calling in the Church is lawfull, but that which is directly warranted out of the Word: yet it was the sinne for which *reth*, *Dathan*, and *Abiram* were punished, in that they presumed, though they were *Leuites*, to take in hand that for which they had no warrant: then can you not but expect most manifest & pregnant proofes out of the Scripture, directly warranting this whole office, and all the branches thereof. Or if you faile of your expectation, you cannot but wonder at the extreme boldnes of them, who holding these positions, impose vpon the Church, an office of such authority, not as an humane pollicie, but as the holie ordinance of Christ, hauing no warrant in the Scriptures.

But what one pregnant testimonie of Scripture can they produce, pursuing any one part of their Lay-Elders office? Vpon my credite not one. For first a peculiar office, either of spirituall watch-men, the scriptures acknowledge none. The parts of the Elders office, not prescribed in the Scripture.

Besides, Prophets, and Priests, or Ministers, or of Censors of mens manners, besides ministers and Magistrates: and much lesse doe the scriptures appoint a peculiar officer to be the accuser of the bretheren.

Indeed it is the dutie of all good Christians, mutuallie to exercise the duties of the Communion of Saints, by instructing, exhorting, admonishing, rebuking, comforting one another. And as the Apostle saith, to consider or observe one another, to prouoke vnto loue, and to good workes.

We may not be of *Cains* minde, who said, *Am I my brothers keeper?* We are so farre to be keepers and obseruers of our brethren, as by all good meanes to further and aduance the saluation one of another.

Heb: 10 24

The Lord hath charged thee in the Law, freely to rebuke thy brother, and not suffer sinne to rest vpon him. And likewise in the Gospell, If thy brother sinne against thee (either committing an iniurie against thee, or giuing thee offence, by some sinne committed in thy knowledge, laying by his euill example, a scandall or stumbling blocke in thy way,) goe and reprove him, priuately betwene thee & him alone, If he heare thee

Leu. 19. 17.

Matt: 18,

15, 16, 17.

thou hast wonne thy brother. But if he heare thee not, take yet with thee one or two; if he will not heare them, tell the assemblie, &c. But a speciall Church-officer to pry into other mens faults, such as S. Peter calleth ἀλλοτρίων νόμους, the scriptures do not appoynt, and much lesse to informe against, or to accuse priuate offenders, such as we call *Promoters*, and the Grecians, *Sycophants*.

As for their diuiding of Parishes into Wardes, and awarding them to seuerall Elders, as also all the rest of the offices and duties assigned to their Elders, of acquainting the ministers who is to bee Baptized, what new parishioners are come, of helping at the Communion, and repelling some there from, they must and doe confesse they haue no scripture for them: and yet all these duties must bee thought to be prescribed in Gods word.

Eccl. discipl.

122

T.C. Beza.

Arguments
proving the
office of El-
ders out of the
Scripture, an-
swered.

To which purpose, the arguments which some of their chiefe writers do vse, are these. First, that although all these things be not specially expresse in scripture, yet forasmuch as offences must be auoided, and those duties of Charitie, and Communion of Saintes must bee performed, as also those things which appertain to good order prouided for: and forasmuch as there are no other officers or Elders to whom the charge of these things should belong; therefore *satis ut opinor apparet, hac ad Presbyterorum officium ex verbo Dei referenda esse*; I thinke it sufficiētly appeareth, that these things by the word of God, are to be referred to the office of Elders. Their argument standeth thus.

All necessary duties which the Scripture hath not assigned to other officers or Elders, it hath appointed to these Elders.

But the duties before spoken of, are necessarie duties, which the scripture hath not assigned to any other officers or Elders.

Therefore the duties before spoken of, the scripture hath assigned to these Elders.

It seemeth by the proposition, that the Lay-Elders haue begged a book of concealmēts, that they may be authorized to deale in all these causes, for which other men haue not expresse

expresse cōmission. But first I denie that the Scripture hath graunted them any such concealements. Nay, I most confidently auow, that they themselues are concealed in the Scriptures, which doe not once mention them in anie place. And therefore, if there bee cases omitted, that the Scripture hath not assigned to other Elders or officers; We may thinke it hath referred them to the wisdom of the Church, and authoritie of the Soueraigne, rather then to them, whom it neuer mentioneth. Secondly I answer, that there are many necessarie duties, the performance whereof the holy Ghost hath not assigned to any publike Officers at all, as though there should bee speciall offices appointed for them; but are to be performed by euery Christian; as the aforesaid duties which concerne the auoyding of scandales, the duties of Charitie and Communion of Saints. Likewise, there are duties respecting outward order and decencie, which the Scripture doth not prescribe in particular, and much lesse assigne to any peculiar office.

But the determination of these particulars, and the nomination of the functions or persons wherevnto they shall be assigned, is left to the discretion of the Church, and authoritie of the Soueraigne.

And to such purposes, other Churches may appoint Lay-Elders, as well as ours doth Churchwardens, so they doe not vrge them as the ordinance of Christ, nor giue them commission to intermeddle with things aboue their reach, as being peculiar either to the Ministers of the Word, or the Ciuil Magistrate.

Their second Argument.

As for that part of their office of taking heede to offences, who can doubt, but that charge properly appertaineth vnto the Elders, seeing they are said in the Scriptures to ouersee, and to gouerne. For this oversight can haue but two parts onely, wherof the first pertaineth to doctrine & religion; the other, to life and manners. Seeing then, that two sorts of Elders are expressely named by Saint Paule, wherof the first sort are occupied in Preaching, and Doctrine: It is necessary that the other should haue charge of manners and conuersation, for that onely remaineth.

§ Sect. II.

Their 2. argument.

I. Thess. 5. 12.

Act. 20. 28.

Heb. 13. 17.

I. Pet. 5. 1. 2.

ωρὶς αὐτῶν

ωλομύλιον

ἐν τῷ ὄνοματι

τοῦ κυρίου

This discourse containeth 2. Syllogismes: the First, All *Presbyters* who in the Scriptures are said to oversee and gouverne, having not that oversight, which respecteth doctrine and religion, have the oversight of manners, and care of auoyding offences: for these are the two parts of oversight:

The Lay-Elders, are such *Presbyters*, as in the Scriptures are said to oversee & gouverne, having not that oversight, which respecteth doctrine and religion.

Therefore the Lay-Elders have the oversight of manners, and care of auoyding offences.

The 2. If the Apostle expressly name 2. sorts of Elders, distinguished, according to the 2. parts of ἐπισκοπή, or oversight, viz: Ministers and Lay-Elders, then it doth necessarily follow, that as the Ministers, have the care and oversight of doctrine and religion; so the Lay-Elders have the oversight of manners and care of auoiding offences.

But the Antecedent is true. 1. *Tim.* 5. 17.

Therefore the consequent.

To the assumption of the former Syllogisme, I answer, that Lay-Elders are no wheres said in the Scriptures to be *Presbyters*, or ἐπισκοποι, ποιμαίνειν, ἐπισκοπεῖν: to gouverne or oversee, but all those places, which be alledged to this purpose, are to be vnderstood of Ministers onely.

Besides, the same Author hath confessed; that Lay Elders are not Bishops, neither will he say, that they be Pastors.

But the places which he quoteth, are to be vnderstood of Bishops & Pastors. Of *Act.* 20. 28 & 1. *Pet.* 5. I haue already spoken, as also of 1. *Thess.* 5. 12. Why *Heb.* 13. 17. should be applyed to Lay-Elders, there is no reason; vnlesse whatsoever is spoken of Spirituall gouernors, is to be vnderstood of them. The Writers, both olde and new, expound it of Bishops and Pastors.

The assumption also of the second syllogisme is vntrue, neither hath it any thing to support it, but their owne exposition of 1. *Tim.* 5. 17. which I haue proued to be false. Neither is that true, which is presupposed in both syllogismes,

gismes: that there must be two sorts of Elders answerable to the two parts of oversight. For both the parts of ἐπισκοπή, or oversight, belong to those which be ἐπίσκοποι, overseers, that is Bishops and Pastors, whose dutie is, both to teach and to gouerne.

Their third Argument is taken from the practise of the primitive Church next succeeding the Apostles. Which of all their Arguments is most friuolous, there being not anie testimonie of any writer, or example of any Church to bee alledged, that euer there was such an office in the Church.

But howsoeuer these duties to be performed by the Elders, seuerally, might be borne with, so they were not obtruded as the ordinances of Christ: yet the ioynt office of their Lay-presbyterie is intollerable. For what reason can they alledge for their intruding into the sacred office of Bishops and Pastors, & vsurping the keyes of the kingdome of heauen, which our Sauour Christ committed to none, but to the Apostles, and their successors? That Lay-men should haue authoritie, and that by the ordinance of Christ, to ordaine Ministers by imposition of hands, to remit or retaine sinnes, to excommunicate the obstinate, or to reconcile the penitent, is an opinion too absurde to be confuted.

Thus therefore I reason, according to their owne principles. No office in the Church is lawfull, as themselves say, which hath not expresse warrant in the scriptures, which is all one, as if they had said,

All lawfull offices in the church, haue expresse warrant in Gods word.

The office of the Lay-Elders seuerally, and of their Elderships ^{ioyned} ~~yearly~~, hath not expresse warrant in Gods word:

Therefore it is vnlawfull.

To their office wee will ioyne the consideration of their qualities: for surely, if the holy Ghost had prescribed in the scriptures, an office of such importance, it is to bee thought, that he would also haue described what manner of men were to be chosen to it, and how qualified for the performance of an office of so high a nature. And although he omitted their qualities in other places, yet mee thinks if

§ Sect. 12.

The qualitie of Elders, not described in Gods word.

it be a function that is in dignitie vnder the Minister, but aboue the Deacon, the Apostle could not haue forgotten them, in 1. Tim. 3: where he describeth the qualities, not only of Bishops and Ministers which be aboue them, but of the Deacons also, which are beneath them; directing *Timothie*, and in him all Bishops, what manner of persons to ordaine Ministers, or Deacons. Forgotten? say they, why, are they not plainly expresse in that place? Yes no doubt, for that is agreed vpon among vs: For some will needs comprise them vnder the Bishop or Minister, and feare not to say, that they also must be *suo modo*, διδασκῶντες, that is, *able to preach after their fashion*. Others acknowledge, that they are neuer comprehended vnder the name Bishop, and that it is necessarily required of Ministers alone, to be διδασκῶντες, able to preach, especially, in that sense that the Apostle meaneth, as appeareth by comparing that place with Tit: 1. 9: yet resolved to finde a roome for them in that place, and not to suffer them to be excluded, are faine to shrowde them vnder the name of Deacons: though the name of Deacon, neither in scriptures, nor Fathers, was euer attributed to them. How they will compound these contrarieties I know not. For if they be comprised vnder the name Bishop, then are they not to be shrowded vnder Deacons: and if they be contained vnder Deacons, then are they not comprised vnder Bishops.

It shall suffice me to alledge, that forsomuch as the Eldership is in their conceit a different office, both from the Minister and Deacon, that it is comprehended in neither. For who cannot conceiue this reason?

None but Bishops, Ministers, and Deacons, are described in that place: (Bishops and Ministers in the former description, and Deacons in the latter:)

But Lay-elders are neither Bishops or Ministers, nor Deacons, but an imagined office distinct from both:

Therefore they are not described in that place.

The refuter hath solemnely proclaimed before, and required all men to take notice of it, that their *Elders* ought

De grad.
pag. 59.

Eccl. discipl:
T. C. L. 2. part.
Pag. 54

Pag. 54.

„ ought to be men religious, of great gravitie and pietie, and of
 „ good yeares also, if it may be, as the name importeth, called with
 „ due examination, chosen with consent of the congregation over
 „ which they are set, with prayer and imposition of hands put a
 „ part to that Ecclesiasticall office. All which I will not denie
 to haue bene politickely deuised, so it may be acknowledged an humane deuise, and not a diuine ordinance. But why are not the margents filled with scriptures for the prooffe of these things? The truth is, there is not one testimonie of scripture to be alledged, prescribing the office, or describing the qualities of Lay-Elders.

But perhaps there may be mention sufficient of them in the scriptures to warrant their calling, though neither their office nor their qualities be described in the word of God. Nor that neither: as shall appeare, when I come to answer the refuters allegations for them. In the meane time I will not doubt to renew my former challenge, if they can produce any one pregnant testimonie out of the scriptures, whereby it may necessarily be concluded, that either there were at any time, or ought to be at all times in the Church of Christ such Elders and Elderships as they speake of, that then I will yeeld to them in the whole controuersie betwixt vs. But vntill such prooffe be produced for them, which will neuer be: they shall giue me leave to esteeme their doctrine of Lay-Elders, to be, as it is, a meere fiction, how vehemently soeuer it be vrged and obtruded vpon vs, as the holy discipline of Christ.

And now had wee done with this place of the *Epistle to Timothy*, sauing that the refuter looking backe to the tenth page of my Sermon, as being loath thus to leaue wrangling with my exposition of that text, noted three things to be cauilled at, in this one speech, where I say, that *Ministers are especially to be honoured for their paines in preaching of the word, that being, in Pauls estimation, the chiefe worke of the ministerie.*
 „ For first, he would faine know of me why I adde in *Pauls estimation*. I answered, because it was necessarie to be added: for in such comparatiue sentences, where one part seemeth to be preferred before all the rest, we are not alwaies to vnderstand

§ Sect. 13.

His 3. ca-
uilles against
pag. 10. an-
swered.

stand that part simply to be the chiefe, but in the estimation of the speaker, who in some respect preferreth it to the rest. As for example, if that you should say, all good Ministers or Preachers are greatly to be honoured, especially they, who goe before their people in the example of a godly life: I would expound your meaning (as I did the Apostles) to be this, that whereas double honour is due to all Ministers or Preachers, for the performance of their dutie in generall, yet they are especially to be honoured for their godly life, that being in your estimation the chiefe commendation of a Minister. Or to vse the refuters owne example, which before I explaned: all logicians that reason well, are to be well accounted of, especially they that iudge well, or are iudicious. In this speech are to be noted, not two sorts, but two duties of logicians; the one generall, to *reason well*, the other, speciall to *iudge well*, disposed in a comparatiue sentence, wherein the duties of a logician are thus compared, that whereas logicians are to be esteemed for the performance of their dutie in generall; yet especially they are to be honoured for iudging well, that being in the estimation of him that shall so speake, the chiefe worke of a Logician: I say in the estimation of him that shall so speake; for another perhaps would say thus; *All logicians that reason well are to be well esteemed, especially those that analise well*: another perhaps thus. *All good Logicians are to be honoured, especially those that are methodicall*; another thus, *especially those that inuent well*. In like manner I explaine the Apostles speech, as hath beene shewed before. *I but saith he, if this be true that those Ministers are especially worthy of double honour, that labour in the word and doctrine; then some poore Ministers that continually preach, or would doe, if they might be suffered, are more especially to be honoured then some great prelates, that seldome or neuer preach: and it was the enny of this illation, which by saying in Pauls estimation, you would deriue from your selfe to the Apostle.* Answ. The Apostles comparison is to be vnderstood of them which be of the same degree, being Presbyters and no more. Neither was it Pauls meaning, writing to *Timothie* the Bishop, that any of the Presbyters should haue

haue more maintenance then he, (for that is the honour whereof hee speaketh) though perhaps they were more painefull in preaching, as hauing better opportunitie. It is (a) *Vid Bez. well knowne that in the primitiue Church, when the reue- confess. c. 5. newes of each Church were diuided into (a) foure parts, the s. 30. Synod Bishop alone had one fourth part, and that was as much as Rom. sub. all the Presbyters and all the rest of the clergie (though syluest. c. 4. perhaps there were an hundred of them) had amongst 12. q. 2. c. 26. them: For all of them had but another fourth part, a third 27. 28. 29. fourth part went to the buildings and reparations, and the 30. fourth to the poore.*

” His second cauill, *that in other places, viz. pag. 42. 45. 53. § Sect. 14.*

” *I haue through flatterie contradicted this assertion, making Ad pag. 32.*

” *gouerning a labour of greater honour then preaching. Answ. His 2. cauill.*

In none of those places doe I compare preaching with gouerning, but Bishops with Presbyters, saying and prouing that Bishops are superiour to Presbyters in the power of ordination and iurisdiction, and that the Bishops are the Apostles successors in the gouernement of the Church. But doth it follow because Bishops are superiour to Presbyters, that therefore preaching is a worke inferiour to gouernement? I trust Bishops are equall at the least with Presbyters in the power of order, as it respecteth the ministerie of the word and sacraments, so that what can be said in commendation of the order of Presbyters in respect of the ministerie, belongeth also to Bishops. If therefore BB. being at the least equall with Presbyters in the power of order, respecting the ministerie of the word and sacraments, be aboue them not onely in the exercise of that power, but also in the power of ordination and iurisdiction; they may, without disparagement to the ministerie of the word, be said to be superiour to other Ministers.

To your third cauill I might answere as to the first, that His 3. cauill. the Apostle speaketh to the Bishop of Presbyters, not to a Presbyter; as you doe, of Bishops. But indeed our Bishops, as they ought all, so the most of them (as I trust) doe thinke themselves bound to preach, when they haue opportunitie and leysure in respect of their other weightie imployments;

ments ; in regard whereof I haue alwaies thought, that one good Bishop, though hee haue not opportunitie to preach very oft, may doe more good in the Church of God, then a dozen good Preachers. So that in these three cauelles the refuter hath gained nothing, but the manifestation of his owne malice, which I pray God to forgieue him.

CHAP. VII.

That Ambrose in 1. Tim. 5. 1. doth not giue testimonie to the Lay-Elder man that their exposition of Ambrose is vnttrue.

The testimo-
nie of Am-
brose discus-
sed.

Serm. Sect. 6. pag. 13. I come now to *Ambrose* writing on the first verse of the same chapter, *1. Tim. 5.* where the Apostle exhorting *Timothie* not to rebuke an Elder or aged man, *Ambrose* giueth this reason. For among all nations old age is honourable, and then addeth: *unde & synagoga & postea ecclesia seniores habuit, quorum sine cōsilio nihil agebatur in ecclesia. Quod qua negligentia obsoleuerit nescio, nisi forte doctorum desidia aut magis superbia, dum soli volunt aliquid videri.* Whence it is that both the Synagogue and afterwards the Church had Seniors, Without whose counsell nothing was done in the Church. Which by what negligence it is growne out of vse, I knowe not, vnlesse perhaps by the slouthfulnes of the learned

learned or Teachers, or rather pride, whiles they alone will seeme to be something. Which words whosoever vnderstand, as giuing testimonie to Lay-Elders, they wrong *Ambrose*, &c. 10. lines further.

IN this allegation the disciplinarians haue great confidence: For this testimonie of *Ambrose* saith T. C. is so cleare *Li. 2. part. 2.* and open, that he which doth not giue place vnto it, must needs be *Pag. 44.* thought as a Bat, or an Owle, or some other night-bird to delight in darkenesse. And it is a world to see how the refuter thinking that his cause wilbe aduantaged by this testimonie of *Ambrose*, taketh on like a beggar on horsebacke, or a coward when he hath gotten his aduersarie at a supposed aduantage. See you not how he braggeth and vanteth, how he crakes and crowes, and all for want as of a good spirit, so of a sound iudgement, presuming of aduantage, where he hath none, as the euent will proue.

Concerning this testimonie of *Ambrose*, he findeth fault as well with my maner of alleaging, as of discussing it. At the allegation he hath three cauills. First he repeateth his friuolous cauillation concerning the consequence of an argument which he bestoweth vpon me: that, if in this place of *Ambrose* there be no mention of Lay-Elders, then there is none to be found in the fathers writings. Which cauill I haue so clearely refuted before, that I thinke I shall *Chap. 3. §. 9.* neuer heare of it more. & 10.

The second, that I alleage this place not out of *Ambrose* *Ad pag. 33.* himselfe (which is a base slander, for I had *Ambrose* lying before me) but out of *D. Bils.* because forsooth I cited the first words (which are not so pertinent, shewing the slender occasion whereupon *Ambrose* vttered this sentence) in english, as *D. B.* doth: And yet his blind malice would not let him see that I cited the latter sentence in latine, out of the

T. C. lib. 1.
pag. 183.

Lib. 2. part.
2. pag. 44.

the Authour, which D. B. alleageth in English. *Quod qua negligentia obsoleuerit, &c.* Which words if I had cited as a chiefe man of your side doth, you would haue charged me, either to haue alleaged a place which I had neuer seene, or else notoriously depriued it. *Ambrose speaking of this office of the Elders* (although, saith he, not vpon so good occasion,) thus he saith, whereupon the Synagogue, and after the Church had Elders without whose counsell nothing was done in the Church. Which Elders I know not by what negligence they are worne out, &c: and againe, his saying is that the Elders fell away by the ambition of the docters. Which allegation the rest, which were but gleaners after him, taking vpon his word, haue vrged, as if the Seniors themselues, of whom *Ambrose* speaketh, were ceased before his time, inferring thereupon that he meaneth Lay-Elders, because the learned Presbyters still remained in the Church. When *Ambrose* doth not say, that the Seniors themselues were growne out of vse, (for he doth not say, *qui qua negligentia obsoleuerint*) but that (themselues remayning) their counsell was neglected. If it be demanded; why then doth he say *habuit ecclesia, the Church had*; I answer because the verbe was to haue reference both to the Church which had beene before his time, and also to the Synagouge, not because the Church had not Seniors still. For *Ierome, Augustine, and Gregorie* are alleaged by the disciplinarians themselues, that there were Seniors in the Church long after *Ambrose* his time.

6 Sect. 2.
Concerning
the translation
of the word
Doctorem.

Thirdly, he cauilleth at the translation of the word *doctorem*, which I rendred *learned* or *Teachers*. For which reading, if he had a sound iudgement, he would rather haue giuen me thanks. In that translation, as also in the exposition, I intended to giue them satisfaction, who (as I thought) were not satisfied with the iudgement of our learned men, who by the word *doctorem* vnderstand *Bishops* onely. For indeed if it be read *Docters* or *teachers* (a title in these times appropriated to *Bishops*) the allegation out of *Ambrose* is as easily answered, as alledged, *Ambrose* his meaning being plainly this; that whereas the *Bishops* in former times were wont to doe nothing of importance without the counsell

counsell and aduise of certaine ancient Ministers, who were his assistants; this was now growne out of vse, either through the negligence, or pride of the Bishops. But because I thought it might be obiected, that the word may signifie the learned as well as Teachers; and so an opposition might be conceiued as well of the learned to the vnlearned Seniors, as of the Doctors that is Bishops to the Presbyters (who though they were learned were not called Doctors, neither did vsually preach) I therefore endeououred so to expound it, as that they, who should so vnderstand this place, might be satisfied, shewing that although the word *doctorem* should signifie *learned*, and although they would gather from thence, that the Seniors which were excluded from consultation were vnlearned. And consequently lay men: yet notwithstanding that the speech of *Ambrose* needeth not to be vnderstood of Lay-Elders. But seeing my aduersarie, in the profundnesse of his iudgement, reiecteth that reading as vnlearned and without example, (of which notwithstanding *doctorem esto iudicium* let the learned iudge) I wil cleaue to that interpretation, which by *Doctorem* vnderstandeth Doctors or Teachers, as the best, and keepe the other in store as a secondary exposition to satisfie them, who by *doctorem* shall vnderstand the *Learned*, and thereof inferre seeing the learned are blamed for excluding the Seniors, that therefore the Seniors who were excluded, were vnlearned. And although my antagonist fighting *Andabatarum more* and as cowards vse to doe, winking, smote he saw not what, nor cared what, so as he might deale his blowes apace, condemning me in that for which he had cause to thanke me: notwithstanding I will acknowledge my thankfulness to him, for handling this matter so well, that in this point he hath left our cause better then he found it. For whereas there being two expositions of this place according to the two significations of the word *doctorem*, the sentence hath almost no shew of probabilitie for Lay-Elders, if *doctorem* be translated Doctors, but seemeth very fauourable to them if *doctorem* signifie the *Learned*: my aduersarie, I thanke him, hath freed me from the difficultie of the latter, (if his exceptions

exceptions against it be good) and hath permitted me to rest securely in the former. The reader therefore is not to expect from me an ample defence of that latter sense against his exceptions, which make for vs. For if his exceptions be good, and that sense vnttrue (as he saith, *it is certaine and plaine that it is*) then will there be no difficultie at all in answering this testimonie of *Ambrose*, that translation which seemed most to fauour Lay-Elders, being reiected.

§ Sect. 3.

In discussing
this testimonie
of *Ambrose*
17. pages spēt.

In discussing this testimonie of *Ambrose*, because it seemeth to make for him, he is content to spend 17. pages: who if it were against him would scarce vouchsafe one line by way of answer.

T. C. li. 2.

part. 1. pag.

314. *ibid.*

528. Lib. 1.

pag. 41.

I haue knowne, when aboue a dozen testimonies of ancient writers directly testifying that *Timothie* was Bishop of *Ephesus* (in which number *Ambrose* was one) the chiefe patron of the pretended discipline among vs, hath refused so much as to examine the allegations, as a thing *unworthy the turning of a leafe*, and in another place he shaketh off *Ambrose* thus: *As for Ambrose, a child may see how violently he forceth the text, &c.* And againe, *the errors and corrupt expounding of scriptures, which are found in his workes, declare, that it had beene more safe for the Church, if by studie of the scriptures, he had first beene a scholler of diuinitie, or euer he had beene made Doctor.* And of this authoritie is *Ambrose* when he is alleaged against the pretended discipline. But if hee let fall a speech, which seemeth, and but seemeth to fauour their cause, though so impertinent as if it had beene foisted in by others, though in a booke, wherein besides some suspected, there is apparant corruption, though the testimonie it selfe is mistaken by them, and though their exposition thereof, hath neither scripture to warrant, nor consent of other writers to second, nor good reason to proue it, notwithstanding because they want better euidence, they make so much of it, that eight whole leaues are not sufficient to bestow vpon it. Which I mention not that I would haue any thing detracted from the authoritie of this testimonie, as though it made against vs; but to shew, partly the partiall dealing of the disciplinarians, and partly the pouertie of their cause.

in 1. Tim. 3.

15.

In

In my handling this testimonie, the refuter obserueth § Sect. 4.
 three things. (1) First, my denyall of their exposition with the Three things
 reasons of my denyall. Secondly, a refutation of their noted in my
 proofes. Thirdly, an allegation of reasons (omitted by *Ambrose*) handling of
 why the counsell and assistance of the Seniors in this testimo-
Ambrose his time was growne out of vse. In the denyall it nie of Am-
 selfe, he layeth vpon me such an imputation of *immodestie*, brose.
 as he did before of *unkindnesse*. For although he cannot be i) My reiecting
 against it, but that I may (*salua modestia*) confute the new their expoli-
 writers for their false or wrong expounding *Ambrose* of Lay- tion, as wrong-
 Elders (whom he neuer so much as dreamed of) yet he can- ging Am-
 not abide I should say they wrong *Ambrose*, though I proue brose, censu-
 that they wrong him by misconstruing his words; and gi- red as immo-
 uing them a wrong sense. And in this nice and idle cauill, dest.
 for want of better matter, he spendeth almost a leafe, ag- Ad pag. 34.
 grauating the accusation by numbring 12. Diuines of our 35.
 time, who vnderstand *Ambrose* as speaking of Lay-Elders, In prefat.
 and alleaging that it is more likely that I should mistake
 him, then they. Indeed if I were alone in this cause, and did
 oppose my credit alone to their authoritie, or expected as
 my aduersarie falsely accuseth me, like another *Pythagoras*
 to be believed vpon my bare word: such arrogancie (I con-
 fesse) would not become me. But he seeth, and (I hope) fee-
 leth, that I say not any thing in this controuersie, which I
 doe not proue by such reasons, as he doth not know, with-
 out sophisticall shifts and meere cauills how to answere. If
 these new writers proue their exposition of *Ambrose* by
 any sound reason, why be not their arguments produced? if
 they speake without reason, why is their bare authoritie ob-
 iected against, both so many reasons as haue beene vsed to
 shew there neuer were such Elders, and also against the ge-
 nerall consent of antiquitie, which neuer acknowledged
 any Presbyters or Ecclesiasticall Elders, but Ministers only.

Of my denyall he acknowledgeth two reasons: which § Sect. 5.
 though they were lighter then they be, are of more weight The reason
 then bare testimonies, especially of parties, who are not to why their ex-
 depose in their owne cause. Howbeit I acknowledge but one position was
 reason, though my speech may be resolved into two Syll- to be reiected.

gismes, whereof the one is a prosyllogisme to the other: and because he saith, in steed of prouing, I doe nothing but begge the question, I will resolute the reason of my answere into this Syllogisme.

They which make *Ambrose* against his meaning to testify that which hath no warrant, either in the scriptures, or elder writings of antiquitie, doe wrongfully expound him: But those which expound *Ambrose*, as giuing testimonie to Lay-Elders, doe make him against his meaning, to testify that which hath no warrant either in Scriptures, or elder writings of antiquitie:

Therefore those who expound *Ambrose* as giuing testimonie to Lay-Elders, doe wrongfully expound him.

The proposition is manifest. The assumption hath 2. parts, the one that Lay-Elders haue no warrant either in scriptures, or in the elder writings of antiquitie. The other, that the sense which they giue to his words, is against his meaning. The former was prooued in my former challenge, that not any one testimony can be produced out of the writings of the Apostles and Fathers, mentioning or meaning any Lay-Elders. The which is a sufficient allegation in a respondent holding the negatiue, vntill the opponent by sufficient instance can proue the affirmatiue. And therefore his „cauill in saying, either that *I do but begge the question*, which „himselfe should proue, is false and foolish: or that if it were „granted: it would not proue their exposition to be against his mea- „ning, (for he might testify that which hath no warrant either in „scriptures, or elder monumētts of antiquitie) is both an ignorant mistaking (for those words as you see, were not inserted to that end,) and a needlesse extenuating of *Ambrose* his testimonie, as being such a one, of whom it may be said, that he testifieth that which hath no warrant either in scriptures or other monuments of antiquitie. The rest of his words are meere babbling. The latter I prooue, by this Reason: ○

Ad Pag. 36.

To whom *Ambrose* giueth testimonie, hee complaineth that their counsel and assistance in causes Ecclesiasticall was grown out of vse, & seemeth to charge the bishops with slothfulness, or pride therefore.

But

But it was not *Ambrose* his meaning to complaine that the councell or assistance of Lay-Elders was growne out of vse, nor to charge the BB: with slothfulness or pride for it:

Therefore it was not his meaning to giue testimonie to Lay-Elders.

The truth of the proposition is euident, by the words of of *Ambrose* himselfe.

The assumption is thus proued: A Diocesan Bishop, who not onely approoued, but laboured to magnifie his owne calling, and was as farre as any from subiecting either Bishops or Ministers, to the Presbyteries of Lay-men (as the Presbyterians doe) would not complaine that the councell or assistance of Lay-Elders, (such as the Disciplinarians meane) was not vsed, or charge the Bishops with slothfulness or pride for it:

But such a one was *Ambrose*:

Therefore hee would not complaine for want of Lay-Elders, &c.

The proposition if it bee explained, will need no further prooffe. The Elderships of Lay-men, such as the Disciplinarians stand for, 1. were neuer in vse together with Bishops, but either were deuised to supplie the gouernement of Bishops, when they were depressed, as in *Geneua*, *Scotland*, and the *Low-Countries*, or where orthodoxall Bishops were wanting, as in *France*, or are vrged to extrude Bishops, as among vs: 2. in their Presbyteries consisting for the greatest part of Lay-Elders, all hauing equall right of Suffrage, and all things beeing carried by pluralitie of voyces, it is euident that the Ministers, which in parish presbyteries are but one or two at the most, and in others the farre lesse number, are subiected to the Lay-Elders, as being the greater number.

It is manifest therefore, that a Diocesan Bishop, who not onely approoued but sought to magnifie his calling, and was as farre as anie from subiecting Bishops or Ministers to the Presbyteries of Lay-men, would not complaine of the want of such Elderships.

Now that *Ambrose* was such a one as I affirme in the assumption, I will manifestly proue in answering the refuters cauills. For hee (as being ledde with a spirit of contradiction) after his vsuall manner, graunteth neither proposition nor assumption, nor any one branch of them to bee true. Which course (mee thinks) should discredit him with all indifferent Readers, who may discern him to write, not out of conscience, but out of a resolution to cauill and contradict: especally, if they consider that hitherto (though he would scarcely graunt any thing to be true that I had saide: yea, in his preface auowed, that I haue scarce vttered one true word) yet he hath not bene able to proue any one thing which I deliuered to be false. And such will his successe be in the rest.

§ Sect. 9.

His answer to
the Reason.

That hee might fit this Argument to his owne strength, he hath cast it (as his manner is) into a connexiue syllogisme: For it is an easy thing to frame a connexion, & when he hath done to denie the consequence. But yet belike this consequence was too strong for him to deale with, whiles the *Medium* consisting of 3. branches, was bound together: therefore he dissolueth it, taking euery branch by it selfe, indeuouring like a grosse headed Sophister, to perswade the Reader, that because hee can bow euery twigge seuerally: therefore the whole bundle or fagot is weake. For the 3. branches being ioyned together, as they are in the proposition, the conscience of the Reader will I (doubt not) give testimony to the manifest truth of the proposition, vnderstood as I explained it. But though it be to no purpose, if he can bend & breake the branches seuerally, yet we will trie his dealing that way: and what he weakneth by dissoluing, I will strengthen by vni-
ting. And first, he saith, this consequence is naught: *If Ambrose were a Diocesan Bishop* (vnderstand who magnified his own calling, and could not abide that Bishops or Ministers should be subiected to the censures of Lay-men) *then would he not give testimony to Lay-Elders*, (he should haue said, then would he not haue complained of the want of Lay-Elders, who were neuer thought to be wanting, where Bishops were thought to be lawfull.

The 1. Con-
sequence.

And

And why? because *D. Whitgift* was a Bishop, yea an Archbishop; and *D. K.* would be a Bishop, and yet both giue testimonie to Lay-Elders. Because *D. Whitgifts* graunt is oft laid in our dish, the Reader is to know, First, that he denieth Lay-Elders could be proued out of the scriptures. Secondly, he graunteth they had bene in vse as *Caluin* & others had testified, taking it vpon their credit, being loth either to contradict those famous learned men, or to impeach the credit of those Churches where the Presbyteries were erected. Which course of not contradicting them had still bin held, if the Elders had not bene obtruded as Christs ordinance, to extrude those, who (in respect of their first institution), were ordained of God. Thirdly, *B. Whitgift* was so farre from complaining of the want of Lay-Elders, that he was a chiefe instrument of God vnder the Prince to keepe them out. Pag: 626.

The testimony, which *D. K.* giueth to your Lay-Elders, appeareth by his Sermon: where, for confuting your Presbyteries, you say *hee spitteth out much poyson against these Elders, and spendeth much gall vpon them.* God grant the poyson of Aspes be not vnder your lippes, and that your selfe be not in the gall of bitternes, who so virulently & bitterly vse to raile on men of so good note in Gods Church. But his testimonie concerning your Elders, is so farre from complaining of the want of them, as that he doth not onely say, but also proue at large, that there neuer were, nor yet do need to be such. Only you catch hold of his exposition of *Ambrose* his speech, which as he saith, may well be vnderstood of Elders in yeares, experience, and grauitie, hauing some temporary cōmission to assist in ordering the Church, but not such as your Lay-Elders. It is very true, that although *Seniores* or *Presbyteri*, bee a name of order, signifying Ministers and Priests; yet according to the originall signification therof, it is vsed by *Tertullian*, and heere by *Ambrose*, (as appeareth by the occasion of his words) as opposed to the *Iuniores* of the Clergy. And so not only *Luther* vnderstandeth the word as you heard before, but *Ambrose* so speaketh else-where: *De offic. li. 1.* shewing that it was not needfull that the *Iuniores*, the younger men of the Clergie should goe to the houses of Widowes, Apolog: c. 33
c. 20.

§ Sect. 7.

The second
consequence.

Ad pag. 37.

Widowes and Virgins but onely to visit them, & *hoc cum senioribus* and that with the Seniors or elder sort of the Clergie, that is with the Bishop or with the Presbyters, if there be great cause.

Secondly, he reiecteth this consequence: if *Ambrose* did labour to magnifie the calling of Bishops, then was it not
 „ his meaning, &c: for saith he *Suetonius* or *Tacitus* might
 „ magnifie the excellencie of the Monarchy, and yet confesse that
 „ the state of Rome had beene democraticall, or might they not
 „ complaine that the aduise of the Senators was not now regar-
 „ ded, without whose counsell *Tiberius* in his five first yeares
 „ would doe little or nothing? Yea did not *Samuel* magnifie
 „ the monarchicall gouernment under *Saul*, and yet testifie that
 „ they had beene otherwise gouerned, yea and complaine that
 „ the forme was altered: These examples, vnlesse they had
 beene better fitted, are to little purpose. If he could haue
 said, A Monarch labouring not onely to iustifie but to mag-
 nifie the royall calling, and not enduring that Monarches
 and Princes should be subiected, either to the Senate or
 people, would notwithstanding complaine that the state
 is not either Aristocraticall or popular, he had fitted the
 example, though he had spoken vntruely; For if *Suetonius*
 and *Tacitus* had beene Emperours and such as did magnifie
 the Monarchicall gouernment and could not abide either
 that the comon-wealth should be ruled by the multitude,
 or themselves ouer-ruled of the greater part of the senate,
 then would they not complaine that the gouernment was
 not Democraticall, or Aristocraticall. But thus he might haue
 said both fitly and truely. As a good king misliking that
 some of his predecessors had managed all things without
 the aduise of their senatours, might cōplaine, that through
 their pride or temeritie the aduise of the senators was neg-
 lected: so *Ambrose* a good Bishop, seeing the Bishops not to
 regard the aduise of their ancient Presbyters, that is Mini-
 sters, as it were their senatours, without whose aduise no-
 thing of importance was wont to be done in the Church,
 might also complaine that their counsell and assistance was
 growne out of vse through the slouthfulnes or pride of the
 Bishops.

Bishops. As for *Samuel*, if either the state before was Monarchicall, or if he had magnified the Monarchicall gouernement of the Iewes when *Saul* was set ouer them, he had had little reason to complaine for the altering of that gouernement into a Monarchy. But the state before had beene Monarchicall, neither did *Samuel* magnifie the Monarchicall gouernement when *Saul* was set ouer them. For vntill *Saul*, God himselfe was the Monarch of the Iewes, retaining *iura Maiestatis* the right of soueraignty in his owne hands, chiefly in prescribing them lawes, and in appointing their chiefe magistrates and gouernours, especially the iudges whom he set ouer them to be askings for a time. But when the people would needs haue a king, after the manner of other nations; the Lord saith to *Samuel*, *they haue not reiected thee, but me haue they reiected, that I should not reigne ouer them.* And so farre is *Samuel* from commending the gouernement of the earthly King, in comparison of the Celestiall; that describing vnto them the fashion of their future king, he telleth them, that whereas before, God did rule them by his will and by his owne lawes onely, they should now be ruled after the kings will and pleasure, which would not proue very pleasant to them, as he sheweth by many particulars.

¶ Sect. 8. As touching the third branch, he saith the
 „ consequence thereof is of the same feather with the former. If
 „ *Ambrose* could not endure that Bishops or Ministers should
 „ be subiected to Lay-persons, then would he not complaine
 „ that Lay-Presbyters were out of vse. It followeth not saith
 „ he, there may be Presbyters wherein are Lay-Elders and yet
 „ the Bishops and Ministers not be subiected to them. But say I,
 where the farre greater part of the Presbyteries consisteth
 of Lay-men, as alwaies it hath done according to the practice
 of *Geneua*, and alwaies would doe according to the new
 Parish-discipline, it cannot be auoided, but that the fewer
 number of Ministers would be subiected to the farre greater
 number of Lay-Elders; especially, if they (according to the
 wise conceit of our new disciplinarians) may be perpetuall.
 But whether these three branches seuerally doe inferre a
 necessary consequence or no, it is not materiall, seeing they
 were ioyntly propounded, and seeing from them vnited a

1. Sam. 12.
12.

Deut. 33. 5.
Jud. 17. 6. &
19. 1. & 21.
21.

1. Sam. 8. 7.

1. Sam. 8. 11.
12. 13. 14.
15. 16. 17.
18.

The. 3. consequence.

Widowes and Virgins but onely to visit them, & hoc cum senioribus and that with the Seniors or elder sort of the Clergie, that is with the Bishop or with the Presbyters, if there be great cause.

§ Sect. 7.

The second
consequence.

Ad pag. 37.

Secondly, he reiecteth this consequence: if *Ambrose* did labour to magnifie the calling of Bishops, then was it not
 „ his meaning, &c: for saith he *Suetonius* or *Tacitus* might
 „ magnifie the excellencie of the Monarchy, and yet confesse that
 „ the state of Rome had beene democraticall, or might they not
 „ complaine that the aduise of the Senators was not now regar-
 „ ded, without whose counsell *Tiberius* in his five first yeares
 „ would doe little or nothing? Yea did not *Samuel* magnifie
 „ the monarchicall gouernement under *Saul*, and yet testifie that
 „ they had beene otherwise gouerned, yea and complaine that
 „ the forme was altered: These examples, vnlesse they had
 beene better fitted, are to little purpose. If he could haue
 said, A Monarch labouring not onely to iustifie but to mag-
 nifie the royall calling, and not enduring that Monarches
 and Princes should be subiected, either to the Senate or
 people, would notwithstanding complaine that the state
 is not either Aristocraticall or popular, he had fitted the
 example, though he had spoken vntruely; For if *Suetonius*
 and *Tacitus* had beene Emperours and such as did magnifie
 the Monarchicall gouernement and could not abide either
 that the cōmon-wealth should be ruled by the multitude,
 or themselves ouer-ruled of the greater part of the senate,
 then would they not complaine that the gouernement was
 not Democraticall, or Aristocraticall. But thus he might haue
 said both fitly and truely. As a good king misliking that
 some of his predecessours had managed all things without
 the aduise of their senatours, might cōplaine, that through
 their pride or temeritie the aduise of the senators was neg-
 lected: so *Ambrose* a good Bishop, seeing the Bishops not to
 regard the aduise of their ancient Presbyters, that is Mini-
 sters, as it were their senatours, without whose aduise no-
 thing of importance was wont to be done in the Church,
 might also complaine that their counsell and assistance was
 growne out of vse through the slouthfulness or pride of the
 Bishops.

Bishops. As for *Samuel*, if either the state before was Monarchicall, or if he had magnified the Monarchicall gouernement of the Iewes when *Saul* was set ouer them, he had had little reason to complaine for the altering of that gouernement into a Monarchy. But the state before had beene Monarchicall, neither did *Samuel* magnifie the Monarchicall gouernement when *Saul* was set ouer them. For vntill *Saul*, God himselfe was the Monarch of the Iewes, retaining *iura Maiestatis* the right of soueraignty in his owne hands, chiefly in prescribing them lawes, and in appointing their chiefe magistrates and gouernours, especially the iudges whom he set ouer them to be askings for a time. But when the people would needs haue a king, after the manner of other nations; the Lord saith to *Samuel*, *they haue not reiected thee, but me haue they reiected, that I should not reign: ouer them.* And so farre is *Samuel* from commending the gouernement of the earthly King, in comparison of the Celestiall; that describing vnto them the fashion of their future king, he telleth them, that whereas before, God did rule them by his will and by his owne lawes onely, they should now be ruled after the kings will and pleasure, which would not proue very pleasant to them, as he sheweth by many particulars.

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 where the farre greater part of the Presbyteries consisteth
 of Lay-men, as alwaies it hath done according to the practice of *Geneua*, and alwaies would doe according to the new Parish-discipline, it cannot be auoided, but that the fewer number of Ministers would be subiected to the farre greater number of Lay-Elders; especially, if they (according to the wise conceit of our new disciplinarians) may be perpetuall. But whether these three branches seuerally doe inferre a necessary consequence or no, it is not materiall, seeing they were ioynly propounded, and seeing from them vnited a

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1. Sam. 8. 11.
12. 13. 14.
15. 16. 17.
18.

The. 3. consequence.

necessary consequence dependeth. Wherefore the seuering of them to weaken the consequence, and to breede matter of cauil, was a sophisticall, if not a leaud trick. The leaudnes whereof will the better appeare, if we consider his dealing with the assumption: for he, that hauing seuered the branches of the proposition, exacted from euery one seuerally a necessary consequence: in the assumption, he will haue them all taken together. For before he taketh the assumption in pieces, meaning to cauil with euery part seuerally, he vseth this Caution: *Provided alwaies, and be it remembred of the Reader, that if any one of the three parts thereof proue false, though the other two be neuer so true, the whole assumption is in law of true reason, utterly void and of none effect*: But if in the proposition I be vrged to make good the consequence from each part seuerally, the assuming of any one part will conclude the question. As thus: If I must be forced to maintainethis consequence, *If Ambrose were a Diocesan Bishop, then would hee not complaine of the want of Lay-Elders*: it wilbe sufficient to assume thus, *but he was a Diocesan Bishop*, to conclude, *that therefore he would not complaine of the want of Lay-Elders*. It is true, that it is required in my assumption, as I propound it, that euery branch must be true: but the reason hereof is, because they were ioyned in the proposition to make good the consequence. For if they be seuerally propounded in the proposition, they may also seuerally be assumed in the assumption. Whiles therefore he chargeth me with a bad consequence, himselfe is to be charged with a badde conscience.

§ Sect. 9. But come we to the assumption, with the first branch
 The 1. branch whereof the refuter playeth thus. *Ambrose saith M. D. was*
 of the assumption, that Ambrose was a Diocesan Bishop. *Was he so indeed? Had he not onely supreme,*
 but sole authoritie (as our BB: haue) ouer (I know not how) many
 Diocesan B. at the Lent. *hundreds of Ministers, in causes Ecclesiasticall? Was he an absolute*
Pop. ling indeed? What a shame is this? that he who enē now char-
ged so many learned men to haue done Ambrose wrong, should now
be found the man guilty of that trespass? Ambrose was no more like
a Diocesan Bishop, then he that is tyed by vertue of his calling, to
preach the word, & administer the sacraments in his owne Church,
 &c. Can

Can a man of a sincere conscience professing (as themselves terme it) the cause of sinceritie, be so malepartly confident in denying that whereof he is vtterly ignorant? or rather can a man that taketh vpon him the defence of this controuersie, as a chiefe champion of the pretended discipline, and one (I doubt not) of the chiefe challengers of the Bishops, to dispute with them in these causes, be ignorant, that *Ambrose* was a Diocesan Bishop? doth he know that he was a Diocesan at the least, and can he thus denie it, and keepe his conscience sincere? well, though the taske be all one, as if I should be required to proue that the Bishop of London, or rather the Archbishop of Yorke, is a Diocesan Bishop: yet seeing my learned aduersarie denieth it, and pretendeth some reason of his denyall: I will first proue, that *Ambrose* was at the least a Diocesan B: and for the greatnes of his authoritie, and largenes of his iurisdiction, comparable with ours; and in the second place, I will answer his reasons.

First therefore you are to be aduertised, that *Mediolanum* *Paulin. in Miliaine*, whereof *Ambrose* was Bishop, not onely is a *Metropolis*, or seate of a *Metropolitan*, but was both in and before *Ambrose* his time. *Strabo* (a) saith it was a *Metropolis*, where in the gouernour of the prouince of *Liguria* and *Emilia* kept his residence. *Athanasius* speaking of *Dionysius* the Bishop of *Millaine* saith (b) ἐστὶ δὲ καὶ αὐτὴ μητρόπολις τῆς Ἰταλίας it also is a mother citie of Italy. It is also euident and a thing confessed by *Beza* (c) that the distribution of the Church into Dioceses & prouinces, was framed according to the diuision of the Dioceses and Prouinces vnder the Romane Empire.

Ambrose himselfe (d) was a man of consular dignitie in Rome, and being appointed gouernour of *Liguria* and *Emilia* came to *Millaine*. Where keeping his residence, it fell out (e) that *Auxentius* the Bishop being dead, and the Emperour *Valentinian* hauing assembled (as the manner) was for the choise of a *Metropolitan* the Bishops of that Reuerendorum Episcoporum & consuetu lege Episcopus Ephesorum Metropolis est constitutus.

Prouince

(g) Theodor.
li 4. c. 5.

τοῖς τοῖς δὲ
οὐ καὶ
νῦν τοῖς
ἀρχιερεῶ-
τι τοῖς ἐγ-
καθίστα-
σατε θω-
κοῖς ὥπως
καὶ ἡμεῖς
οἱ τὴν βα-
σιλείαν
ἰθὺς ὄντες,
ἐπιμελόμε-
θα τοῖς
ἡμετέροις
ὑποκλι-
νόμενοι κεφα-
λῇς.

Place there-
fore in the
pontificall
throne such
a one as we
who rule the
Empire may
sincerely sub-
mit our head
vnto him.

(h) Centur.

4. c. 7. 5 16.

illos plurimum
Ecclesiarum
inspectores
appellarunt
communiter

Episcopos,

non nunquam vero Archiepiscopos, aliquando metropolitanos.

prouince for the election and ordination of a new Bishop; the people being gathered together into the chiefe Church to that end, was greatly diuided, some being orthodoxall and some *Arian*; in so much that great sedition and bloodshed was like to ensue. Which *Ambrose* the gouernour being desirous to preuent, came in person to the Church, and with a wise and graue oration perswaded the people to vnitie: when the people with one consent, and with one voice cried, that they would haue him to their Bishop: and accordingly (though he refused, pleading his owne vnworthines, vntill the Emperour who greatly fauoured him consented to the election) he was ordained the Bishop. Where by the way wee may obserue, what manner of Bishopricke it was, that the Emperour for the choise of this bishop caused a Synod of the Bishops of that prouince to be assembled; that he perswadeth them to be very carefull of their choise, seeing they knew (g) ὅτι οὗτον εἶναι προσήκει τὸν ἀρχιερωσύνης ἡξιωμένον, what manner of person he ought to be, who is accounted worthy of the Arch-priesthood, as also for that the Bishop of that place was such a one, as he was to submit himself vnto: that the Bishops desiring the Emperour to nominate one whom he thought fit, he answered μέγιστον ἢ κατ' ἡμᾶς τὸ ἐγχείρημα. it is an enterprise aboue my abilitie: that the people, affecting *Ambrose* the gouernour of the prouince, chose, & the Emperour fauouring him, consented to the election: that *Ambrose* would haue refused it, not as thinking the place vnworthy of him, but himselfe vnworthy of that Bishopricke.

Being chosen, he behaueth himselfe as hauing the charge not onely of the Churches in *Millaine* and his peculiar diocesse, as the Diocesan thereof; but also of all the Churches in *Liguria* and *Emilia*, as the *Metropolitan* and Primate of those prouinces, as appeareth by his Epistles, though he stileth himselfe (as other Archbishops and Patriarches also in those times (h) vsually did,) Bishop of *Millaine*, as the Authors of the centuries obserue.

Among other of his Epistles, you may read these three, which stand together, 81. 82. 83. In the first, hauing recei- ued

med a Synodical letter from *Syricius* the Bishop of *Rome*, wherein was signified, that he and his clergie had condemned certaine hereticks: *Ambrose*, hauing assembled the Bishops of his prouince, returneth a Synodical letter to *Syricius*, consenting to the condemnation of the said hereticks, vnto which Epistle (i) nine or ten Bishops subiect to him as their *Metropolitan*, subscribed. In the second, he writeth to the Church of *Vercelle* a citie of *Liguria*, which through contention suffered their Church (their Bishop *Limenius* being the successor of their renowned Bishop *Eusebius* being dead) to remaine void; signifying that their fault in wanting a Bishop was imputed to him &c. In the third, as it was the manner of Archbishops (as appeareth by the (k) councils of *Affricke*) to signifie to the Bishops within their prouince y^e time when the feast of Easter was to be celebrated: so *Ambrose* instructeth the Bishops throughout the prouince of *Emilia* concerning the same. Wherby it appeareth, that as when he was the ciuill gouernour hauing his residence at *Millaine*, he had the gouernement of *Emilia* and *Liguria*: so when he was Bishop of *Millaine*, the same prouinces were subiect to his Ecclesiasticall iurisdiction. It may seeme also, (l) that as to *Gallia Cisalpina* in *Iulius Casars* time *Illyricum* was adioyned *lege vatinia*; so the same diuision remaining, *Illyricum* belonged to *Ambrose* his iurisdiction. Wherefore whē the Bishopricke of *Sirminna* a citie of *Illyricum* was void, *Ambrose* went thither, and notwithstanding the opposition of *Iustina* (m) the *Arian* Empreſſe, placed *Anemmius* Bishop there. But most plainely, the compilers of the centuries (n) no great fauourers of Archbishops doe confesse, that *Ambrose* was a *Metropolitan*, hauing the gouernement of many comprouinciall Churches. The council of *Constantinople*, writing (o) to the Synod held at *Rome*, giueth the first place next to *Damasus* of *Rome*, to *Ambrose*. Likewise to some (p) of the councils I find the Bishop of *Millaine* subscribed before the Archbishop of *Rauenna*. *Symmachus* (q) the Bishop of *Rome* writing to *Laurentius* the Bishop of *Millaine*, vseth this stile; *dilectissimo atq; beatissimo fratri Laurentio, Mediolanēsis Ecclesie Archiepiscopo, Symmachus episcopus*

(i) See Centur. 4 c 7.

515.

(k) Conc. Affric. c. 18. Carthag. 3.

c. 1.

(l) vid Caesar. Baron. anno. 380.

18.

Sueton. in C. Iulio. c. 22.

(m) Paulin. in vita Ambrosij.

(n) Centur. 4. 10. 1150.

Metropolitani fuit,

plurimum con-

iunctarum Ecclesiarum

administra-

tione fugens

(o) Theodor. li. 5. c. 9.

(p) Synod. Rom. 4. & 5.

(q) Epist. Symmachi. ad Laurent.

1. tom.

Concil.

(r) *Ital. in-*
staurat. in
Lombard.
Decret. Gre-
gor. lib. 2.
tit. 22. c. 6.
& lib. 3. tit.
8. c. 10.

(s) *Gregor.*
li. 3. Epist. 3.

§ *Seet. 10.*
The refuters
objections an-
swered.
The 1. object

(t) *Theodo. the*
Bishop of Cy-
rus testifieth
of himselfe
that he was
pastor ouer
800. parishes:
for so many
parishes saith
he hath Cy-
rus, Epist. ad
Leon. 1. Epist.
Rom.

in domino salutem. Finally, *Blondus* (r) and other writers doe make such expresse mention of the Archbishop of *Millaine*, that a man may as well make question of *D. Mathew* the Bishop of *Yorke*, whether he be a Diocesan Bishop, as of *Ambrose* the Bishop of *Millaine*.

„ Whereas therefore the refuter asketh: *Was Ambrose a*
„ *Diocesan Bishop indeed?* I answered, that he was not onely a
Diocesan Bishop, but also a *Metropolitan*; who vnder his iurisdiction had many other Bishops: of which euery one had many parishes, and consequently many Ministers vnder him. By the Epistles of *Gregory* it is manifest, that in his time diuerse Bishops were subiect to the Bishop of *Millaine*, as their *Metropolitan*. It is come to our eares saith he (s) writing to *Constantius* the Bishop of *Millaine*, that certain *BB.* of your *Diocesse* (or as we speake, *prouince*) seeking, rather then finding an occasion, haue attempted by *schisme* to diuide themselves from the vnitie of your brotherhood.

„ But let vs heare his proofes. 1. *Diocesan Bishops* saith he,
„ *such as ours are, haue not onely supreme, but also sole authoritie*
„ *ouer hundreds of Ministers in causes Ecclesiastical, as absolute*
Popelings:
„ But *Ambrose* had not so; therefore he was no *Diocesan*
„ *Bishop:* *pro*

The exposition is absolutely false, as I haue shewed before; prouing, that our Bishops, though they haue superiortie ouer other Ministers, as Bishops euer had, both in and since the Apostles times, yet they neither haue supreme nor sole power.

To the assumption I answered as before: that *Ambrose* had as great authoritie and as large iurisdiction ouer hundreds of Ministers, as ours haue. Neither should this seeme strange; for not onely in *Ambrose* his time, but also before, generally throughout all Christendome, euery quarter of the Christian world had a Patriarch, vnto whom diuerse *Metropolitans* were subiect: euery countrey or *prouince* had a *Metropolitan*, to whom diuerse Bishops were subiect: euery *Diocesse* had a Bishop, to whom many parishes (t) with their Ministers were subiect. Then which, nothing is more
plaine

plaine to him that readeth, the Councils, Fathers, or Histories of the Church. Neither can any man deny this with an vpright conscience, that will not confesse himselfe to be a meere stranger in Councils, Histories, and Fathers. Wherefore the refuters best excuse for these assertions, must be the confession of his extreame ignorance.

„ His second prooffe : *He that was tyed by vertue of his calling* The 2. object.
 „ *to preach the word, and administer the Sacraments in his owne*
 „ *Church, was not a Diocesan Bishop : Ambrose was such a one:*
 „ *Therefore Ambrose was not a Diocesan Bishop.*

The assumption hee proueth, by Ambrose his practise. (u) Aug: Confess. l. 5. c. 13. & 1. 6. c. 3.
 For (u) *Austine* heard him preach euery Lords day, and was conuerted by him.

Here againe, the refuters ignorance must pleade for him. For in *Ambrose* his time, not onely Diocesan Bishops, but also Metropolitans, yea, the Patriarches themselues did vsually preach, and administer Sacraments; especially, in their Cathedrall Church. For although all Churches in the Diocese belong to the Episcopall charge, yet the Cathedrall church, the (w) *Matrix Ecclesia*, in speciall manner. In- (w) Concil. Carth. 5. c. 5. Concil. Milev. c. 25.
 somuch that, as heretofore, so euen at this day, euery Bishop professeth himselfe, and is acknowledged by his Clergie, to be Bishop and Pastor of that Church. Now to imagine, that because *Ambrose* vsually preached in his Cathedrall church, he had therefore the charge of no more churches: (seeing besides the multitude of the Churches in *Liguria* and *Emilia*, subiect vnto him, there were manie besides the Cathedrall Church in the Citie of *Millain*, diuerse wherof are mentioned occasionally in his (x) 35. Epistle, and (y) per Paulinū in the historie (y) of his life, it were as fond, as to imagine, that if the Bishop of *London* should vsually preach in *Pauls*, there were no other churches subiect to his iurisdiction.

And that *Ambrose* his ordinarie preaching and administering the Sacraments in his chiefe church, doth not hinder his being a Diocesan Bishop, shall appeare by these 2. examples, to mention no more. The one of *Athanasius* Bishop of *Alexandria*, the other of *Chrysostome*, Bishop of *Constantinople*: Whereof the former was before *Ambrose*, the other, *Ambrose* his a little time. § Sect. 11. BB. and Archbishops did preach & administer the Sacraments, in

a little after. For although there were very many Churches in *Alexandria*, whereunto severall Presbyters were assigned: yet none ordinarily preached but *Athanasius* the Bishop: and how ordinarie a Preacher *Chrysostome* was, his homilies testifie. As for the Sacraments; no Presbyter might in the presence of the Bishop administer them: therefore in the *Cathedral Church*, where the Bishop was ordinarily present, that service was vsually performed by him. Now if you would know, according to my aduersaries conceit, of what parish *Athanasius* was Bishop, and so *Chrysostome*: for *Athanasius* I answer, that he, as his predecessors before him, according to the ancient custome ratified in the Councell

(a) *Can. 6.*

(b) *Heref.*
68.

(c) *Inter ac-*
ta Concil.
Chalced.
act. 1.

(d) *Conc.*
Chalced.
act. 16. & c.

28. *grec.*

(e) *Sozom.*
li. 8. c. 3.

(f) *Theod.*
li. 5. c. 28.

(g) ἡγεμονίας.

(h) τὴν ποντικὴν τῶν κατεκόσμη τοῦ νομοῦ.

(a) of *Nice*, had the gouernement of all the Churches in *Lybia*, *Egipt* and *Pentapolis*, or as *Epiphanius* (b) more particularly speaketh, he had the Ecclesiasticall administration of all *Egipt* and *Thebais*, of *Maraot* and *Libya*, of *Ammoniack*, *Manectis* and *Pentapolis*, wherein there were a great number of parishes in euery Diocesse subiect to their severall Bishops, and in euery prouince many Diocesses subiect to each *Metropolitan*, and in euery nation diuerse prouinces, all subiect to the *Patriarch* of *Alexandria*. For a taste whereof, you may reade the Epistle (c) of *Theodosius* and *Valentinian* the Emperours to *Dioscorus* the Bishop of *Alexandria*; requiring him, that he should bring with him to the councell of *Ephesus*, ten of the *Metropolitans* which were vnder his iurisdiction, without troubling the rest, and ten other Bishops.

To the iurisdiction of the Bishop of *Constantinople*, (d) *Pontus*, *Asia* and *Thracia* were subiect: And accordingly *Chrysostome*, acknowledging them to belong to his charge, did vigilantly gouerne them: for he was carefull (e) that those of the clergie should liue according to law, and deposed those that would not, and this care he had, saith *Theodoret*, (f) not onely ouer the citie of *Constantinople*, but ouer all *Thracia*, which is diuided into sixe (g) regiments or prefectures, and ouer all *Asia*, which is ruled by eleuen gouernours, and with (h) these lawes he adorned the Church of *Pontus*, which hath as many gouernours as *Asia*. *Sozomen* also reporteth,

reporteth (i) that *Chrysostome* vnderstanding, that in *Asia* & (i) *Sozom.*
the regions thereabouts, the Churches were gouerned by *li. 8. c. 6.*
vnworthymen, he went to visit them, & in that visitation de-
posed 13. BB made *Heracledes* the Metropolitā of *Ephesus*, &
deposed *Gerontius* (k) of *Nicomedia*, according to *Ambrose* (k) For this
his suite made to his predecessor *Nectarius*, & in his roome *Gerontius* be-
ordained *Pansophius*. The like I could adde of the Bishop of ing one of
Ierusalem, who (l) had the gouernemēt of the 3. *Palestines*; *Ambrose* his
of the B. of *Antioch*, who besides the two *Phanicia* & *Arabia* Deacons, and
yeelded to him by composition in the council of *Chalcedon*, committed by
gouerned *Syria*, *Cœlesyria*, *Mesopotamia* and both the *Cilicia*; him, censured
yea of the Bishops of *Rome* in those times; all which per- by *Ambrose*,
formed the like duties by vertue of their office, as well as fled from him
Ambrose; and yet were as farre from being Parish-bishops, to *Constanti-*
as the Archbishop of *Canterbury*, though he were patriarch nople.
of *England*, *Scotland* and *Ireland*. And thus the first branch (l) *Conc.*
of the assumption is more then manifest. *Chalced.*
act. 7.

As touching the second; that *Ambrose* laboured as much *Enagr. li. 2.*
as any, not to iustifie, (for that needed not in those times) *c. 18.*
but to magnifie the calling of Bishops; the refuter maketh *Balsamin*
,, two doubts. First, whether his magnifying of the Bishops cal- *Conc. Nic. c.*
,, ling were in comparison of the people, or of the Ministers. If *6. & 7.*
Ambrose had laboured to proue the superioritie of Bishops & *Seet. 12.*
aboue other Ministers in respect of ordination and iuris- *Ad pag. 38.*
diction, (which in diuerse places of his writings he presup- The second
poseth and taketh for granted) then had he laboured to branch of the
iustifie the calling of Bishops, which, as I said, in those assumption.
times needed not. But when to proue, that it was not likely,
that he would haue Bishops subiected to the Presbyters of
Lay-men, I vse this argument, that he laboured as much as
any to magnifie the calling of BB: it is easie to be vnder-
stood, that I speake in comparison of other callings. Now;
how *Ambrose* did labour to magnifie the calling of BB: it
may appeare both by his words and deeds.

As touching the former; consider for a taste, these fewe
words cited out of a booke which he wrote to that very pur-
pose (m) *Honor & sublimitas Episcopatus nullis poterit compa-* (m) *De dig-*
rationibus adequari. *nitate sacer-*
The tum. c. 2.

The honour and sublimitie Episcopall cannot be matched with any comparison: if you compare it with the excellencie of Princes and ciuill Magistrates, you shall compare gold with lead. As for the people, the Episcopall function hath not onely obtained to be preferred before them, but also is enioyned by Euangelicall precepts with fatherly authoritie to gouerne them: for they, as the sheepe of Christ, are committed to B B. as to rulers, who together with Peter receiued that authoritie to gouerne them, &c. Againe,

(n) Cap. 3. (n) these things I haue spoken saith he, to shew that nothing in this world is more excellent then Bishops.

(o) Theodor. li. 5. c. 18.

(p) Ibid.

For his deeds, consider his repelling of Theodosius (o) the Emperour from entring into the Church, vntill he had testified his repentance: his not permitting him to remaine within the Châcell, alledging (p) that it was a place peculiar to the Clergie, (which fauour when Nectarius the Bishop of Cōstantinople would haue grâted to him, Theodosius professed that he had with much adoe learned the differēce between an Emperour and a Bishop, adding, that he had scarce found a Teacher of the truth. Ambrose is the onely man whom I know worthy the name of a Bishop) his refusing to be tried in a cause of faith, in the Emperours Consistorie, when Valentinian the younger had sent for him, contrarie to a law made by his Father Valentinian, protesting that he would rather loose his life, then by his yeelding, the honour of Bishops should be diminished. Non (q) tanti est Ambrosius ut propter se deiciat sacerdotium, non tanti est vnius vita, quanti est dignitas omnium sacerdotum: his refusall (r) to deliuer vp the Churches to be possessed of Arians at the Emperour Valērianians commandement, professing that the palaces pertained to the Emperour, but the Churches to the Bishop. His other doubt is, „ whether I compare Ambrose with them of his owne time, or „ with them that liued before or after, &c: here was a knot sought in a bullrush: seeing my meaning is euident, that Ambrose laboured as much as any of the ancient approoued Fathers. And that he did so, it is alreadie sufficiently manifested. If that be so saith he, then either all men thought it „ needfull for the Bishop to be aduised and directed as D. Bilson „ saith by the counsell and consent of Elders: or else that Ambrose who

(q) Epist. 32. ad valentin. imp.

(r) Orat. in Auxent. l. 5. Epist. inter Epist. 32. & 33.

Epist. 33.

Cap. 11. 157.

who

who thought it needful, as appeareth by this testimonie, labored not to magnifie such a calling of Bishops, as *M. D.* maintaineth. *Ambrose* & others thought it needful, that a presbyterie of graue & ancient ministers, should with their counsell & aduise assist the Bishops in cases of doubt (as *D. Bilson* saith) of daunger and importance, when as yet nether Synodes could assemble, nor Christian Magistrates could be found to help and assist the Church. But this, as it doth nothing further the cause of Lay-Elders: so doth it no more detract from the dignitie of Bishops, to vse the counsell of wise and learned men; then it doth derogate from the Maiestie of Kings, to vse the aduise of their wise & faithfull Counsellors.

There remaineth the third branch. Wherevnto, besides his rayling against our Bishops for subiecting Ministers to their Chancellours, Commissaries, and Officials, which are but lay-men, hee answereth onely *That if ad-
ioyning Presbyters to the Byshop bee a subiecting him to them, I
doubt not but this testimony will prooue, that Ambrose was
not willing, that Ministers should bee subiected to the Consisto-
ries of Lay-men.*

§ Sect. 13.
The 3. branche
of the assump-
tion.

There are two differences between that which *Ambrose* holdeth and our new Disciplinarians. *Ambrose* speaketh of an assistance of ancient ministers; they, of Lay-Elders.

Ambrose, of an assistance to aduise and direct, such as is the aduise of Counsellors to a Prince; they of an assistance to ouerrule, as in the *Romane Senate*, by plurality of voices, giuing their Bishop not so much as one negatiue voice, *Ambrose* therefore requireth an assistance of ministers subiected to the Bishop: they an assistance of Lay-Elders, subiecting the Bishops to them. Neither should they of all men raile against the BB. for submitting ministers to Chancellors, &c. seeing it is not so vntollerable, that ministers should be subiected to the censure of men wise and learned in the lawes, and that so farre onely as the B. shall thinke fit, as that they should not onely be ouerruled by such as the Lay-Elders must needs be in most countrey-parishes, but also stand to the curtesie of them and their neighbours, to be deposed and depriued at their pleasure.

Now, how farre *Ambrose* was from subiecting BB: or Ministers in causes Ecclesiasticall, to the Consistories of Laymen, may appeare, first, by his sentence giuen against *Palladius*, the *Arfian*. Bishop, in the Councell of *Aquileia* For when *Palladius* refused to answer, but before some honorable persons of the Laytie, who were at hand. *Ambrose* answered, Priests or BB. ought to iudge of Lay-men, and not Lay-men of Priests.

Cons. Aquil.

Epist. 32.

And againe, though hee bee found guiltie of manie impieties, notwithstanding we are abashed, that hee which challengeth Priesthood to himselfe, should seeme to be condemned of Laymen. And therefore forasmuch as heerein hee is to be condemned, who expecteth the sentence of Lay-men (seeing rather priests ought to iudge of Laymen) according to those things which to day wee haue heard *Palladius* professing, and according to those things which he refused to condemne. I pronounce him (saith *Ambrose*) unworthie of Priest-hood. But chiefly by his Epistle to *Valentinian* the young Emperour, wherein hee refuseth to be tryed, as his aduersary *Auxentius* desired, in the Emperours Consistorie: allcadging, that his Father *Valentinian* had by Law provided, that in the cause of faith, or of any Ecclesiasticall order, hee ought to iudge *qui nec munere impar sit, nec iure dissimilis*: who is neither in function unequal, nor in right unlike; that is, *Sacerdotes de Sacerdotibus voluit iudicare*: Hee would haue BB: (for them ordinarily hee meaneth by *Sacerdotes*) to iudge of BB: or Priests. Yea, moreouer (saith hee) if a Bishop were otherwise called into question, and the cause of manners were to be examined, even this also would hee (that is, *Valentinian* the Father) haue to belong to Episcopall iudgement. When did you euer heare most gracious Emperour, that Lay-men in a cause of faith iudged of BB: Are wee therefore so bowed with flatterie, that wee forget the right of BB? And that I should thinke what God hath giuen mee, is to bee committed to others? If a Bishop must be taught of a Lay-man what to follow, let the Lay-man dispute, and let the Bishop heare, let the B: learne of the Lay-man. But surely if wee call to minde either the tenor of holie Scriptures, or ancient times, who can denie, but that in a cause of Faith, In

cau-

causa inquam fidei Episcopos solere de Imperatoribus Christianis, non Imperatores de Episcopis judicare: *You shall one day (if it please God) come to ripe yeares, and then you will be able to iudge.* Qualis ille Episcopus sit, qui Laicis ^{his} Sacerdotale substernit! *What a Bishop he is, that subiecteth the right of Bishops to Lay-men.* Your Father beeing through Gods goodnes of ripe yeares, said, *Meum non est: I am not able:* (For so Ambrose expoundeth him in the next Sentence, *Inhabilem se ponderi tanti putabat esse Iudicij*) to iudge among BB. & doth your Grace now say, *I ought to iudge;* would Ambrose condemne such a Bishop as should subiect the right of BB. to Lay-men, and would hee allow of such prerbyteries of Lay-men as intrude vpon the right of BB: yea which are vrged to extrude BB? could hee not indure that a B. or minister should be iudged in causes Ecclesiasticall by the consistory of the Emperour, because it consisted of Lay-men; and would hee allow a B. or minister should be iudged, yea deposed and deprived by a parishionall consistory or whole parish consisting of Lay-men? doth he commend the good Emperour that said he was vnable to iudge among Bishops; and would hee allow of priuate men, vnlearned, and vnacquainted with gouernement, as competent Iudges in causes Ecclesiasticall?

And thus much of my denyall of their exposition of Ambrose, made good by sufficient prooffe.

C H A P. V I I I.

The prooffe of their Exposition of Ambrose, disproved, and the reasons which I alleadged, why the Counsell of the Seniors, was neglected, defended.

Serm. Sect. 7. Pag. 14. But let vs examine the force of their Argument.

At Pag. 39.

Ambrose saith, there were Elders in the Church, as well as in the Synagogue: Therefore, say they, there were ^{lay} Elders. It followeth not, &c: to learned Presbyters, in the middle of pag. 16.



Heir Argument is heere such, as in this question of Lay-Elders, perpetuallie they vse in all their proofes of Scriptures, and Fathers, that is, from the ^{out} genus to the species: yea, to a fancied, or fained species, affirmatiuely. As if they should say, hee is a Magistrate, therefore a Constable, an ancient Cittizen, therefore an Alderman, or rather thus: It is a man, therefore the man in the moone. I see a shippe, therefore it is *Argo*. Like the wise man of *Athens*, who standing in *Pyrao* on the key there, saide euery shippe he saw was his. Sauiug that he was somewhat wiser, because he had a shippe at the Sea: These mens shippe, doth swimme in their owne braines.

So strong is their fancie, as wee shall heare, that when either Christ saith, (a) *Tell the Church*, that is, as themselues ex-

- (a) *Matt. 18.* pound it, the rulers of the Church, they strongly conclude,
 (b) *Act. 14.* therefore tell Lay-Elders: or *Luke* (b) that *Paul and Barnabas*,
 23. or dayned Presbyters, ergo, Lay-Elders, or *Iames*, (c) is any sicke,
 (c) *Iam. 5.* let him send for the Presbyters, ergo, for Lay-Elders: or *Paul* (d)
 (d) *Rom. 12. 8* hee that ruleth, Marke how he speaketh of a ruler, therefore of

a Lay-Elder: God hath appointed governments, therefore of Lay-Elders: or Ignatius^(f) be subiect to the Presbyters, as to the Apostles of Christ, ergo, to Lay-Elders: or Tertullianus, ^(g) Certaine approved Seniors be presidents, &c: ergo, Lay Elders: or Ierome ^(h) wee have a Senate of Presbyters, Ergo, of Lay-Elders. ^(f) Ad Tral-
lian. ^(g) Apolo. 39 ^(h) In Esa. 3

And that no man should liue in feare of the great stroakes, which this great champion hath threatned, let him vnderstand, that these be all the strokes that he will strike, when his turne of striking commeth.

To this argument, and all the rest, I answered by denying the consequence, which is so badde, as the refuter is loath to Father it; and yet neither in this, nor in any other of their testimonies, they haue or can make no better. Well, saith he, *Whatsoeuer the argument is, the answer is well worse.* meaning, as it seemeth, the reason of the answer, which was this: for euen the Synagogue had Seniors of the Priests, as well as of the people. My reason may thus be explained:

If not onely the Church had Seniors, that were ministers, whose aduise was neglected in Ambrose his time; but euen also the Synagogue (meaning Israell, or the state of the Iewes) had Seniors of the Priests; then it followeth not, that the Seniors of whom Ambrose speaketh, were Lay-Elders.

But the antecedent is true in both the parts of it:

Therefore the consequent:

The consequent of the proposition is necessarie: for an argument from the *genus* to the *species*, doth not hold affirmatiuely. *Genus* saith Fabius, ⁽ⁱ⁾ *ad probandum speciem minimū valet, plurimum ad refellendum*, the generall is of no force, to proue the speciall affirmatiuely, though it bee of great force to disproue it, if you argue from it negatiuely. As for example, it followeth not, because it is a tree, that therefore it is a plane tree. It is not necessary, saith ^(k) *Philosopher* that what is affirmed of the *genus*, should also be affirmed of the *species*. ⁽ⁱ⁾ Quintil. li: 5. c: 10. ^(k) Topic 2. 2

As touching the assumption: the former part, viz: that the Church had seniors, which were ministers, I tooke for granted, because either all those places of Scriptures and Fathers as I say, or at least some, as my aduersarie will confesse,

(1) Ier. 19.
I.
Pf. 37. 2.

where Presbyters be named, Ministers are vnderstood.

The second part I proue out of (1) *Ierem: 19. 1.* where the Prophet is commanded to take with him some, not onely of the Seniors of the people, but also of the Seniors of the Priests, that is, men of authoritie as well of the Ecclesiasticall state as of ciuill.

Which words, though the refuter vnderstand as I doe, as prouing, not that the *Iewes* had an Ecclesiasticall Senate, consisting partly of the Priests, and partly of the Elders of the people (for of such a presbyterie, though there be much talke, yet there is no prooffe) but that in the Iewish state there were as well Seniors of the priests, as Seniors of the people: notwithstanding the seely *Philosopher*, would faine make the Reader belieue, that I confesse (which most confidently I doe denie) that in the Church of the Iewes, there was an Ecclesiasticall Eldership, consisting both of the priests and Seniors of the people: and therevpon would inferre, that this testimonie maketh mee: *Because* (forsooth)

” *Ambrose acknowledgeth that there was such an Eldership in the*
 ” *Church, as had beene among the Iewes. But among the Iewes*
 ” *there was as hee saith, I confesse, an Ecclesiasticall Senate consi-*
 ” *sting of the Priests, and Elders of the people, therefore Ambrose*
 ” *acknowledgeth such a Presbyterie to haue bene in the Church, con-*
 ” *sisting of Ministers, and Lay-Elders.*

” First for *Ambrose*: hee doth not speake of *Eldership*, either among Iewes or Christians; but sheweth, that because both the Iewes and Christians had Seniors, this is an Argument, that age is honorable, seeing that ancient men were of authoritie, both among the Iewes, who had Seniors as well in the Ecclesiasticall as ciuill state, and also among Christians.

Now, to inferre from hence, that either the Iewes or Christians had an Ecclesiasticall senate consisting in part of Lay-Elders, is a vaine collection. For if by *Synagogue* is meant the state of the Iewes (they might haue) as indeed they had) a Senate consisting of Priests and Leuites, and chiefe of the people; but that was not an Ecclesiasticall Senate, as hereafter shall be shewed, but their chiefe Counsell of state, If by *Synagogue*, you vnderstand only the ecclesiasticall state of the Iewes;

in

in that, there were no other *seniors*, but of the Clergie of *Israel*.

And as for my confession, I protest, that I meant nothing lesse, then that the Church of the *Iewes* had an Ecclesiasticall Senate consisting of the *Seniors* of the *Priests* and *Elders* of the people. For I know it to be an idle conceit, having no other warrant, but the *probabile est*, of a new writer, a chiefe party in this cause. But hereof more in my answer to his allegation, out of *Matth: 18*.

Besides, can any man that doth not wilfully pervert my meaning, vnderstand me to speake of any, but the *Seniors* of the *priests*, saying, & of such *Ambrose* speaketh, when he saith, in the Church, or Church-causes, nothing was don without their consent.

§ Sect. 2.

But it may be, that your former consequence may be confirmed, if the testimonie of *Ambrose* be better pressed vpon vs, to which purpose I say in the Sermon: If it be said that

Their argument vrged, & refused.

Ambrose speaketh, &c. If it be said? saith the refuter, he knoweth it well enough, that it is said, and shalbe maintained, that *Am- brose* speaketh of such *Seniors*, whose aduise was neglected, through the default of the teachers, (not learned or teachers, as *M.D.* setteth it downe) and therefore of such *Seniors* as were not teachers. Cunningly therefore and to weaken the force of our argument, doth hee here so produce and alledge it, as if it were rather conceived for our helpe by himselfe then propounded and expressed by vs.

Ad pag. 40.

Let him therefore, for his honestie and credits sake, shew the Reader where this testimonie of *Ambrose* is thus vrged. In the mean time, the Reader shal vnderstand these 2. things First, that the disciplinarians, knowing that their proofes out of Scriptures and Fathers, will not necessarily conclude for them, if they should seeme to inforce them by discourse: Therefore they vse this poore pollicie, to holde them out, (as it were *Minervaes* shield, as if they were so pregnant, that they need not to be vrged, but the very naming of them were sufficient to put vs to silence.

They thinke it therefore, their best course, in all their writings almost to take it for graunted, that their discipline is the very discipline and kingdome of *Christ*, their presbyterie, the very ordinance of *Christ*: and when they should proue it, as they would seeme most sufficiently to doe, they

Pag: 67.

Pag: 26.

29.31.

holde out a few places of the Scriptures and Fathers, barely quoted, being so farre from vrging them, as that for the most part, they doe not so much as cite the words: (thus in the booke of *H. I.* dedicated to the King. 1604. vrging a reformation after the newe-cut. Thus in the protestation that came out of the North, made in the yeare 1606. and printed Anno 1608. Thus in this worthy worke of the refuter, as after you shall heare, when he commeth to deale his blowes) thinking belike that the very naming of such witnesses will sufficiently, if not daunt vs, yet satisfie their simple followers, who are too easily ledde with shewes.

The other thing is, that I haue vrged this testimony for them, and (to speake the trueth) haue inforced it better, and made it stronger for them, then euer they made it, or haue yet the witte to conceiue.

But to answere their argument, for now it is theirs, neither must my wordes be retained, *learned*, or *teachers*, &c: The Reader therefore is to remember what before was saide, that the word *Doctorem*, being ambiguous, signifying either *learned*, or *teachers*, this place of *Ambrose* doth accordingly admit two interpretations.

The one, as it signifieth *Learned*, and is a common title to the Bishops and Presbyters: the other, as it signifieth *Doctors* or *Teachers*, and was a title in those times peculiar to the BB. as shalbe proued. The former of these, which seemeth more to fauor the Lay-Elders, my aduersary doth reiect, & insisteth in the latter. But he doth not shew (as me thinkes he should) how this testimony then will conclude for Lay-Elders. It was sufficient for him, to contradict mee, though hee left his cause in worse case then he found it. For my part, I am so farre from this spirit of contradiction, that I doe agree with him in preferring the latter exposition, which by *Doctorem*, vnderstandeth Doctors, before the other.

Let vs see then, how that sense being retained, this place doth conclude for Lay-Elders.

All *Seniors* that were not called *Doctors*, in those times, were Lay-Elders.

The

The Seniors, whose counsell was neglected by the Doctors, were such Seniors, as in those times were not called Doctors:

Therefore the Seniors, whose counsell was neglected by the Doctors, were Lay-Elders.

I denie the proposition: because in those times the title of Doctor or Teacher was peculiar to BB: we therefore may with more truth affirme that all Seniors or Presbyters that were not called Doctors in that time, were Ministers; and thereupon conclude, that therefore the Seniors, whose Counsell was neglected by the Doctors, were Ministers.

For the clearing of this matter, I will briefly shew these *§ Sect. 3.*
four things. *Four things declared.*

1. That not Presbyters, but Bishops, were in those times called Doctors.

2. That the Presbyters, though they were not called Teachers, were notwithstanding Ministers.

3. That certaine ancient or principall Ministers called Seniores, in the primitiue Church, did so assist the Bishop, that nothing almost of importance was done without their counsell and aduise.

4. That their counsell and assistance was much neglected, and themselves much debased in *Ambrose* his time.

For the first: After that *Arrius*, being a Presbyter, had poysoned the Church with his heresie; the Presbyters or Ministers, were in many Churches restrained from preaching. So that the Bishops, who before were the principall, in *Ambrose* his time, they were almost the onely Teachers; and for this cause the name of Doctors was appropriated vnto them. And this is so cleare a case, that the Bishops in those times were in a manner the onely Doctors; that ^{pc} *(a)* therefore thought the Presbyters, which are mentioned in the Fathers, to haue beene no Ministers, because he perceiued they were no Teachers, and for this cause commendeth the decree of the Church of *Alexandria*, that the Presbyters should no more teach, and preferreth the *Affrican* Churches before others, for that the same order was obserued therein. Astouching *Alexandria*, *Socrates* *(b)* reporteth that Presby-
(a) li. 2. part. 2. pag. 42. & 43.
(b) Socr. lib. 5. c. 22.
πρεσβύτε- ροι ἐν Ἀλε- ξανδρείᾳ ὡς προσομιλεῖ,

First that BB. were called *Doctores.*

(a) li. 2. part. 2. pag. 42. & 43.

(b) Socr. lib. 5. c. 22.

πρεσβύτε- ροι ἐν Ἀλε- ξανδρείᾳ ὡς προσομιλεῖ,

(c) *Sozom.*
li 7. c. 19.

ters doe not preach there, & *Sozomen* (c) that the Bishop alone of the citie doth preach. *παρὰ δὲ Ἀλεξανδρείᾳ* faith he *μόνος ὁ τῆς πόλεως ἐπίσκοπος διδάσκει*. Both of them assigning the heresie of *Arrius* to haue beene the originall occasion of that custome.

(d) *Possidon.*
in vita. Augustini.

Concerning the use of the Affrican Churches saith T. C. untill Augustines time, that one testimonie (d) is more then sufficient, whereby is affirmed that *Valerius B. of Hippon* did contrarie to the custome of the Affrican Church, in that he committed the office of teaching unto *Augustine* who was an Elder of that Church, and that he was checked therefore of the Bishops, checked I say, notwithstanding that *Valerius* is there declared to haue done it for support of his infirmitie, because himselfe was not so apt to preach. To conclude, his conceit is, that not the Presbyters mentioned in the Fathers and by him translated Elders, but the Bishop onely had right to preach, the other but by indulgence or by commandement. In those times therefore the Bishops alone were called *Doctores* κατ' ἐξοχὴν at the least: for further proofe whereof, if you expect some other testimonie either of *Ambrose*, or of others in that time, you may haue recourse to his booke of offices, and to the Councell of *Carthage*. *Ambrose* (e) therefore saith, that the Bishop must not be offended, if either a Presbyter or Deacon, or any other of the Clergie doe by mercy, fasting, integritie, learning or reading obtaine great estimation. *Gratia enim ecclesiae laus Doctoris est*, for the grace of the Church is the Doctors that is the Bishops praise. But if any doe not obey the Bishop and desiring to aduance himselfe, seeketh a counterfeite affectation of learning, humilitie, or mercy, he is lifted up with pride going astray from the truth. In the Councell of *Carthage* it was decreed, that the people which neuer had a Bishop

(f) *Conc.*
Carth. grac.
c. 54. *Carthag.* 3. c.
42. *Mat.* 23.
8. 10.

§ *Sect.* 4.
The 2. that
Presbyters

of their owne, should not haue (f) καὶ διηκτὴν ἰδίον a Doctor or Teacher of their owne, that is a Bishop: for so is the title of that chapter, that the parts of the Diocesse without the consent of the Bishop ἐπίσκοπον ἑτέρον μὴ δέχεσθαι should not receiue another Bishop.

But hereupon we may not inferre with T. C. that therefore the *Presbyteri* mentioned in the Councells Fathers and

and histories of the Church, were no Ministers; or that by the word of God they had nothing to doe with the word and Sacraments. Farre be it from vs so to thinke, for nothing is more euident, then that they were Ministers. (g) *Conc.*

The Fathers knew no Lay-Presbyters, nor Lay-Deacons no more then Lay-Bishops; but reckoned these three, (g) for sacred or consecrated persons, calling them three degrees of the Clergie; the Bishop, answering to the high Priest; the Presbyters, to the Priests; and the Deacons, to the Leuites. For prooffe whereof, there are almost as many evidences in the Canons of the councells, as there be leaues. *Ancy. c. 1. & 2. Can. Apost. 8. 14. 16. 17. 50. Conc. Nic. c. 3. Con. Carth. grac. c. 3. & 4.*

But that it may most clearely appeare, that the Presbyters were Ministers, I will proue it first by their name, Secondly by their office, thirdly, by some lawes that peculiarly concerned them. For their name: as they are most vsually called Presbyters, so oftentimes *ιερεῖς* or *Sacerdotes* and these names confounded with *Presbyteri*, that is, Priests. (h) *Con.* In the Councell of Carthage (h) continencie is committed to Bishops, Presbyters, Deacons, as it becommeth holy Bishops, Priests and Leuits. *Tertullian* (i) reprobuing the disorder of Hereticks saith, among them, *hodie Presbyter script. ad qui cras laicus, nam & laicis Sacerdotalia munera iniungunt, uers. hers-* he is to day a Presbyter who to morrow is a lay-man: for euen to lay-men doe they inioyne priestly functions. (k) *Lib. 4.*

Cyprian (k) speaking of *Numidians* to be chosen a Presbyter saith he was referred that God might adde him to our Clergy, and that he might adorne the decayed store of certaine Presbyters with glorious (l) Priests. And more plainly in another place (m) *Cum.* he saith (m) that the Presbyters are ioyned with the Bishops in priestly honour. *Dionysius* termed the *Arcopagite*, instead of Bishop, Presbyter and Deacon, into which three he distinguisheth the Clergie, vseth (n) the names *ιεράρχης* for the Bishop, *πρεσβυτέρω* for Presbyters, and *πρεσβυτέρω* for Deacons. *Sozomen* (o) also calleth them *ιερεῖς* that is Priests, *Isidorus*, (p) those who in the old Testament were called *Sacerdotes*, are they who are called *Presbyteri*. And then he setteth downe their office. That to them is committed (q) *Isid. de eccl. offic. lib. 2. c. 7.*

though not called doctores yet were Ministers.

(g) *Conc.*

Ancy. c. 1.

& 2. Can.

Apost. 8. 14.

16. 17. 50.

Conc. Nic.

c. 3. Con.

Carth. grac.

c. 3. & 4.

Carth. 2 c. 2.

Antioch. c. 3.

Chalced. c. 2.

Sard. c. 10.

& c.

(h) Con.

Carth. 2. c.

2. grac. c. 3.

(i) De pre-

order of

Hereticks

saith, among

them, hodie

Presbyter

script. ad

qui cras

laicus, nam

& laicis

Sacerdotalia

munera

iniungunt,

uers. hers-

he is to

day a

Presbyter

who to

morrow

is a lay-

man: for

euen to

lay-men

doe they

injoyne

priestly

functions.

(k) *Lib. 4.*

Cyprian

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And then

hee

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their

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to them

is

committed

(q) *Isid. de eccl. offic. lib. 2. c. 7.*

the (o) *Soz. li. 7.*

the dispensation of diuine mysteries, they rule the Church, and in the consecration of the body and blood of Christ are partners with the Bishops, as also in teaching the people and office of preaching.

q) *Conc.*
Ancyra. c. 1.

The ancient Councell of *Ancyra* (q) permitting the Presbyters (who hauing once sacrificed, did after refuse) to retaine their place; notwithstanding suspendeth them from the exercise of their function in these respects, forbidding them προσφέρειν, ὁμιλεῖν, ἢ λεισεργεῖν τὰ τῶν ἱερατικῶν λεισεργιῶν : to offer the communion, to preach, or to minister in any part diuine seruice.

r) *In Mat.*
25. homil.
53.

(s) *Conc.*

Laod. c. 8.

(t) *Tertull.*
de baptis.

Hier. adu.

Lucifer.

(u) *Can. A-*
post. 3. &
31.

Conc. Ne-
ocaſar. 13.

C. Carth.
græc. 4.

Conc. Elib. c.
32.

C. Const. in
Trullo. c. 26.

(x) *Conc.*

Nic. c. 18.

(y) *Cypr. li.*
3. epist. 14.

& 15.

(z) *Hier. ad*
Euagr.

The learned Author of the vnfinished worke which goeth vnder the name of *Chrysostome* (r) by the seruant which receiued five talents and gained other five, vnderstandeth a Presbyter sent of God, whome he calleth sometimes Teacher and sometimes Priest: and sheweth how by his five talents he gaineth other five: that is, by the knowledge of Christ as a talent committed to him, a godly life: by the office of a Presbyter the careful gouernement of the Church: by the word, the sincere preaching of the word of truth: by baptisme, the begetting of worthy children to the Church: by the sacrifice; the offering of an holy and immaculate sacrifice for the people, and making intercession for their sinnes.

More particularly for the ministerie of the Sacraments, the Councell(s) of *Laodicea* determined that those which returned from the heresie of the *Cataphrygians*, though of the Clergie among them, though supposed great men, must with all diligence be instructed and baptized either of the Bishops or Presbyters of the Church. *Tertullian* saith, (t) the chiefe Priest which is the Bishop hath right to giue baptisme, then Presbyters & Deacons. &c. In the Canons (u) called the Apostles & in diuerſe Councells it is presupposed that to Presbyters it belongeth to administer the communion. In the Councell of *Nice* (x) the Deacons who are there said to haue no power to celebrate the Communion, are forbidden to deliuer it to the Presbyter who hath power, but must receiue it either at the Bishops or Presbyters hands. To omit other of the Fathers, (y) doth not *Iexome* (z) expressely testifie, that the Presby-

Presbyters prayers, the body and blood of Christ are consecrated.

For the Leiturgie or saying of diuine seruice, it is reckoned (a) among the functions both of Presbyters and Deacons, and such Presbyters or Deacons as without the consent of their Bishop doe remoue to other Churches and refuse to returne when they are called by their B. are (b) forbidden *λειτουργεῖν to minister or serue any more.*

(a) *Conc.**Ancyra. c. 1.*

c. 2.

(b) *Can. A-**post. 15.*

As for the ministry of the word; though Presbyters were for a time by reason of *Arrius* his fall restrained from preaching, yet both before and after they were allowed to preach. Among their functions, as you heard, the Councell of *Ancyra* (c) reckoneth preaching. The 58. Canon (d) of the Apostles so called, requireth them to instruct not onely the laitie, but the Clergie also. *Ignatius* (e) requireth them to feede the flocke. *Origen* (f) testifieth, that all BB. and all Presbyters or Ministers *erudiunt nos, do instruct vs, &c.*

*Conc. Anti-**och c. 3 & 4.*(c) *Con. An-**cyr. c. 1.*(d) *Can. A-**post. 58.*(e) *Ad An-**tiok.*(f) *In Ps.**37. hom. 1.*

(g) saith, that to them and to Deacons, is committed *τὸ κήρυγμα εὐαγγελίᾳ* the preaching of the Gospel. *Caluin* (h) speaking of the primitiue Church, saith, it was the dutie in those times of the Bishop, as well as of the Presbyters, to apply themselues to the ministerie of the word and Sacraments, *Chrysost.* (i) hauing affirmed that there is no great difference betweene a Bishop and a Presbyter rendreth this reason, for they also haue receiued *αὐθάρεια καὶ ἐκκλησίᾳ* authoritie to teach, *1. Tim. 3.*

(g) *Ethic.**de in. 70.*(h) *Instit.**li. 4. c. 4.*

§ 3.

(i) *Chry. in**1. Tim. 3.*

καὶ προσηγορίαν τῆς ἐκκλησίας & gouernement of the Church, and what things the Apostle hath said concerning Bishops, doe agree also to Presbyters. In them therefore it is required that they should be *διδασκατικοὶ* able to preach as most plainly appeareth by comparing that place with *Tit. 1. 5 7. 9.* *Socrates* (k) reporteth that in *Casarea* of *Cappadocia*, and in *Cyprus* on the Saterdaies and Lords daies in the euening *οἱ πρεσβύτεροι καὶ ὁ ἄρχιεπίσκοπος* the Presbyters and BB. expound the scriptures.

(k) *Lib. 5.**c. 22.*(i) *Socrat.**ibid.*(k) *τὸ ἄρχον**ἔλαβεν ἅφ'**ἑκκλησίαν**ἐκκλησίαν**ἐκ τῶν ῥαβδ.*

§ Sect. 5. As touching the custome of *Alexandria*, in restraining the Presbyters from preaching, he (l) saith, that it began after *Arrius* troubled the Church: and *Sozomen* (m) likewise, that it was not the custome before *Arrius* being a Presbyter by his preaching broached his new opinions. And this is most

(m) *Sozom**lib. 7. c. 19.*

(n) Hæref.
68.

most plainly testified by *Epiphanius*, (n) who saith that *Arrius* was a Presbyter in *Alexandria* ὃς προΐστατο τῆς ἐκκλησίας τῆς βαυκάλεως ἔτῳ καλεσμένης who was Rector of the Church called *Baucalis*, for all the *Catholicke Churches*, saith he in *Alexandria* are under one Archbishop, and to them severally are assigned Presbyters: whereof when he had named some, he saith in one of these was *Colluthus*, in another *Carpones*, in another *Sarmatas*, & *Arrius* in another. Now it is manifest, that every one of these at their accustomed meetings τὸν αὐτῷ πεποιημένον λαὸν διδάσκων teaching the people committed to their charge in their Sermons, made division in the people, whereof some inclined to *Arrius*, other to *Colluthus*, some to *Carpones*, others to *Sarmatas*. And as they taught diversly in their severall Churches, some one thing, some another: so the people called themselves, some *Arrians*, some *Colluthians*, &c.

Neither was it the custome of the Churches of *Africa*, as *T. C.* gathereth, that Presbyters should not preach at all; but that they might not preach, nor administer the communion in the presence of the Bishop.

And that was it which both *Valerius* granted to *Augustine* being a Presbyter (o). *potestatem coram se in Ecclesia Euangelium predicandi* power to preach the Gospel in the Church himselfe being present, contrarie to the vse and custome of the *African Churches*, and also nonnulli *Episcopi* not all, but some Bishops found fault with. Whose reprehension *Valerius* regarded not, because he knew it was the custome in the East Churches (as appeareth by *Chrysostomes homilies at Antioch.*) And some other Bishops, (even

(p) *August.*
Epist. 77.

Aurelius (p) himselfe the Bishop of *Carthage*,) were so farre from finding fault with *Valerius*, that they followed his example. Insomuch that some other Presbyters having receiued the like power, began to preach the word to the people *Coram Episcopis* in the presence of the Bishops. But that so learned a man as *T. C.* should be so transported with prejudice as to thinke that *Augustine* was a Lay-presbyter I cannot sufficiently wonder, especially, considering that *Valerius*, when he had ordained him Presbyter,

byter, reioyced and gaue thanks (q) to God, who had (q) Possid. in
 heard his prayers in sending such a one, as might, *verbo* v. August.
Dei & doctrina salubri Ecclesiam Dei edificare edifie the c. 5.
 Church of God, with the word of God and wholesome doc- (r) De 7. or-
 trine. *Ierome* (r) such another Lay-Presbyter no doubt) din. Eccle.
 though hee grant that the Presbyters may not celebrate (s) Dist. 95.
 the Communion in the presence of the Bishop stan- c. 6.
 ding at the Altar (for so his words are *Nec ego dico presen-* (t) *Ad Ne-*
tibus Episcopis, &c. though in *Gratian* (s) it be corruptly potian. pessi-
 written. *Ecce ego dico*) yet he saith, (t) it was a very bad cu- me consue-
 stome in some Churches that Presbyters might not preach tudinis est in
 in the presence of Bishops. And such was the custome of quibusdam
 the Church of *Rome* as appeareth by *Leo* (u) who denieth ecclesys tace-
 it to be lawfull for Presbyters in the presence of the Bishop re Presby-
 vnlesse he command them either to administer the Sa- teros & pre-
 crament of the body and bloud of Christ or to teach the sentib. episco-
 people, &c. pis non loqui.

The Councell of *Vaux*, (w) held not long after *Ambrose* (u) *Leo. epist.*
 his time, decreed for the edification of all Churches, and for the 88. in fine.
 profite of the whole people, that not onely in cities, but also in pari- (w) Conc.
 shes the Presbyters should haue power giuen them to preach. And v. a. c. 2.
 if by any infirmitie the Presbyter were hindered, so that he could c. 2. tempore.
 not preach by himselfe, that then the Deacon should read some ho- Theodosy. 2.
 mily of the Fathers. (x) Ex

To conclude, it seemeth strange to me, that they, who *Chrysost. in*
 out of the (x) Fathers would proue the Presbyters to be 1. Tim. 3. &
 equall to the BB. in power of order, as indeed they are, ex- Hieron. ad
 cepting the power of ordination, (for as *Ierome* (y) saith, Enag.
 excepting ordination, what doth a Bishop that a Pres- (y) *Ad eua-*
 byter may not doe,) equall I say in the ministerie of the gr.
 word and Sacraments, should denie they were Ministers; or (z) in 1.
 that to preach or to administer the Sacraments did not be- Tim. 3.
 long to them by reason of their office. *Ambrose* (z) saith
 of a Presbyter and Bishop there is one order, vterque enim sa-
 cerdos est, for either of them is a Priest.

There remaine the lawes and discipline peculiar to Pres-
 byters as being of the sacred ministerie: As for example, that
 Presbyters and Deacons should not be chosen ex plebe out
 of

- (a) *Epist. Concil. Illyrici. apud Theodor. li. 4. c. 9.* of the people or laitie but (a) ἐξ αὐτῶν ἱερατικῶς τάγματος out of the sacred order or Clergie. That as in the Counsell of Nice it was attempted, (b) so in some others concluded, (c) that Presbyters and Deacons should lead a single life; that he which had married a widow, or was the husband of a second wife, might not be a Presbyter. That they might not take vpon them worldly busines, not so much as (a) Gardianship; that they might not (c) remoue from citie to citie, or from one Church to another, without the leaue of the Bishop; that they might not goe into a Tauerne, and such like.
- (b) *Socrati. li. c. 11.*
- (c) *Con. Const. in Trullo. c. 3.*
- (d) *Cyprian. li. 1. Epist. 9.* It is therefore most euident, that howsoeuer the Bishops were called the Doctors, yet the Presbyteri also were Ministers. Neither can any one instance be giuen of a Presbyter either in, or before or after *Ambrose* his time, who was not a Minister. For howsoeuer *T. C.* affirmeth, that this Eldership of theirs continued in the Church diuerse hundred yeares after *Ambrose* his time (which doth not well agree with his exposition or reading of *Ambrose*) yet being challenged by *D. Whitgift* (f) to shew any one testimonie, and (g) *T. C.* l. 2. auouching that he could not produce any one, he (g) answereth thus: *The next I leaue to the Readers iudgement.*
- (f) *D. Whit. 653.*
- (g) *T. C. l. 2. part. 2. pag. 68. in med.*
- § *Seēt. 6.* For the third: there was great necessitie that the Bishops in the primitiue Church, when they had neither the assistance of the Magistrate, nor direction of Ecclesiasticall lawes, should vse the Councell and assistance of wise and learned men. For which cause, *Cyprian*, (h) to auoid both ouersights in himselfe and offence in others, resolved to doe nothing of moment without the common councell, and aduise of his Clergie, and for the same cause was *Chrysostome* (i) accused sed ὅτι ἀνευ συνέδριος καὶ παρὰ γνώμην τῶν κλήρων ποιεῖ τὰς χειροτονίας that without the Presbytery and without the consent of his Clergie he made ordinations.
- (h) *Lib. 2. Epist. 5. & l. 3. Epist. 10. & 19. & 22.*
- (i) *Synod. contr. Chrysost. iur. gra. corom. 556.* And that Presbyters were wont to heare causes, and to assist the B. it appeareth by the testimonies, first of *Ignatius* (k) who calleth the Presbytery the συνέδριον, or consistorie of God, a band of Apostles, and the Presbyters the Councellers, and (l) *Apolog. Coassessors of the Bishops. 2. of Terullian, (l) president probati c. 39.*

qui q̄, seniores the approued Seniors be præſident. Thirdly of (k) *Apolog.*
Clement (m) in his epiſtle to Iames, tranſlated by *Rufinus*, & ci- c. 39.
 ted by *Gratian*, if any of the brethren haue ^{ſui} Saints let them (n) *Clem:*
 not be judged by ſecular Iudges, *ſed apud Presbyteros Eccleſie* epiſt. 1. ad
quicquid illud eſt dirimatur, but before the Presbyters of the *Iacob.*
 church let the cauſe be decided, & to their determination let (n) *de 7. ord:*
 the parties ſtand. Fourthly of *Ierome*, Presbyters, ſaith hee *eccl: diſt.*
 (meaning miniſters whom he alſo calleth Preiſts, and attri- 95 c. 8.
 buteth to them the miniſtery of the worde and Sacraments)
 from the *beginning* were appointed Iudges of cauſes, &c. (o) *Centur. 4*

And to the ſame purpoſe the Authors of the centuries 7. pa. 490.
 (o) teſtifie, that the Presbyters beſides that they taught the peo- (p) *Secl. 7.*
 ple, did alſo compound ſuites and controuerſies. The 4. that the

Now that their aduiſe was much neglected, and them- Seniors aduiſe
 ſelues but too much dejected by the Byſhops in *Ambroſe* was growne
 hiſtime, appeareth not onely by his, but alſo by *Ieromes* out of uſe in
 (p) complaint. *Ambroſe* his
 time.

Likewiſe, by diuers Canons in the fourth counsell of
Carthage, (q) held about the yeare 401 wherein it was de- (p) *Hier. de*
 creed, (r) that the Biſhop without the aſſembly of his cler 7. *ordin. eccl:*
 gie, ſhould not ordaine clerkes: & that in the (s) ordination c. 7. & ad
 of a presbyter, the Presbyters alſo, which be preſent, ſhould *Nepotianum*
 with the Biſhop impoſe their hands: that the B: (t) ſhould
 not determine any mans cauſe, but in the preſence of his (q) *Conc.*
 Clergy: that he (u) might not alienate or ſell the goods or *Carthag. 4.*
 poſſeſſions of the Church, without the conſent of his cler- (r) *Can: 22.*
 gie: that the Biſhop (w) though in the Church, and in the (s) *Can: 3.*
 aſſembly of the presbyters, ought to ſit in an higher place, (t) *Can. 23.*
 yet priuatly he ſhould uſe the presbyters as his Colleagues,
 and ſitting himſelfe, ſhould not ſuffer a presbyter to ſtand:
 that (x) the Deacons ſhould acknowledge themſelues to be (u) *C: 32.*
 Miniſters to the presbyters, as well as to the Biſhop; & that (w) *C: 34.*
 if the presbyters badde them, they might ſit in their pre- & 35.
 ſence, which otherwiſe they might not (y) doe. (x) *C: 37 &*

All theſe things conſidered, together with that which 39.
 before hath bene alledged, to proue that there were neuer (y) *Con: Nic.*
 any Lay-Elders, doe neceſſarily euince, that there is no c. 18.
 reaſon to imagine, if *Doctorem* ſignifie Doctors or Tea-
 chers,

chers, Lay-Elders to be meant by Seniors in this place.

And so much of the exposition of this place, according to the former sense of the word *Doctorem*, signifying Doctors: which, with my aduersaries consent, I doe much preferre before the other, and therefore can be very well content to giue in the latter.

§ Sect. 8.

Though doctorum should signifie learned, yet this place maketh not for Lay-Elders.

Ad pag. 41.

Ad pag. 42.

(a) Gen. in
Tit. 1.

(b) Ierom.
in Esa. 3.

Notwithstanding, because some perhaps will vnderstand the word *Doctorem*, as being a common title both to Bishops and Presbyters, signifying *learned*, and will therefore imagine that the Elders whose counsell was neglected by them, were *Idiota* or Lay-men: for their sakes therefore, I will briefly shew, that though this interpretation be admitted, yet there is no necessitie that Seniors should signifie Lay-Elders: for *Doctorem*, being according to this interpretation, a common title both to Bishops and Presbyters, *Ambrose* his meaning may be conceiued to be this, that the assistance and counsell of ancient Ministers, meant by Seniors, who were wont to assist the Bishop, was growne out of vse, either by their owne negligēce, or the Bishops pride. Whereunto, after much froath of idle words, he replyeth, „ First, *that the Councell of Ministers was not growne out of vse in Ambrose his time*: and this he indeuoureth to proue by fve testimonies, First of *Ierome* (a) saying that the Churches at the first were gouerned *communi presbyterorum consilio*, by the common Councell of Presbyters: Which testimonie maketh against him: for *Ierome* speaketh of such Presbyters as *Paul* speaketh of, who were Ministers, and are there called Bishops. If therefore the Church was at the first gouerned by common counsell of Ministers, and if *Ambrose* complaine that their counsell in his time was neglected, which at the first had beene vsed, and whereby the Church had beene gouerned: who seeth not, that it was the neglect of the Ministers aduise wherof *Ambrose* complaineth: 2. yea but *Ierome* (b) saith, we also in the Church haue *senatum nostrum, cœtum Presbyterorum*, our senate a company of Presbyters: which testimonie is wont to be alleaged, to proue that in *Ieromes* time there was a Presbyterie of Lay-Elders. But here my aduersarie presupposing that Lay-Elders were growne

growne out of vse, in *Ambrose* his time, (whom *T: C:* suppo-
 seth to haue continued diuers hundred yeares after *Ambrose*
 bringeth it to proue, that in *Ieromes* time, who was almost as
 ancient as *Ambrose*, there was a Senate of Ministers, which
 no man doubteth of. For else-where he saith (c) *the Church* (c) *Ad Rusticū*
hath a Senate, a companie of Presbyters, without whose Coun- 16. q. 1. c. 7.
sell, the Monkes may doe nothing. And not only in *Ieromes* time *Ecclesia.*
 the Church had, but in all Ages since, euen to this day, it
 hath such a Senate, which in latter times hath called *Capi-*
tulum, the chapter. Howbeit, both in *Ambrose* his time, and
 since, the aduise, and assistance thereof, notwithstanding
 the Decree of the fourth counsell of *Carthage*, hath beene,
 though in some things euē to this day vsed, yet in the most
 things, and for the most part neglected.

His third testimony, (which hee saith is plaine enough) of
 the saide *Ierome*, (d) cited in ^{the} canon Law, is also plaine a- (d) *Dist 95. c.*
 gainst him. For hauing saide as euen now I alledged him, 6. ex lib. de 7.
 that the presbyters from the beginning had bene appoin- gradib. Eccl.
 ted to heare and iudge causes, as the Bishops assistants, hee
 prooueth it, because they also in the scriptures are called
Bishops, howsoeuer now the Bishops enuied them that dig-
 nitie, &c.

His 4. testimonie is, the 23. canon of the counsell of *Car-* (e) *Conc:*
thage (which euen now I cited) which maketh against him, *Carth. 4. c. 23.*
 rather then for him. For seeing good lawes arise from bad (f) *Though*
 manners, it is to bee imagined, that according to the com- the Clergie
 plaint of *Ambrose* and *Ierome*, who were somewhat before were to be pre
 this counsell, the presence of the Clergie, and (f) assistance sent, yet none
 of the presbyters was neglected: and that this neglect gaue but Presbyters
 occasion to the making of that canon. were the Bi-
 shops coassess-
 fors: for Dea-
 cōs might not
 sit amōg Pres-
 byters, C. Nic.
 c. 18 Hier. ad
 Euagr. presby-
 teri sedent, Dia-
 conis non
 constant.

His 5. testimonie is of *D. Bilson*, (though hee name also
 another learned mā, only to abuse him.) Howbeit (g) *D. Bil-*
son vnderstandeth *Ambrose*, as cōplaining of the Bishops of
 his time, who whiles they would seeme to rule alone, had
 excluded, or neglected the aid & counsell of their bretheren
 of the Clergie, who were wont to aduise and assist them, as (g) *Chap. 11.*
 well in Doctrine as in Discipline. 160.

§ Sect. 9.
 Ad pag: 43.
 Whether sloth-
 fulnes & pride
 must necessa-
 rily be refer-
 red to the
 same subject
Doctorem:
 signifying
 Learned: and
 being a com-
 mon title both
 to BB. and
 Presbyters.

And whereas in the second place he replieth, that slothfulnesse and pride must needs be referred to the same persons, and not slothfulness to presbyters, and pride to BB: I answere, that if *Doctorem* be a common title to both (as it is, if it signifie learned) and if the slothfulness of the presbyters, rather then of the BB. be as like almost to be the cause why their assistance grew out of vse, as the pride of the BB: then is there no necessitie that slothfulness and pride should both be attributed to the Bishops: but rather it is very likely, that slothfulness is imputed to presbyters, and pride to the Bishops.

But both the parts of the Antecedent is true, therefore the consequent.

But let vs heare his Reasons.

The first, If Ambrose had meant to ascribe slothfulness, to the Seniors, hee would haue saide, that their assistance grew out of vse, either by their owne slothfulness, or rather by the pryde of the BB.

„ The second: he would haue said not *Doctorem*, but *Ipso- rum desidia*, which reason is the latine of the first, and the first the english of this: Such iudgment heere is shewed in distinguishing of arguments. But who knoweth not, that the same sentence may very manie wayes bee varied, in respect of the words, the same sence remaining? so that this exception might be made against any exposition almost. If I should say:

As in Christs Colledge, so in some others, Elections were wont to bee caryed by the voyces of the iuniors, as well as the Seniors, which thing is now grown out of vse, by what meanes I know not, vnlesse perhaps, by the remissenes of the fellowes, or rather arrogancie whiles they would rule alone, I might not vnfitly so speake, ascribing remissenes to the iunior fellowes, and arrogancie to the Seniors.

His third and fourth reasons are impertinent, vnderstanding the word *Doctorem* of *Doctores*, a title in those times, peculiar to Bishops, & not of *learned*, which is common to both. For though the speciall title of *Doctores* according to the former interpretation, which is ^{the} better, be opposed to the

of the Seniors or presbyters, who were not called *Doctors*; yet to a common title, neither of the specials, to which it is common, are to be opposed, but both to be subiected.

The 5. that *Ambrose* chargeth both slothfulness and pride upon the same persons, called *Doctors*, &c. But this should haue bene prooued and not begged: especially, seeing I disprooue it in the reason following.

For that which he prattleth of amplifying the fault, by rising from the lesse to the greater, hath not so much as a shew of a good reason, to disprove my exposition; seeing of the 2. causes, *Ambrose* seemeth to make the slothfulness of the learned, that is, the *Presbyters*, not so principall as, the pride of the learned, that is to say, the *BB.* vnles perhaps saith he, by the slothfulness of the presbyters, or rather pride of the *BB.*

Lastly, saith he, If we make diuers sorts of teachers (he should haue said learned) *Ambrose* his speech were defectiue, and somewhat must be added, as either by the slothfulness of the teachers, or rather pride of the *Bishops*, or some of them.

I answer, if the word *Learned* be vsed, being a title common, both to the *Seniors* and the *Doctors*, there needs no addition to make the sentence perfect; but a distinct application of the common title to the speciall sorts, according to their seuerall faultes, by which they are to be distinguished; Slothfulness being the fault of the one, and pride of the other, as before you heard, in the example of *fellowes*.

But why should I spend time in answering such slieght Objections? the which notwithstanding, seeme of such weight with him, that hee wondereth, that all these worthie reasons considered, I would vnderstand *Doctorem*, signifying learned, as a common title, both to the *Bishops* and *Seniors*, and that saith hee, as if hee were another *Pythagoras*, upon his bare word, I say his bare word; for as yet he hath not vouchsafed vs one piece of a Reason.

§ Sect. 10.
The reasons why I reject their inference, first dissimulated by the refuter, and then depraued.

This is one of the refuters poore shifts, to make himselfe wrangling worke: To take an Assertion of mine, and hauing seuered it from the Reasons wherewith it was guarded, to caull with mee, as if without alledging a Reason, I would (like an other *Pythagoras*) bee belieued vppon my

bare word. Whereas in truth, both heere and in other places, where I am the Answerer, I render more reasons then were needfull, were it not, that I sought to satisfie, in hope that men will at the length be satisfied with reason.

As for example, this place of *Ambrose* is objected, as giuing testimonie to Lay-Elders.

I answer there is no necessitie, this place should so be vnderstood. Here might I haue rested, and put the opponents to inforce this testimonie, which by them is barely propounded. But being desirous to giue satisfaction, I vrge it for them thus :

Ambrose saith, there were Seniors in the primitiue Church, whose councill was now neglected, therefore he giueth testimonie to Lay-Elders. I denie the consequence, giuing a reason, because those Seniors were of the Clergie and not of the Laitie.

Against this answer I make them replic thus; The Seniors aduise was neglected by the learned: Therefore themselves were such as were not learned, or of the Clergie.

To this I answer, that if the word *Doctorem* signifie learned, Notwithstanding this place may be vnderstood of the Seniors of the clergie onely: If wee conceiue *Doctorem* signifying *learned*, as a common title, both to the BB: & Seniors, and of this answere I giue a reason by explaining this testimony of *Ambrose*.

And whereas I did foresee that it would be objected that *Doctorem* was to be vnderstood either of pastors of parishes alone, according to the conceite of the new Disciplinarians, or of BB. alone according to the rest: I therefore sought to preuent this obiection in those words, for if you expound *Doctorem* for pastors, &c. Wherein a sufficient reason is concluded, holding strongly against the parish B. & his Elders. And not contented with all this, in desire to giue satisfaction, I rendred the true causes besides arrogancy of BB. which I knewe was presupposed, why the assistance of the ancient ministers, called Seniors, was growne out of vse: and yet forsooth, like another *Pythagoras*, I looke that my bare word should be credited without reason.

Yea.

Yea, but saith hee, that which is added in steed of a Reason, hath no more reason in it, but his owne blindness, saying, that I cannot see how, &c.

But is it not strange, that hee, who is so sharpe sighted to finde out Syllogismes where none were intended, could see no reason heere?

Or shall we not thinke, that he chose rather like a shifting sophister, to take aduantage of that modest phrase, the to encounter with the reason it selfe, which may thus be concluded.

That which is a matter of great labour and paines, to the vndertaker, and ease to the relinquisher, is not to be ascribed to slothfulness in him that taketh it vpon him, but rather in them who are eased.

But the taking of the whole burden, and cumbersome employment of hearing suites, and managing all causes Ecclesiasticall, vpon the BB: is a matter of great labour and paines to them, and ease to the Seniors.

Therefore the Bishops, vnderaking the whole burden, and cumbersome employment of hearing suites, and managing all causes Ecclesiasticall, is not to be ascribed to slothfulness in them, but rather to the Seniors.

One of these premisses should haue bene denyed, and the denyall made good, if hee had bene able: but in steed hereof he encountereth with the conclusion, labouring, as we say, *clauum, clauo pellere*, and vndertaking to make me see, (if I will not shut mine eyes,) the contradictory of that conclusion to be true, which notwithstanding cannot be false the premisses being true.

And first, he denyeth that Ambrose spake by guesse, as I say, but certaiely and vpon knowledge; when Ambrose his expresse words be these, *Quod qua negligentia obsoleuerit nescio, nisi forte, &c.* which by what negligence it is growne out of vse I know not, vnlesse perhaps by the slothfulness, &c.

2. He saith, it might be a matter of slothfulness, in the BB: to suffer the seniors to neglect their duties. But not to their own so great trouble, will M. D. say, we might belieue him, if wee saw not pride drive men to undertake, more then they either need to be charged with, or are able to weeld.

§ Sect. 11.

His encountering with the conclusion.

Ad pag. 44.

Then is it not their slothfulnes belike, that caused them to take the whole burden vpon themfelues, but their pride, which made them winke at the seniors slothfulnes, as giuing way to their owne ambition.

Whether the BB. did put off the burden to their Chancel-
lours, &c. Thirdly, he saith, *the Bishops might provide for their owne ease, by putting off the burthen to their Chancellors, Commis-
saries, Officialls, &c: & therefore it might be imputed to them as a matter of sloth or idlenesse, & pride to: and so the word Docto-
rum, rightly expounded, for Pastors of Parishes alone, and not to
Diocesan Bishops.* As thogh their Parish-Bishops were more
likely to haue had Chauncellours, &c: then Diocesan BB:
But I answer, 1. the question is not what they might haue
done, but what they did.

Now it is euident, that in *Ambrose* his time, and a good while after, till the Presbyteries were in a manner whollie neglected, the Bishops had not ordinary vicars, or chancellors, or ordinary Commissaries, which were not of the Clergie; But what they did without the aduise of their Seniors, they performed ordinarily in their owne persons, or else extraordinarily delegated the same to some of speciall trust. In some cases, it is euident, that both then, and long after, they vsed the assistance of their Presbyterie, as in the iudgement of Heresie, or for deposing of a clergie man, &c.

(a) *Ambros: epist: 80.* *Siricius* the B. of Rome, in an Epistle (a) to *Ambrose*, denouncing *Iouinian, Auxentius, &c.* for heretickes, sheweth, that for their triall, his whole presbyterie had beene assembled; and saith, that by the common consent of his whole clergie, they were condemned for heretickes.

(b) *Cap. 23.* The 4. councill of *Carthage*, (b) as you heard, ordained that the Bishop should heare mens causes in the presence of his clergie. The 2. councill of *Towers* decreed (c) that a Bishop might not depose an Archpresbyter, without the counsell of all his compresbyters: But whom negligence casteth out, let him with the counsell of the presbyters be removed. The councill of *Carthage* (d) appointed, that in the cause of a Presbyter, sixe, and of a Deacon, three Bishops should be joyned with their own Bishop, because as the councill of *Cinill* (e) determined, one Bishop may to Priests, and ministers, that is, Presbyters & Deacons.

gine

giue their honour, but one alone may not take it from them: but in the cause of inferiour Clergie men *μόνος ὁ ἐν τόπῳ ἐπίσκοπος* the Bishop alone of the place shall heare and determine it, viz. in the presence of his Clergie, according to the aforesaid ((f)) Canon of the fourth Councell of Carthage.

((f)) Conc.
Carth.4 c.

23.

But as in some cases they vsed the counsell of the Presbyteri; so in others they did for the most part vndergoe the whole burthen themselves. For the prooffe whereof, the examples of Ambrose and Augustine may suffice. For Ambrose was so occupied in hearing and determining mens causes, that he had so little time left him for his corporall repast, or spirituall studies; that Augustine (g) could neuer finde him at leisure to breake his minde vnto him. And Augustine (h) was so encombred with hearing of causes, that scarcely he could haue the forenoone for his studies, the afternoone being wholly taken vp with other mens busines: neither could he, when the Councels of Numidia and Carthage had imposed a taske vpon him, and when his people had promised to forbear him for fise dayes, obtaine so much breathing time from their affaires. But when hee was olde, and was desirous to spend the rest of his time in writing, and in the studie of the scriptures, he nominated Eranianus to be his successor; in most earnest manner requiring, and charging the people, that they would suffer him to put off the burden of those employments to him. Possidonius (i) giueth him this testimonie, that he heard mens causes diligently, sometimes to the hower of repast, sometimes fasting the whole day: but alwaies himselfe had the cognisance of them, and determined them.

((g)) August.
Confess.lib.
6.c.3.

((h)) August.
Epist.110.
Non permit-
tor ad quod
velo vacare
ante meridi-
em. post me-
ridiem occu-
pationibus
hominum te-
neor.

((i)) Possid.in
vita August.
c.19.

The Emperour Iustinian (k) prouided by law, that in Ecclesiasticall causes ciuill iudges should haue nothing to do: *sed sanctissimus Episcopus secundum sacras regulas causa finem imponat*, but let the holy Bishop according to the Sacred Canons determine the cause.

((k)) Constit.
Novell.123.
c.21.

As for ordinarie Vicars, Chancellors or Commisaries which were Lay-men, in those times the Bishops had none: for not so much as the steward of the Church might be a Lay-man: whereupon Gregorie (l) writing to Ianuarius a

((l)) Lib.7.
Bishop, Epist.66.

(m) Conc.
hispal. 2. c. 9.

Bishop, chargeth him to take heed, that Ecclesiasticall matters be not committed to secular men, but to some approved of the Clergie. And the second Councell of *Civil*, penned as it seemeth by *Isidor* who was president thereof, pronounceth (m) it an vnseemely thing *Laicum esse vicarium Episcopi, & seculares in ecclesia indicare*, that a Lay-mā should be the Bishops Vicar, & that secular men should indge in the Church: for in one and the same office there must not be different profession. Which hauing confirmed out of *Deuteronomie*, it inferreth: wherefore it becometh vs to obey Gods booke and the precepts of the holy Fathers, ordaining that they who shalbe associated to Bishops in Church-gouernement, may not differ neither in profession nor habit.

(n) Socrat.
lib. 7. c. 37.

κατ'ιδὼν τὰς
κληρικὰς ἐμ-
πορίαν ποί-
εμένους τὰς
τῶν δικαζο-
μένων ἐρεχε-
λίας, & δὲ να-
τὸν τὸν κλη-
ρικὸν δικαστὴν
ἐπεδίει πο-
τὲ, ἀλλὰ τὰ
ἐξελίκα τῶν
δικομένων
δεχόμενος,
&c.

Notwithstanding that they extraordinarily committed to others or delegated causes to be heard appeareth by the aforesaid example of *Augustine*. But more clearely by the practise of *Siluanus* a godly Bishop of *Troas*, not long after *Ambrose* his time: who (n) perceiving that they of the Clergie made gaine of the contentions of them who came to be iudged, he would not at any time appoint a iudge of the Clergie, but himselfe receiuing the petitions of Suiters would make choise of some faithful man or other of the laitie, whom he knew to be a louer of iustice, and to him he would commit the hearing of the cause: and for this cause *Socrates* saith he was greatly renowned. Out of which examples we may note that causes were wont to be brought to the Bishop, that he heard them himselfe if he had leisure: otherwise, that he committed the hearing of the cause to some of his Clergie: but yet so, as if he saw cause, he might make choise of some other, whom he durst better trust.

Secondly, I answere, that the reason which I vsed, concludeth most strongly, against the refuters exposition, who by *Dollorum* will needs vnderstand parish Bishops. Who if they should take the whole burden vpon them of Church-gouernement, and deciding causes Ecclesiasticall, without the aide or assistance of the Elders, could not therefore be accused of idlenes: for I hope the refuter will not say, that they also had Chancellers or Commissaries vnder them to whom they

they might put off those cumbersome imployments.

It remaineth now, that I should proceed to the causes, which I rendred why the Councell of the *Seniors* in *Ambrose* his time was so much neglected by Bishops. But that my aduersary, after his accustomed maner, will needs take occasion to shew his owne ignorance, by taking up a speech which as he saith, *I let drop by the way, concerning Deanes and Chapters of our Cathedrall Churches*, as being a resemblance or remainder of the Presbyteries which were in the Primitive Church. For such is his reading, that he doubteth not to deny, that in *Ambrose* his times there were any Cathedrall Churches, or that our Deanes and Chapters are so much as resemblances of the Presbyteries of those times.

For Cathedrall Churches, you are to vnderstand, that although in euery Diocesse there were many parish churches, both in country and citie, yet there was one chiefe church in the citie, which was the Bishops *Cathedra* or seat, wherein the Bishop most vsually performed the duties of the Episcopall and pastorall function, whereunto a peculiar Clergie belonged, consisting of Presbyters, Deacons, and other inferiour orders, and whereto *Episcopium* the Bishops house was neare adioyning. This church in those times was called sometimes *Cathedra sc. Episcopi*, as *Concil. Carthag. fric. c. 20.* (o) where it was decreed that no Bishop, *relictā cathedra*, leaving his Cathedrall Church, should remoue his leate or See, to any church in his Diocesse, the Greeke (p) hath τῆς αὐτοῦ ἐκκλησίας. And likewise BB: are forbidden (q) to neglect any of those places which belong τῇ αὐτῶν καθεδρᾷ sometimes ματρίκιον or *Matrix*, & *Matrix Cathedra* (r) as *Conc. Carth. 3. c. 46. Episcopus qui matricem tenet. Conc. Carth. gr. c. 24 sine Affric. c. 90.* εἰς τὴν ἐν τοῖς ματρίκιοις ἵγουν ἐν ταῖς καθεδραῖς ἐπίσκοπος ἀμελὴς γένεται. If in the mother Churches, that is to say the Cathedrall the Bishop shall be negligent, & c: sometimes (s) *Ciuitatensis ecclesia*, sometimes τὸ κυριακὸν τῆς πόλεως as in the Councell of *Neocassaria*.

Such a Church was that in *Millaine*, whereunto *Ambrose* his house adioyned: for that (t) ὁ παλαιὸς οἶκος that house of salutation where *Ambrose* sate, when *Theodosius* came to him

§ Sect. 12.

Of Deanes and Chapters and Cathedrall Churches.

That there were Cathedrall Churches in *Ambrose* his time.

(o) Conc.

Carth. 5.

c. 5.

(p) Car-

thag. græc.

c. 72.

(q) Car-

thag. c. 122.

sine Affric.

c. 88.

Item. Car-

thag. græc. c.

54. sine Af-

fric. c. 20.

Conc. Mile-

uit. c. 24. &

25.

(r) Conc.

Carth. 3. c.

46.

Conc. Carth. 3. c. 46. Episcopus qui matricem tenet. Conc. Carth. Carth. gr.

c. 24 sine Affric. c. 90.

εἰς τὴν ἐν τοῖς ματρίκιοις ἵγουν ἐν ταῖς καθεδραῖς ἐπίσκοπος ἀμελὴς γένεται. If in the mother Affric. c. 90.

Churches, that is to say the Cathedrall the Bishop shall be negli-

(s) Conc.

Aurelian. 3.

c. 18.

Conc. Neo-

cesar. c. 13.

(t) *Theodo-*

him *ret. l. 5. c. 18.*

(u) *Paulin.*
in vita Am-
br. nihil sibi
quod hic su-
um diceret,
derelinge-
ns.

(x) *Theod.*
lib. 5 c. 18.

(y) *Theo-*
dor. l. 3. c. 19.

ὁ τῶν ἐν Ἀν-
τιοχείᾳ
πρεσβυτέ-
ρων ἐπὶ
πλείστον ἡγ-
ούμενος
χρόνον.

(z) *Lib. 4.*
c. 18.

(a) Πέτρος
τῆς πρωτο-
πρεσβυτέ-
ρος ἦν τῆς ἐν
Ἀλεξανδρίᾳ
ἐκκλησίας.

(b) *Socrat.*
lib. 6. c. 9.

Iure gæco-
rum. in synod.

Contr. Chry-
soft. pag. 557.

(c) *Hist. tri-*
part. li. 10.

c. 10.

(d) *Conc. Carth. 4. c. 17*
Gregor. li. 1. tit. 23. de offic Arch. c. 7.

(g) *Duaren. de sacr. Eccles. minist. & be-*
nef. lib. 1 c. 8.

him to be absolued, was not, as T. C. imagined, *Ambrose* his owne house before he was Bishop: for it was *intra septa Ecclesie* within the bounds of the Church, & *Paulinus* (u) testi- fieth, that *Ambrose* gaue away all when he was made Bishop, and left himselfe nothing which here he might call his owne. In that Church *Ambrose* vsually preached, to that Church the Emperour himselfe resorted, In the chancell whereof, when *Theodosius* the Emperour would haue re- mained to receiue the communion, *Ambrose* (x) sent him word by his Archdeacon, that that place was peculiar to the clergie, which belonged to this Church, consisting of the *Arch-Presbyter* and the other Presbyters, of the Arch- deacon and other Deacons, and other inferior orders of the Clergie. For albeit the name *Decanus* was not perhaps as yet in vse, yet the office was, and the Deane signified by o- ther names. For sometimes he was called τῶν πρεσβυτέρων ἡγούμενος the chiefe or ruler of the Presbyters, euen as *Am- brose* his Archdeacon, in the place euen now cited, is called ὁ τῶν διακόνων ἡγούμενος Such a one was *Chrysostome*, (y) in *Antioch* a long time. (z) *Eulogius* at *Edessa*: sometimes πρωτοπρεσβύτερος so *Peter* (a) was the Protopresbyter in the Church at *Alexandria*. And *Arsacius*, (b) who succeeded *Chrysostome* in the Bishopricke of *Constantinople*, the Proto- presbyter there. In latine most vsually *Archipresbyter*; as (c) *histor. tripat. lib. 10. c. 10.* and in the fourth Councell of *Carthage*: where it was decreed that the Bishop should take care of widowes, Orphans & strangers, not by himselfe but by his Archpresbyter, or by his Archdeacon. *Ierome* (e) shewing that in each societie there is some one ruler, saith, *singuli Ecclesiarum Episcopi, singuli Archipresbyteri, singuli Archidiaconi* the Churches haue each of them one Bishop, one Archpresbyter, on Archdeacon. In processe of time they were called *decani*. *Archipresbyteri* (f) a pluribus *decani* nuncupantur, Archpresbyters of the most are called Deanes. Nei- ther were there onely Archpresbyters and Deanes of Cathe- drall Churches which were called (g) *Archipresbyteri urbani*, (c) *Ad Rustic. Monach. tom. 1. pag. 46.* (f) *Decret. Gregor. li. 1. tit. 23. de offic Arch. c. 7.* (g) *Duaren. de sacr. Eccles. minist. & be- nef. lib. 1 c. 8.*

& *civitatenſes*, of whom all theſe former teſtimonies are to be vnderſtood; but alſo rurall Deanes, called ſometimes *Archiprebyteri decani*, as in the Councell (h) of *Towers*, and ſometimes *decani ſiſti. Archiprebyteri parochiarum* in the Councell of (i) *Agatha*.

The Chapter was wont to be called *Presbyterium*. *Pla-* (i) *Concil.*
cuit Presbyterium contrahi we thought good the *Presbyterie* *Agath. c. 15.*
 ſhould be gathered together ſaith *Cornelius* (k) to *Cyprian*. *12. q. 2. c.*
 And *Syricius* (l) the Biſhop of *Rome* in an *Epistle* to *Ambrose*, *32. diſt. 50.*
facto Presbyterio, the *Presbyterie* being aſſembled, ſometimes *c. 4.*
 (m) *ſenatus, catus Presbyterorum*, the ſenate, or aſſembly of (k) *Cypr.*
Presbyters. *lib. 3. Epist.*

The *Presbyters* or *Seniors* themſelves were called ſome- 11.
 times (n) *πρεσβύτεροι τῆς πόλεως*, (o) *civitatenſes Presbyteri* (l) *Ambros.*
 the *Presbyters* of the citie, *ſeniores* (p) by *Tertullian* and *Ambrose*, in the place alleaged. The ancient Councell of *Ancyra* (m) *Hier.*
 hauing pronounced it vnlawfull for the *Chorepiſcopi* or in *Eſai. 3.*
 countrey Biſhops to ordaine *Presbyters* or *Deacons*, ad- (n) *Conc.*
 deth (r) *ἀλλὰ μὴδὲ πρεσβυτέρους πόλεως*, neither yet is it *Neocaſar. c.*
 lawfull for the *Presbyters* of the citie: whereby it may in 13.
 part appeare, what was the eſtimation of the *Presbyters* of (o) *Conc.*
 the citie in compariſon of the countrey Biſhops. *Agath. c. 22.*

But as the *Archiprebyteri* in latter times were called *de-* (p) *Tertull.*
cani, ſo theſe *Presbyters* of the citie were in proceſſe of time *Apol. c. 39.*
 called *Canonici* & *prebendary* and the company of them (q) *Ambr. in*
 which had beene called *Presbyterium*, was termed *capitulum* *1. Tim. 5. 1.*
 in english *Chapter*. *Caluin* (s) ſaith *Presbyteri urbani verſi ſunt* (r) *Conc.*
 in *canonici* the *Presbyters* of the citie are turned into *Canons* or *Ancyra. c. 13.*
prebendaries. And it is to be noted ſaith *Duarenus*, that in (s) *Inſtit. li.*
 euery citie there was a certaine College (t) of theſe *Presby-* 4 c. 5.
ters which the Biſhop gouerned, ſuch as is at this day *canoni-* § 16.
corum collegium the college of *Canons* who ſeeme to haue (t) *De ſacr.*
 ſucceeded into their place: and this companie of *Presby-* *Eccle. mi-*
ters *Ierome* calleth the ſenate of the church. *niſt. ac. be-*

By all which it is more then euident, that as in the an- *neſ. li. 1. c. 7.*
 cient times they had *Cathedrall* churches as well as we, and
 thoſe endowed with great reuenues, as it is eaſie to proue:
 ſo the Deanes and chapters of our *Cathedrall* Churches are
 the

the remainder of their Presbyteries, our Deanes being those who were called Archpresbyters, our Prebendaries, those which were called Presbyteri *urbani*, our chapters those which they called Presbyteries.

Ad pag. 46.

Neither doth that hinder which our refuter obieſteth, that our BB: haue not the like aſſiſtance of the Deane and chapter that the ancient BB: had of their Presbyteries. For *Ambroſe* complaineth, that euen in his time their counſell was neglected. And yet in theſe times, as the Biſhop may uſe their aduiſe if he pleaſe, ſo in ſome caſes their aſſiſtance is neceſſarily required, the acts of the Biſhop being void without their conſent. Beſides *ſede vacante*, in the vacancy of the *See*, the cuſtodie of the Biſhopricke & *Episcopall* rights, as alſo the election of the new Biſhop, is after a ſort referred to them. And as in times paſt, ſo now, the placing and diſplacing of the Presbyters of the citie, whom we call Prebendaries, appertaineth to the BB: a few Churches onely among vs excepted. And to conclude, as Deanes and Chapters with vs are in a maner peculiar to *Cathedrall* Churches, the ſeats of Biſhops (ſome collegiate Churches excepted :) ſo were the Presbyteries in the primitiue Church. Inſomuch that our new ſect of diſciplinarians might as well ſay, there was in old time, & now ſhould be, a Deane & chapter, as a Presbyterie in euery pariſh. If therefore they will ſue for reformation according to the precedent of the primitiue Churches, let them ſeek and ſue, that the Biſhops may uſe the counſell and aſſiſtance of the Presbyterie of the citie, which we call the Deane and Chapter, and they may hope to preuaile, if none of the reaſons why their aſſiſtance is forborne be ſufficient, which now come to be examined.

§ Sect. 14.

The reaſons
why the
Councell of
Seniors was
neglected.

Serm. Sect. 8. pag. 16. But howſoeuer *Ambroſe* knew not what to ſay of this matter, otherwiſe then by coniecture, &c: to the end of the firſt point, *pag. 17.*

Theſe

These reasons I added by way of surplufage or aduantage, ἐν προση-
 to giue fatisfaction if it might be. But nothing will fatisfie κης μέρεσι.
 them, who fet themfelues to cauil: for whereas I faid, *I doubt*
not but the true caufes &c: the refuter depraueth my fpeech,
 as if the word *I*, had beene vttered with an immodell *Em-*
phasis: when as I meant no more by that fpeech, then when
 we fay, *proculdubio*, or *dubium non eft*: which kind of fpeech
 my aduerfarie (me thinkes) should not fo greatly milike,
 fithens their Lay-Elders, which haue beene vrged with fuch
 heat, haue no better warrant then *dubium non eft*, *fatis opinor*,
constat, *probabile eft*, as you fhall heare, when we come to
 their proofes. They may fay confidently, there were Lay-
 Elders in the time of the Apostles, yea from the time of
Moses vntill Chrift, and that after the example of the
 Iewes (who indeed neuer had fuch Presbyteries) they
 are to be erected in euery parifh: and yet haue no better
 warrant for thefe things, then their owne coniectures.
 They may take vpon them to auow without reason, that
 to haue beene done in the Apostles times, whereunto
 neither fcripture nor Father giueth testimonie: and in me
 it is great immodestie to affirme that, which but one of
 the Fathers feemed to doubt of, though I alleage fuffi-
 cient reason of my affirmation. For in the firft three hun-
 dred yeares after Chrift, when Christians neither had fre-
 quent Synodes to determine doubts, nor Synodall con-
 ftitutions to direct the Bifhops, nor the authoritie of the
 Chriftian Magiftrate to rectifie what was amiffe in the go-
 uernement of the Church, there was great neceffitie that
 the Bifhop should vfe the aduife and counfell of other
 wife and learned men: otherwise, his will would haue
 feemed to ftand for a law, and his gouernement would
 haue beene fubieft to ouerfight in himfelfe, to remedieffe
 wrong towards the clergie and people, and to the obloquy * viz: Twice
 and fcandall of all. But when as prouinciall Synodes were a yeare.
 frequently * affembled to determine doubts, to right the Conc. Nic.
 caufes of them that were wronged, to prescribe fo many Ca- c. 5. Antioch.
 nons and conftitutions, as to the BB: affembling in Coun- c. 20. Chal.
 cell feemed fufficient for their direction, whē the authoritie ced. c. 19.
 of

Page 46. 47.
48.

of the christian Magistrate was helpfull to the Church; then we may easily conceiue, that as the Councell and assistance of the Presbyterie was not so needfull, so both to the Presbyters desiring their ease and Scholasticall quietnesse, and also to the Bishops desiring to rule alone, it would seeme needlesse: which reason I am well content it shall be put into the equall balance of the Readers iudgement, against the cauills of the refuter, wherewith he hath blotted more then a whole leafe. It happened to the Presbyteries as after it did to the prouinciall Synodes. For when by experience it was found to be very troublesome & chargeable to the BB: hurtfull to their churches, tedious to suiters by reason of multitude of causes referred to Synodal audience, that al the BB: in euery coutry should twice euery yeare for a long time be absent from their churches, to be present at Synodes; it was decreed, both by the Emperours and BB, that those causes wherewith prouinciall Synodes had vsually bene troubled, should be referred to the audience and decisiō of the Archbishop or Metropolitan. Euen so, when it was found troublesome and tedious to the Presbyters, and hurtfull to the Church, that their time which might better be spent in studie of Diuinitie, to furnish them for the publike Ministry, should be taken vp in hearing brabbles and quarrels, and also their assistance seemed not needfull to the Bishops for the causes aforesaid; it is not to be maruelled, that their assistance grew out of vse. For whereas the refuter objecteth, and is the onely thing worth the mentioning which he objecteth, that the Presbyteries continued in *Ambroses* time, and long after: I answere, that they continue to this day. But as their assistance now in matters of gouernement is not much vsed, so before *Ambrose* his time it began to be neglected.

And thus much concerning the testimonie of *Ambrose*: which hauing cleared as well as that, 1. *Tim.* 5. 17. being the onely places of moment, which vse to be produced in this cause, I might safely conclude from all the premisses, that therefore there were no Lay-Elders in the primitiue Church: From whence, besides the maine conclusion, that therefore

fore the primitiue Church was gouerned by Diocesan Bishops, the two particular assertions concluding against our new sect of disciplinarians will necessarily follow. The first, that therefore there were no parishionall Presbyteries: the second that therefore parish Bishops or pastors were subiect to the Diocesan Bishops.

Two conclusions interred vpon the disproofe of Lay Elders.

Against the former, he obiekteth a speech of *D. Bilson* Chap. 10. affirming that euery Church in the Apostles times had many Prophets Pastors and Teachers, which, as the refuter saith, might make a Presbyterie. But the Churches *D. Bilson* speaketh of, were not in seuerall parishes, but as he saith in populous cities, such as that of *Ephesus Act. 20:* and those prouided, not for any one parish, but for the whole citie and countrey adioyning, that is to say, the Diocesse. For when my aduersarie shall produce any one pregnant testimonie that in such congregations, as we call parishes, there was a Presbyterie of Ministers, I will also grant, that there were no other but parish Bishops. In the meane time let the Reader hold this for a certaine and vndeniable truth, that there were no Presbyteries of Ministers, but onely in cities and Cathedrall Churches, but hercof I shall haue occasion to speake in the second booke.

155.

Ad pag. 49.

As touching the second conclusion, it followeth thus: the parish pastor had either a Presbyterie to assist him, or he was subiect to superiors, as namely the Diocesan and prouinciall Bishops, to ouerrule him, or else he ruled like a Pope; for a fourth thing cannot be named, before there were Christian Magistrates. But it is absurd to imagine, that in the primitiue Church they had an absolute popeling, who neither had assistants nor superiors, for that were to ascribe not onely supreme, but also sole power to them: and it is as false, that in seuerall parishes there was a Presbyterie to assist him, therefore it remaineth that the parish Bishops were subiect to the authoritie of the Diocesan and prouinciall Bishops.

To the proposition he answereth two waies, first by re-
 „ tortion: that what I say of the parish Bishop his ruling as a
 „ Pope, may with more probabilitie be spoken of a Diocesan

„ Bishop, which I haue answered before. For this is the second place where he laboureth out of my words to proue our Diocesan Bishops to be popes, vsing this insultation in the margent. *Sic tu beas amicos?* But though their parish Bishops, whom they make the supreme Ecclesiasticall officers, would be absolute popelings, if presbyteries were not adioyned to them, because they should haue not onely Supream, but also sole authoritie: yet it followeth not, that our Bishops, to whom neither supreme, nor sole authoritie belongeth, should be esteemed such.

Secondly he denieth the disunction, alleaging that a fourth thing might be added concerning *the chiefe authoritie of the people*: Which, if it be added in the proposition, is with the rest to be denied in the assumption. For this brownisticall or rather Anabaptisticall conceit (for some of the Brownists disclaime it) that the Bishops in the primitiue Church were subiected to the people, as if the state of the Church had beene Democraticall or popular, is a dotage that was neuer dreamed of till of late, and therefore as it is most confidently to be denied, so it needed not to be inserted in the proposition.

CHAP. IX.

Answering the testimonies which by the refuter are alleaged to proue Lay-Elders.



Vt now had I need to call for armour of defence. For *hitherto* saith the refuter *we haue warded the blowes that M. D. gaue to beat downe the Lay-presbyterie, now let vs shew, that we also can strikke, if need be.*

The Reader, that hath found the refuter so strict in exacting Syllogismes of me, euen when I performe the part of an answerer, cannot but expect most formall and accurate Syllogismes at his hands.

But

But he shall finde that to be true, which I foretold him not long since: that this great Champion, not daring to vrge his testimonies, or to reduce his proofes into Syllogismes; according to the poore pollicie of them all, holdeth out certaine testimonies, as it were *Pallas* shield, thinking with the bare quotation of them, though he cite them not, to put vs to silence. And to this purpose, like a notorious *Mountebanke*, setting himselfe to delude the simple, he commendeth his witnesses, euen Christ himselfe, his Apostles, and Euangelists with swelling titles, when their testimonies themselues are not so much as cited; as though he thought it more needfull to winne credit to his witnesses, then to proue, that they testifie that, for which he would seeme to alleage them. But you shall heare *Pyrgopolinices* himselfe: For the scriptures we haue (among others) these
 „ mightie ones to wage battell for vs. First the great Emperour
 „ of the Christian armie, our Sauour Christ himselfe, Mat. 18.
 „ 17. Next a great worthy, Luke the Euangelist, Act. 14. 23. *Ad pag. 50.*
 „ Adde to these James the Apostle, one of the Pillars of the
 „ Church Iam. 5. 14. and that famous Generall of the gentiles,
 „ the Apostle Paul: Rom. 12. 8. 1. Cor. 12. 28.

These are most worthy witnesses indeed, and without exception. If any one of these giue testimonie to your Lay-Elders, we will most willingly yeeld. But I pray you let vs heare their words; It shall not need: if you will not belieue vs, that they giue testi-monie to Lay-Elders, yet belieue other diuines, who say they doe. Are they witnesses, what they said only, or what by the holy Ghost is committed to writing? If the latter, why be not their owne testimonies produced, but other witnesses must be deposed, that they said so, when it appeareth vpon most authentickall record, whether they said so or not?

Let vs therefore heare the words themselues. The first *§ Sect. 2.*
 is *Matt. 18. 17.* Where our Sauour Christ saith *dic Eccle-* The 6th alle-
sie, tell the Church or assem^{ly}. gation.

What then? therefore there ought to be Lay-Elders in every *Matt. 18.*
congr. gation. 17.

See you not by this time, what a striker this is? first

there may be question, whether *Ecclesia* signifie the whole congregation of the people, or an assembly of iudges or gouernours: if the former sense be followed, there is no shew for Lay-Elders. If the latter, which is the more likely, question againe may be made, whether Christ speake of the *Synedrion* of the Iewes, as *Caluin* and some others suppose, or of Christian gouernours: if of the *Synedrion*, which was a ciuill senate and indeed the high counsell of estate in the policie of the Iewes, what doth that make for Ecclesiasticall Elders in the Church of Christ, and that in euery parish?

If of christian gouernours, as the Fathers expound it; what sense is there to vnderstand the words of Lay-Elders, vnlesse it can otherwise be proued, either that Christ had alreadie ordained them, or that afterwards they were in vse in the Church of Christ. But the former is absurd: and for the latter they haue not so much as a faire shew, being disarmed of the two places, which I haue vindicated out of their hands, viz: 1. *Tim.* 5. 17. and *Ambrose* in 1. *Tim.* 5. 1. Nay further I adde, that if it could be proued (as it neuer will) that euer there were Lay-Elders in the Church before this our age, yet they should but argue from the *Genus* to the *Species* affirmatiuely, tell the gouernours, ergo Lay-Elders: wherefore this is a very feely argument.

Yea but other diuines say, that Christ spake of Lay-Elders. What others say it is not greatly materiall in this kind, so long as we plainly see, there is no necessitie nor probabilitie so to vnderstand him. But who are they that say so? *Chrysostome*, *Theophylact*, *Erasmus*, *Caluin*, *Beza*, *Piscator* vpon the place it selfe, &c. For the three first, because they are no parties, I can be content to examine their testimonies.

Chrys.in

Mat. 18.

presulibus

Sacer. pres-
dentibus.

ὅτι ὅτε τῷ
προέδρῳ
τῆς ἐκκλη-
σίας.

All that *Chrysostome* saith of those words is this, εἰπε τῷ ἐκκλησίᾳ, τὸ ὅτι ἐστὶ τοῖς προέδρῳσι tell the Church, that is Prelates and gouernours: and on those words whatsoever you shall bind on earth, &c: nec dicit saith he, Ecclesiæ presuli, neither did he say to the prelate of the Church, whom he vnderstood by Church, bind him with bands or cords, &c.

Theophylact

Theophylact explaineth the words thus: *If before two or three witnesses hee being reprovved shall not bee ashamed,* *Mat. 18.* τὸ ἔτι ἐπὶ τῶν τῆς ἐκκλησίας προέδρων δημοσίων τὸ πταίσμα which Oecolampadius translateth thus, *Ne graneris tunc in Ecclesia suggestu invulgare peccatum, sticke not then to publish his fault in the pulpit of the Church or indgement seate.* But the accēt sheweth that by προέδρων we are to vnderstand Antistites or presides, the Prelates of the Church. And those words, *what you shall bind, &c.* he expoundeth thus, *If thou who art wronged shall hold the offender as a Publican or Ethnicke, euen such a one he shalbe in heaven, but if thou loose him, that is, forgive him, he shalbe pardoned in heaven,* ὅ γὰρ μόνου ὁ ὅσα λύουσιν οἱ ἱερεῖς εἰς ἰλελυμένα for not onely what the Priests loose are loosed, but also what we who are wronged doe bind or loose, the same shalbe bound or loosed: where, by Priests, he meaneth those, whom before he called the Prelates of the Church.

Erasmus maketh this Paraphrase: *If the offender be so untractable, that he will be moved neither with shame nor feare of indgement, bring the matter to the congregation, that either he may be reformed by the content of the multitude, or by authoritie of them which be rulers ouer the multitude. But if he be so farre past cure, that he will not be corrected neither by secret and brotherly monition, neither by the knowledge and consent of two or three, neither by the shame of his fault vntered and disclosed, neither by the authoritie of the chiefe rulers, leaue him to his disease.* *Paraphra. in Mat. 18.*

My aduersarie therefore, to salue his credit, had need to bring those, from whom he had these testimonies at the second or third hand, to depose, that Chrysostome, Theophylact, and Erasmus doe say, that Christ speaketh of Lay-Elders. Otherwise he will hardly escape the censure of imposture, and seeking to seduce the people with glorious shewes.

To the rest of his witnesses I answered, that what new writers, being parties in the cause, doe testifie without warrant of scripture, euidence of reason, or testimonie of antiquitie, it deserueth no credit.

Seet. 3.

The 2. allegation.

Act. 14. 23.

Lib. 2. part.

2. pag. 36.

The second testimonie, *Act. 14. 23.* that Paul and Barnabas ordained Presbyters in every Church, therefore Lay-Elders. How is this consequence proved? because the greeke Scholiast and a few new writers say so.

But here the disputer, for his credite sake, must plead, that he (for his part) neuer saw the Greeke Scholiast, but receiued this allegation from T. C. else he must be accused either of grosse ignorance, or notorious falsification. I see not saith T. C. why it may not be referred to Elders (meaning Lay-Elders) as well as too Bishops, (meaning Ministers) seeing S. Paul there setteth forth, how they set a full order in the Church. And of that iudgement is the greeke Scholiast, which affirmeth, that those which followed S. Paul and Barnabas, were worthy to be Bishops, and that they created of them Elders and Deacons: Vnderstanding *Oecumenius*, as if by Bishops he meant ordinarie Ministers, and by Elders and Deacons, their Lay-Elders and Lay-Deacons: which were a notable deprauing of *Oecumenius* his meaning, if he were so to be translated. But his words being these *σημειότερον δὲ ὅτι οἱ περὶ Παύλου καὶ Βαρνάβαν ἐπισκόπων εἶχον ἀξίαν, ἐξ ὧν ἐχειροτόνουν ὁ μόνον διακόνους, ἀλλὰ καὶ πρεσβυτέρους*, those who haue but small skill in greeke doe know, that the article of the plural number with the preposition *περὶ* or *ἀμφὶ*, doth most vsually signifie no more then the proper name alone, so that *οἱ περὶ Παύλου καὶ Βαρνάβαν* is all in one with *ὁ μὲν Παῦλος καὶ Βαρνάβας* and so is vsed by *Oecumenius* in the very next sentence following, as you shall heare. Besides, *εἶχον ἀξίαν* doth not signifie they were worthy, but they had the dignitie or honour: or if they had beene worthy to haue beene Bishops, Paul and Barnabas had small reason, in that want of sufficient Ministers, to make them lay either Elders or Deacons. So that *Oecumenius* his words are thus to be translated, it is to be noted, that Paul and Barnabas had the dignitie of Bishops, for that they ordained by imposition of hands, not onely Deacons but also Presbyters.

Note also saith hee that in *Miletum* *ἐχειροτονήθησαν οἱ περὶ Βαρνάβαν καὶ Παύλου* Barnabas and Paul were by imposition of hands ordained, but I found another copie which for *Miletum*

Miletum hath Antioch, and that is more probable. His meaning is that at Antioch Paul and Barnabas were ordained Bishops, Act. 13. 2.

In verse. 26. from thence they sailed to Antioch, the coppie wheron Occum. writeth, hath Miletum.

And that Oecumenius by Presbyters vnderstood Ministers or Teachers, it is apparant by his words going before: for demanding, why the Apostles made not Presbyters in Cyprus and Samaria, but in these places mentioned Act. 14. he answereth, those were neare to Ierusalem and the apostles, and in Antioch the word preuailed, ἐνταῦθα δὲ πολλῆς ἐδέοντο παραμυθίας, καὶ μάλιστα οἱ ἐξ ἔθνων ὀφείλοντες πολλὰ διδάσκειν, but in these places they needed much exhortation, chiefly those of the gentiles needed much teaching.

The third testimonie, Iam. 5. 14. Is any man sicke among you? let him call for the Presbyters of the Church, and let them praye for him, annointing him with oile in the name of the Lord. Iam. 5. 14. Therefore there were Lay-Elders in S. Iames time.

This consequence is proued because Calvin and foure other new writers say so.

The fourth: Rom. 12. 8. ὁ προϊστάμενος ἐν ὀπουδῇ, he that ruleth, in diligence, this Ruler must needs be the Lay-Elder. For besides certaine new writers, Ambrose saith so. Rom. 12. 8. But Ambrose vnderstandeth the words generally of any Ruler, expounding him that ruleth to be *cum qui curam* Rom. 12. *ut praesit fratribus suscipit* him that undertaketh the care to rule his brethren.

The fifth 1. Cor. 12. 28. God hath appointed in the Church *κυβερνήτας* governments: these governments must needs be of Lay-Elders, for besides some new writers, Ambrose, Jerome, Theodoret, doe testifie so much.

Ambrose his words be these, *sunt & gubernatores qui spiritualib. retinaculis hominibus documento sunt*, there are also governors who with spirituall reines doe nurture men.

Jerome, *qui sciunt singulos prout apti sunt gubernare*, who know to gouerne euery one according as they are apt. Theodoret, hereby he signified the administrations or governments of the Church.

These be all the places of scripture which this great str- & Sect. 4.

A common
exception a-
gainst these
allegations.

ker durst make shew of. Whereof not any one can be said with any shew of probabilitie to speake one word for Lay-Elders. If Lay-Elders were first proued by other arguments or presupposed, the best argument that could out of these places be raised, were from the *Genus* to the *species affirmatiue*; as if they should say, the scriptures speake of *gouernours*, therefore of *Lay-Elders*; of *Presbyters*, therefore of *onely gouerning Presbyters*.

But seeing they neuer were, nor euer will be proued by other arguments; the reason taken from these places, is from the *Genus*, to a fancied and platonicall Idea, or poeticall *species*, and that *affirmatiue*. If I should say, *it is a bird*, therefore a *Swanne*, it were but a simple argument: but if thus, *it is a Bird*, therefore a *blacke Swanne*, it were too ridiculous. Such are the arguments of this disputer: for if he should say, the holy Ghost speaketh in three of these places of *gouernours*, therefore of *Presbyters*, it were a weak argument; but when he inferreth therefore *Lay-presbyters*, who were more rare then *blacke Swannes*, it is very ridiculous. If the worst argument in my Sermon, euen when he made the worst of it, had concluded no better then the best of these, he would neuer haue done insulting and triumphing. But I cannot blame him, they be the best proofes his cause can afford; they are the testimonies, which the principall patrones of the Presbyterie doe vse to alledge.

But you will say, this is a strange kind of arguing to proceed from men, who allow no office in the Church but what hath expresse and direct warrant in the scriptures: *this is the meaning of the scriptures, because some new diuines doe thinke so*. We are wont to hold, that scripture is to be expounded by scripture, as by conference of other paralell scriptures, or by inference out of the context it selfe, diduced by some artificiall argument; or if these faile, especially, in such places as concerne matters of storie or fact, as for example, whether there were any Lay-Elders in the primitive Church, we fly to the expositions of the Fathers, & testimonie of antiquitie. But what would you haue a man doe, these proofes and testimonies sayling, the best glosse they can set vpon

vpon their cause. and the fairest excuse for themselves is, that some of the new writers, in matters of substance for the most part Orthodoxall, haue beene partly of their minde, and yet if we consider, that two or three principall men, hauing vpon necessitie deuised the Presbyterie, to supply the roome of the Bishop before elected, and afterwards (being growne into liking with their owne deuise, because a few places of the scriptures and Fathers especially, *1.Tim.5.17.* and *Ambrose* in *1.Tim.5.1.* seemed to fauour the same) commended it to others, as warranted by scriptures and Fathers; others, taking it vpon their word without sufficient tryall, haue yeelded their consent, and by their writings commended the same to posteritie: I say, if these things be considered, we haue no great reason, much to esteeme the testimonies either of the principall Authors, or of the pedantic fautors of the Presbyterian discipline, being all parties in the cause.

But now if I should proue vnto you, that as this disputer abused the names of so many of the Fathers, as he hath named: so also hath wronged some of the new writers: assuredly, if he be not as shamelesse, as he is namelesse, his face which now he hideth, he will neuer dare to shew. For first, where he produceth *D. Whitakers* as a witnesse, that Christ when he said tell the Church meant Lay-Elders: it is euident to any that readeth him, that by *Ecclesia* in that place, he vnderstandeth the Church represented in a Councell, whether prouinciall, which he sheweth to be aboue a Bishop; or generall, which he proueth to be aboue the Pope. For if a Bishop or the Pope should offend, the course which our Sauour prescribeth to *Peter* himselfe and the rest of his Apostles should be taken; First, by priuate admonition, Secondly, before two or three witnesses, and thirdly, if these faile, by telling the Church.

For the second place he alleageth *D. Fulke*, who doth not once mention Lay-Elders, nor meane them in that place. But our translation being accused by the Rhemists, for that where we should say *Priests*, we say *Elders*: *D. Fulke* doth not deny, but that *Priests* or *Ministers* are there meant by

§ Sect 5.

New writers falsified by the refuter.

De concil.

qm. 5. cap. 3.

In Act. 14.

23.

In Act. 14.

by Elders, whom he could be content should be called *Priests*, as *Priests* is the English of *Presbyters*, and wisheth that the sacrificers of the law had never beene called by that name, but that it had beene reserved (if I vnderstand him) to signify the Ministers of the Gospell. There is no question therefore betwene them, whether Lay-Elders be there meant; but whether the Ministers, who are there meant by the name *Presbyteri*, whom the Papists would haue translated *Priests*, may not also be called Elders.

In Act. 14.

23.

Aretius, though he holdeth the distinction of Elders, and so is a partie in the cause, notwithstanding by *Presbyters*, Act. 14 23. he vnderstandeth Ministers onely. *Ministros ordinat per singulas Ecclesias; expende hic quid sint Presbyteri, nimirum ministri certis Ecclesiis deputati, unde duplex fuit primitiua Ecclesia genus Presbyterorum, unum quod Ecclesia praeerat docendo, quales isti hic sunt, &c.*

In Iam. 5.

14.

For the third, he abuseth againe the testimonie of *D. Fulke*, who, as in the former place, by *Presbyteros*, vnderstandeth *Priests* or Ministers. And as the *Rhemists* blamed, after the same manner, our translation, for saying *Elders* and not *Priests*, he answereth as before. And whereas they object, that our Elders be not such as the Apostle *James* requireth to be sent for, as being not deputed specially to publike praying or administration of the Sacraments; he answereth, that *although in some Churches there be some Elders appointed only to gouerne, yet is there no Church, in which there be no Elders appointed specially to publicke prayers and administration of Sacraments. But admitting, that the Ministers of our Church be such as the Apostle speaketh of, you demand why we translate them not Ministers: I answer (saith he) because the word signifieth Elders, & not Ministers, & yet we contend not for the terme, nor refuse the name Priest, when it signifieth the same whom the Apostle calleth Presbyterum, but when by abuse of Papists it is taken to signifie a sacrificer.*

Act. 14. 23.

15. 4. 6.

22. 24. &c.

20. 17 28.

Tit. 1. 5.

In the second and fift, he quoteth *D. Nowell*, who indeed speaketh of certaine Seniors which with the Pastor, that is the Bishop, were to exercise the discipline of the Church, but whether they were chosen out of the Clergie, or laitie, he

he sheweth not: by the places which he quoteth for the prooffe of them, diuerse whereof, euen in the iudgement of *Caluin*, are to be vnderstood of Ministers, he may seeme to meane Seniors of the Clergie.

In the fourth and fifth he abuseth the testimonie of *Th. Morton*. *Morton* (not the learned and iudicious Deane of *Winchester*, in *1. Cor. 12. 28.* but another old acquaintance of mine) who in *Rom. 12. 8.* & *1. Cor. 12. 28.* by gouernours, vnderstandeth those, who haue the gouernement of the Church.

These may suffice for a taste of his good dealing with new writers, especially our owne countrey men: the rest, let ^{them} examine ~~them~~ ^{who} either haue the bookes, or thinke it worth their paines.

CHAP. X.

Containing an answer to the same testimonies, and some other proofes, as they are urged by other disciplinarians.



Thus much might suffice to haue answered his allegations out of the scriptures; were it not, that some perhaps will imagine, that these places might be better urged. For their satisfaction therefore, I will take vpon me, briefly, yet fully to answer these and some other of the best proofes, as they are urged by *T. C. M. Caluin, Beza* and *Dudley Fenner*.

First therefore concerning, *Mat. 18. 17.* *T. C.* argueth *Mat. 18. 17.* thus. By Church is meant either all the people, or the Pastor alone, or the Pastor with the ancients and Elders; but neither the people, nor Pastor alone, therefore the Pastor with the ancients and Elders. *T. C. l. 1. pag. 176.*

The disunction is groundd vpon a supposition of the newfound parish discipline, that there were no other Ecclesiasticall gouernours but parishionall, which I shall hereafter by Gods helpe proue to be absurd. In the meane time, for the confutation of this disunction, it shall suffice to note that,

T. C. lib. 2.
part 2 pag.
46.

Ad Algaſi-
am. qu. 10.

that, which all disciplinarians confesse, that our Sauour Christ speaketh according to the manner of those times either bidding them tell the assembly, that is the *Synedrion*; of the Iewes; or at least, that the partie offending is to be delated to the like assembly, authorized for hearing of causes, in the Church of Christ. Wherefore T. C. and our new disciplinarians, must first proue these two things, first, *that there was an Ecclesiasticall Presbyterie in euery Synagogue*, and secondly, *that what they had in euery Synagogue we ought to haue in euery parish*, before they may vrge the like, in imitation of them, to be erected in euery parish among vs. But they are so farre from prouing the latter of these assertions, that they faile in the former. T. C. professeth, he cannot proue it out of the old testament; but that it may be concluded out of the new, he hopeth the Reader will iudge; considering that the policie of the Church now, was in this point taken from the Iewes Church. As if he should say: forasmuch as the Church, which imitated the Iewes, had in euery parish a Presbyterie (which indeed is most notoriously false) it is to be supposed, that the Church of the Iewes had in euery Synagogue the like. Where, by a circular disputation, the question which we denie, is brought to proue his argument, whereby notwithstanding he would seeme to proue the question. For aide therefore he bringeth the custome of the moderne Iewes, who, if they had any such custome, were no fit precedents for vs to follow. But indeed they, though they haue their *Rabbi* in euery Snagogue, yet an Ecclesiasticall Presbyterie they neuer had for ought that I can find. And whereas he, and after him the author of the Counterpoison, alleage *Ierome*, to proue, that they had their *Elders* in *Euery Synagogue*, which should as well admonish the polluted to abstaine from the assemblies, as to reprove the Sabbath-breakers; I cannot sufficiently wonder at the allegation: for *Ierome* mentioneth that custome of the Iewes, which he speaketh of, as one of the worst of the Pharisaicall traditions which he calleth *λευτερωτικα*, which one (saith he) I will mention to the shame of the whole nation, and which I will not mention for modestie sake; & therefore we may be sure, neither Christ transmitted, nor

Li. 1. for Lay-Elders, & namely Matt. 18. 17. answered. Chap. 10. 205

nor *Ierome* commended it to the Church. Secondly, the gouernours of their Synagogues, which *Ierome* speaketh of, were such as were to iudge of cleane and vncleane, a dutie peculiar to the Priests. Neither doth he speake of admonishing the polluted from comming to the assemblie, but onely of iudging betweene cleane and vncleane. And thirdly that which *T. C.* addeth concerning the Sabbath, is by *Ierome* mentioned as another tradition of the Pharisees hauing no affinitie with the former.

*Leuit 10.
10.*

Yea but the new testament speaketh of them in diuerse & *Scilicet. 2.* places, calling them ἀρχισυναγῆγες the chiefe of the Synagogues. The archisynagogi were such as now they call their *T. C. ibid. pag. 47.* Rabbies as being the Scribes and Pharisees who were their Teachers sitting in the chaire of *Moses*, as *Sigonius* witnesseth. *Bertram* likewise saith, those who at the first were called Prophets and afterwards Scribes and Doctors of the law, at the last in the Synagogues were called Archisynagogi, (for those who were in the Temple were called scribae templi) and of these in the greater Synagogues there were more than one. *Beza* also seemeth to haue beene of the same minde. Howbeit, both he and *Bertram* (who dedicateth his booke vnto him) doe thinke, that in the Synagogue of the cities, these Rulers had Elders ioyned with them. But it may be you expect their proofes. Heare therefore the very foundation of the Presbyterie: to wit, that what was the order of the Church of the Iewes, Christ translated and recommended to his Church. But in the Church of the Iewes there were Elders ioyned to the Teachers to make up an Ecclesiasticall Senate. How the proposition will be made good, I know not: The assumption is proued thus. There were Leuites in the Synagogues, saith *Beza*, in whose hands the spirituall administration was, there being ioyned to them vt probabile est as it is probable, some Citizens of note. Hence is mention of the Archisynagogi, who ruled the assemblies. Those saith *Bertram* who had beene called Prophets and after Scribes, at the last in the Synagogues were called Archisynagogi, vnde verisimile est whence it is likely that those Archisynagogi, did moderate the order of Seniors, who were to enquire into mens manners: for the Synagogues also had their Ministers

*de Rep. He-
br. l. 2. cap. 8.*

*Depolit Iu-
daic. c. 18.*

*Sigon li. 5.
c. 10.*

Aet. 13. 15.

& 18. 8. 17.

*Bez. de pres-
byt. & excō-
mun. 102.*

*Bertr. de po-
lit. Iudaic.*

c. 18.

Seniors,

who were to

enquire into mens manners:

for the Synagogues also had their Ministers

sters, Luc. 4. 20. So that (belike) the Minister or attendant, to whom Christ gaue the book, was one of these Seniors, or *ex illustrib. ciuib.* as Beza speaketh. Well, & what was their office? *Horum proculdubio partes fuerunt,* their office no doubt was, not to admit to the Synagogue them, whom the Synedrion of Ierusalem had excluded from the Synagogues. And what their office hath bene since in the Church, you heard it proued before, by *Satis opinor constat*: I thinke it is euident enough. So that the very foundation, whereon the presbyterie of Lay-Elders, (which with such vehemencie and violence hath bene vrged as the vndoubted ordinance of Christ) is grounded, is no better then the probable conjectures of some new writers, who are parties in the cause: probable (I say) in their owne conceits: For else there is not so much as probability in their Assertions. And so much of *M. Cartwrights* collection out of *Matth: 18. 17.* and what else is said of others, in fauour of the presbyters in the Synagogues of the cities.

§ Sect. 3.

Calu: in

Matth: 18.

17.

Bez: de pres-

byt, & excō:

p. 106. neq;

ambigimus

quin Chrūs

ad verā istā

institutionem

ecclesiasticā

Synedrū re-

spxerit.

Counterpois.

4. Reason for

Elderships.

Now let vs see what *Caluin*, *Beza*, and others, collect out of that place of Mathew. When Christ biddeth them tell the Church: *Forasmuch as there was no Christian church established, whereunto they might repaire, it were absurde to understand* Christ as propounding the indgement of the Church, which yet was not. Therefore *dubium non est*, it is not to be doubted, but that Christ spake of such an assembly as was then in vse alluding to the order of the olde Church, wherein, after their returne from Babylon, a select Councell was established, which they called *Sinhedrim*, in Greek *Synedrion*, wherunto the censure of Doctrine and manners was committed. Which *Synedrion*, besides some Priests and Levites, consisted of the Elders of the people. And although the discipline was corrupted amongst the Iewes in our Saviour Christs time, and therefore it is not likely that our Saviour would send his Disciples to their Assemblies to haue their causes heard; yet *dubium non est*, it is not to be doubted, but that forme of discipline which had bene under the Law, was by Christ transmitted to vs: and that the forme of discipline, which was in vse in the Church of Christ, succeeded in the roome thereof.

The summe is.

What manner of presbyters^{ye} were among the Iewes, the like

like Christ ordained in his church: when hee said, *Tell the Church:*

But among the Iews there was an Ecclesiasticall presbyterie, which, besides the priests and Levites, consisted of the Elders of the people:

Therefore such an Ecclesiasticall presbyterie Christ ordained in his Church.

The proposition hath no other prooffe but their owne testimonie, signified in those asseuerations, *dubium non est, neq. ambigimus*: for that which is added by Beza & the author of the counterpoison, that the wordes which Christ vsed, *Let him be to thee as an Heathen or Publican*, to proue that he spake according to their custome, doe in no sort prooue, that hee translated their forme of gouernement into his church. For if Christ did translate from the state of the Iewes, any Consistories into his church, then hee transmitted such, as were either ordained of God, or deuised by men.

If the former, then such as God ordained for the gouernment of the people, either in the Wildernes, or in the Land of promise. In the Wildernes, by the aduise of Iethro. and approbation of God, there were Rulers set ouer thousands, hundreds, fifties, and tens, to iudge the people: the deciding of more difficult causes beeing reserued to Moses. But the multitude of these difficult causes increasing, and Moses waxing weary of them, the Lord ioyned to him a Senate of 70. *Exod: 18. 21. 22. Deut: 1. 15. 17. Num: 11. 16. 17.*

Answerable to these, the Lorde appointed Consistories or Senates, for the gouernement of the people in the Land of promise.

To the former, Deuteron: 16. 18. *Judges and Officers shalt thou make thee in all thy Cities, throughout all thy Tribes, and they shall iudge the people with righteous iudgement.*

To the latter, Deut: 17. *If there arise a matter too harde for thee in Iudgement betweene blood & blood, betweene plea & plea, betweene plague and plague, in the matters of controuersies, within thy Gates, then shalt thou arise, and goe vp into the place which the Lord thy God shall choose, and thou shalt come vnto the Priests and Levites and the iudge (that is, Iudges saith Calvin) that shall be*

be in those dayes, and aske, and they shall shewe thee the sentence of iudgement.

Verse. 5.

This prescript the godly king *Iosaphat* followed exactly 2. *Chron.* 19. both in respect of the inferiour consistories in the cities, placing iudges in the land throughout all the

Verse. 8.

strong cities, citie by citie: and in *Ierusalem* did he set of the Leuites and of the Priests and of the chiefe of the families of *Israel* for the iudgement and cause of the Lord, saying to them; In euery cause that shall come to you of your brethkren that dwell in the cities, betweene blood and blood, betweene law and precept, statutes and iudgements, you shall admonish them, &c. Besides these, the Lord ordained no consistories, or senates.

Ioseph. antiq. lib. 14.

c. 11.

Sigon. lib. 6.

c. 7.

But none of these did Christ translate into his Church, for none of them was Ecclesiasticall. Neither did he translate those which were deuised by men; whether by the Iewes, as their *Synedrion* or *Sanedrion*, which was their chiefe counsell of state, which *Caluin* saith after their returne from *Babylon* they did institute, or by *P. Gainius* the Proconsul of *Syria*, who ordained foure more *Synedria* of the like nature: which some suppose to haue beene the cause, why our Sauour speaketh in the plurall number *Matt.* 10. 17. *Mar.* 13. 9. But of the counsell renewed by *Iosaphat*, and the *Synedrion* ordained of the Iewes, I shall haue occasion to say more in answer to the assumption.

§ Sect. 4.

The proposition contuted.

But how little credit is to be giuen to that proposition, may appeare by this dilemma: for by Church, Christ doth signifie either the consistories and assemblies of the Iewes, or assemblies in the Church of Christ.

Perpet. go-

uern. chap. 4.

If the former, then was the direction, which Christ giueth, peculiar to those times, and pertaineth not to the Church of Christ, as *D. Bilson* sheweth in the fourth chapter of his booke, whereunto I doe referre you. If the latter, then had he not so much as respect or reference to the Consistories of the Iewes, so farre was he from translating them into his Church, as shall appeare by this most plaine explication of the text according to the latter sense.

Matt. 18. 6.

7. 10.

Our Sauour Christ intreating of scandales and offences, first teacheth vs that we be carefull to auoid offences, and that

that we doe not in that respect seeme to disregard any of his little ones. 2. Hee directeth vs what course wee are to take when wee are offended. If thy brother (that is, one professing the same religion) shall sinne against thee (that is, priuately,) either by injurie, doing thee wrong, or if he will also, by euill exāple scandalizing or giuing thee offence, by his sin committed in thy knowledge, laying as it were a stūbling blocke in thy way, thou must as the Lorde hath commaunded not suffer sinne to rest vpon him, but in a desire to reclaim him, thou must 1. vse priuate admonition, & brotherly reproofe; goe, *ἐλεγξον*, argue ^{et} and redargue, conuince & reprove him, between thee & him alone. If he harken to thee acknowledging his fault, and testifying his repentance, then hast thou wonne or gained thy brother, and saued a soule from death. But if he heare thee not, suffer not sinne so to rest vpon him, but take with thee yet 1. or 2. witnesses, & set vpon him iointly, that either by y^e presēce & authority of so many together hee may be reclaimed, or at least a way be prepared to publicke triall; that howsoeuer thy testimonie alone would bee reiectēd, yet in the mouth of 2. or 3. witnesses, the matter may be sufficiently testified. And if hee will not heare them, but remaine obstinate, then tell the Church, that is, the assembly of them who in the church haue spirituall authoritie to censure offenders, whether it be the Consistorie of one Citie, or particular church, or the *Synode* of a Prouince or Nation, or an *uniuersall Counsell*, according to the nature of the offence, and the qualitie & degree of the offender. And if he will not heare the assembly, but remaining obstinat, draw vpon him their censure of excomūication, wherby they shall bind the offender, & after a sort deliuer him to Satan; then shalt thou hold him no more as a brother, or thinke thy selfe bound to exercise the duties appertaining to the cōmunion of Saints, but withdraw thy selfe from him, abandon him, and haue no more to doe with him, then a *Jew* of this time would haue to doe with an *heathen* or *publican*, that by these meanes seeing himselfe auoided & shunned, hee may at length be ashamed and brought to repentance. And least any man should lightly esteeme the iudgement of the Church, that is, of such spi-

Vers: 15.

Leuit: 19. 17

Iam: 5. 20.

Vers: 16.

Vers: 17.

Vers: 18.

Q

rituall

Matt: 16. 19

Iohn. 20. 23.

Vers: 19. 20.

rituall gouernors as haue authoritie in the church to censure offenders, *Verily I say vnto you*, saith our Sauour, speaking to his Apostles, and in them to all their successors, to whom the keyes of heauen are committed, *Whatsoeuer you* (for you and such as you sitting in Consistory or Synode, are they whom I meant by the Church or assembly) *whatsoeuer you shall binde on earth shall be bound in heauen: and whatsoeuer you shall loose on earth shall be loosed in heauen.* Neither thinke, when I mentioned the church, I meant a great assembly only, or the whole congregation; for *I say vnto you*, that where 2. or 3. are gathered together in my name, I am there in the middes of them & therefore, if but 2. of you shal consent in asking any thing of God (as namely pardon for the penitent sinner) it shall be graunted vnto you.

If against this expolition it shalbe obiected, that the Churches hearing and censuring of offences would be prejudiciall to Magistrates: I answer, offences and offenders admitte diuers distinctions. Of offences, some are open & notorious, some are secrete & priuate. Some againe are grieuous and capital crimes, which may not be concealed or left vnpunished, other be offences not so hainous or enormous, but they may be concealed and pardoned, where is hope of amendment: For notorious and enormous crimes our Sauour doth not prescribe this course, but for the priuate and lesse offences. Again, offenders are either (in the iudgment of charity) our brethren in Christ, or the sonnes of *Belial*: For the latter, we may take the ciuile course of Iustice, for the former we must take a spirituall course of Christian charitie, that wee may winne our brother vnto Christ, or recouer him beeing fallen, which course our Sauour heere prescribeth.

By Church therefore or assemblie, our Sauour meaneth neither the supposed *Ecclesiasticall senate* of the *Iewes*, nor yet a *Presbyterie* of Christians answerable thereto, consisting for the most part of Lay-elders. Not the former: for Christ speaketh of such, as should meet in his name, to whom he promisseth, what they bind vpon earth, shalbe bound in heauen: neither are we to think, that our Sauior would send his disciples to the corrupt Consistories of the vnbelieuing *Iewes*, as *Caluin* also saith. It was a strange conceit therefore of *Beza*, not only

only to imagine, that the name Church is here attributed to the *Iews*, but that the *Archisynagoga* assembled together were they who are meant by Church in this place. Or if that were true, how should this direction belong to vs, seeing not only the imaginarie *Ecclesiasticall Senate* of the *Iewes* is vanished, but also the true *Synedrion* is long since abolished, and their whole policie abrogated. Not the latter, for our Sauour, by Church vnderstandeth such as should haue power to bind & loose sinnes, as appeareth by the words following. Which power of the keyes of binding and loosing sinners, of retaining and remitting sinnes, our Sauour Christ hath so peculiarly appropriated to the Apostles, & their successors in the ministerie of the word and Sacraments, as nothing more.

Neither had the *Iewes* indeed such an *ecclesiasticall Senate*, as they speake of, mixed of the Priests and Leuites, with the Elders of the people: as I am now to shew in answering the assumption. For if this be true, that the *Iewes* had no such *Presbyterie*, then what shew of truth or probabilitie is in their argument taken from *Matth: 18. 17.*

Caluin saith, that the *Iewes* after their returne from captiuitie, had a chosen counsell, to which was committed the censure of doctrine & manners, which they called *Sinhedrin*, or *Sanedrion*, in Greek *Synedrion*. *T. C.* holdeth, that the *Synedrion* was not then first instituted, but restored: which seemeth to be the truth: Howbeit his reason (as almost all the rest) is but a meere colour. For it would follow (saith he) that the Priests, & other *Leuiticall teachers* who were a part of that Bench, had then their first institution: when it is plaine, that the Priests and *Leuiticall teachers* were instituted before the *Synedrion*, and so might haue continued their function, though the *Sanedrion* had neuer bin. *Beza* fetcheth the first institution of it from *Moses*, & the instauration thereof, whē it was decayed frō *Iosaphat*: *T. C.* doubteth not to fetch the Elder ship from *Exod: 4.*

With his Elders therefore, as being the eldest in conceit, I will beginne. This order of Elder ship (saith hec,) was taken from the gouernement of the people of God, before, and vnder the Law. Before the Law, the Elders which *Moses* assembled, *Exod: 4.* were *Ecclesiasticall officers*: for it is not likely, that

In *Matth: 18*
17.

& in *Marc:*
5. 22.

Matth: 16.
19.
Ioh: 20. 23,

§ *Seet. 5.*
The assumption
confuted

in *Math:*
18. 17.

Lib: 2. part: 2
pag: 41.

Exod: 28.
Numb: 11.
De presbyt:
& excomm:
pag 103.

Lib: 2. part:
2. pag: 40.

Exod: 4. 29.

under such a Tyrant, they should haue Magistrates of their owne.

See Beza, de
Presbyt: &
excomm:
pag: 101.

I answer briefly: the state of the *Hebrews*, if you respect the whole people, was neither a settled Church, nor established common-wealth. But if you respect the seuerall kinreds and Families, they were ruled by the Elders of the people, which were the heads of the Families; who, as alwayes from the beginning, so at that time, & vntill the separation of the Tribe of *Leui*, to the priestly function, were both priests and magistrates, to their seuerall kinreds and Families. Wherefore let them, who will needes haue these to be Lay-Elders, tell vs, who were then the priests, whome these Elders did assist.

2 King: 6. 32
Ezek: 8. 1.

Vnder the Law, he findeth these Elders in *Elisha* his house, 2. King: 6. and in *Ezekiels* house, Ezek: 8. because it is vnlike that in so corrupt a state the Prophets could haue the ciuill Gouernors to consult with: & is it not more vnlike, that there should be approued Elders of an ecclesiasticall Senate, either in the Apostaticall Church of *Israell*, vnder *Ahab* and *Iehoram*, or in *Mesopotamia*, whether *Ezekiell*, and those Elders of *Iuda* were transported, who could neuer be found vnder the most godly Kings at *Ierusalem*?

Againe, hee findeth them standing on the right hand of *Nehem*: 8. 2. *Ezra*, and on the left, *Nehem*: 8. Being distinguished both from the teaching *Leuites*, and from the people: From the people, because they stood by *Ezra*. From the teaching *Leuites*, because he speaketh of them after. Therefore they must needs bee Lay-Elders: as though, either some of the Princes of the people might not stand with *Ezra*, or that these might not haue beene priests, or that all the *Leuites* were teachers, or that there were no more teaching Priests or *Leuites* but those, which are mentioned then, and there to haue taught the people. Hee that considereth what *T. C.* was able to say in a good cause, must needs thinke this cause to be very badde, which he was not able to make good by better arguments, then those most vnlikely likely-hoods.

§ Sect: 6.

Beza holdeth that 2. sorts of counsels or consistories were ordained by *Moses*, which should be held both in *Ierusalem*, the place which God did choose, & in other cities; whereof the

the one, was ciuill, the other ecclesiasticall, consisting of the priests, Leuits, & scribes, or teachers, & also the seniors of the people. But the reader shal easily vnderstand this latter to be a meere fiction, if he consider that the *Synedrion* at *Ierusalem*, which was the highest court & chief counsell of state, hauing power of life & death, & authority to deale in causes both ciuill & ecclesiasticall, consisted of the high-priest, & other priests and Leuites, together with the Princes & Seniors of the people, being besides the High-priest 70. or 71. in number: Of which, that in *Deut: 17. 8. 9.* is to bee vnderstood. These were called *Sanedrin*, and did sit in *Gazith*: In which number, those which were priests, were called *Seniores Sacerdotum*, and those which were Princes, were called *Seniores populi*, as *Sigonius* saith. And likewise that the *Sanedrion* or consistories in other cities, consisted as well of the learned Leuits as of the seniors of the people. *Iosephus* saith, that to euery consistory in the cities belonged 2. Leuites. The reason heere of was, because the lawes wherby that church & common-wealth were gouerned, were the lawes of God; wherein the Priests, Leuites, & Scribes were most skilfull, and therefore best able to determine what was right according to the law. And therefore another sort, which should consist of Priests, Leuits, and elders of the people, & which should *respondere de iure* (as *Beza* imagineth this shuld) was altogether needles. But his proofs are as weake, as his imagination was strong. His only prooffe for the institution of the Ecclesiasticall *senat*, is *Leuit: 10. 10.* where they were ordained saith he, to shew the difference betweene holy & profane, betweene cleane & vncleane, & to teach the law of God. But no such thing can, with any shew of probabilitie be gathered out of the text, where the Lord speaking to *Aaron*, comandeth him, & his sonnes the priests, by a perpetual law, that they should not drink wine nor strong drink, whē they were to enter into the sanctuary, whereby they might be hindered from exercising their function discreetly & soberlie, either in iudging betweene holie & profane, betweene cleane and vncleane, or in teaching the people; which duties were to be performed in the sanctuary, by the priests, as well seuerally as ioyntly, & no ecclesiasticall senate at all here instituted:

2. Chron: 19.

8, 10, 11.

Num: 11. 16

Ezek: 8. 11.

Sigon: li. 6.

c. 7, ex Tal-

mud:

Lib. 6, c. 4,

ex Ier: 19, 1,

Lib. 4, An-

tiq. 8.

De presbyt:

& excom:

pag: 104-

Leuit: 10, 10

Cap. 11. or if there were, it should (according to *Bertrams* conceit) consist wholly of the Priests, to whom alone this speech is directed. As for Elders of the people, they were not to intermeddle with these things. The high Priest indeed, if it pleased him, might consult with other Priests, and use their assistance, as *Azariah* did use the aide of 80. 2. *Chron.* 26. But that there was a settled Presbyterie or senate Ecclesiasticall ordained by God, we doe not read: and that it should consist in part of Lay-men, there is not the least semblance of likelihood.

2. *Chron.* 26.
17

Pag. 103.
104.

His proofes, that there were two diuerse *Synedria* instituted, are these. First, because the number of the one is defined to be 70 the other left vncertaine. Secondly because the second was not ordained at the same time with the former. I answer, there is neither number set downe, nor time, of that which neuer was.

6 Sect. 7.

His prooffe for the institution of two distinct *Synedria* is out of 2. *Chron.* 19. where he saith *Iosaphat* ordained two *Synedria* or counsells, the one Ecclesiasticall for the causes of God, ouer which the high Priest was chiefe; the other ciuill, for the causes of the King, ouer which *Zabadiab* a Prince of *Iuda* was chiefe. But it is euident by the text, that it was one and the same high counsell of state, which afterwards was called *Sanedrin*, or *Synedrion Hierosolymitanũ*, consisting of the Leuites and Priests, and of the heads of the chiefe families in *Israel*, ordained for the iudgements of God and controuerfies of men, which was to heare and determine all manner of causes that were brought vnto them from the iudgements or consistories of the inferior cities, & were to iudge betweene blood and blood, that is slaughter and slaughter, betweene the law and the precept, betweene statutes and iudgements, hauing among them in the causes of God, *Amarias* the high Priest; and in the causes of the King, *Zebadiab* a Prince of *Iuda*, as chiefe, and that the Maisters or gouernours the Leuits were with them to instruct them in the law. For whereas he would proue, that *Iosaphat* ordained two distinct counsells at *Ierusalem*, by these reasons, because the dutie of the one was to deale in the causes of God, the

Shoterim.

See 1. *Chron*
234.

the other of the King: the one should determine *de iure*, the other *de facto*: the one, had for the present the high Priest, the other a Prince of *Juda*: none of these reasons doe proue, that *Iosaphat* ordained any thing but that, which before had beene appointed by God; namely, that the difficult controuersies which the iudges in the cities could not determine betweene blood and blood, plea and plea, plague and plague, should be brought to the *Synedrion* or counsell of the place which God should choose, the which is there noted to consist of the Priests, Levites and iudge, that is iudges, saith *Calvin*, as appeareth by the holy historie, where it is declared that *Iosaphat* besides the Priests and Levites chose the Princes of the families of *Israel*: for the godly King would decline neuer a whit from the rule of Gods law. To this counsell the difficult causes afore said as well ciuill as Ecclesiasticall, as well *de facto*, as *de iure*, were to be brought from other ciuill courts, as appeareth both in *Deut. 17. 8.* and also 2 *Chron. 19. 20.*

Deut. 17. 9.
15.

In Pentateuch, in deut. 17. 9.
Also see Deut. 19. 17.
Sigō de rep. Hebr. lib. 6. c. 7.

Besides, it is ridiculous to imagine, that the ciuill senate should determine onely *de facto*, and that questions *de iure* should be brought to the Ecclesiasticall; the rather because that counsell, which was appointed by God, *Deut. 17.* and renewed by *Iosaphat* did consist of the Priests and Levites and Elders of the people, and was to determine and to decide all questions of doubt and difficultie: or if they were to seeke to an Ecclesiasticall senate, it is absurd to imagine, that Lay-Elders should be ioyned to the Priests and Levites to answer *de iure*.

As for the causes of God, which verse 8 are termed the iudgement and cause of the Lord and are particularized, verse. 10. and *Deut. 17. 8.* (betweene blood and blood betweene law and precept, &c.) we are to vnderstand them to be not onely Ecclesiasticall but also ciuill, so farre as either they were to be decided by the lawes of God, or concerned the obseruation or transgression of Gods law, whereby that land was gouerned, in iudging whereof, they also exercised Gods iudgement.

The causes of the King were such as belonged to the Kings house, or his eschequer. And it is fond to imagine, that those causes which were to be decided by the iudicial and morall lawes of God, were not the causes of God, as well as those which concerned the ceremoniall law.

Antiq. lib. 9.
c. 1.

ἐταίρους.

(a) Li. 4 c. 8.

(b) Li. 6 c. 7.

(c) Luk. 22.

66.

Synedrion

fuisse. 71.

cui preerat

Sacerdos

Summus.

The high

Priest had au-

thoritie to call

or assemble

the counsell,

till the time of

Antipater He-

rods Father,

but after wards

not without the

Lieutenants

leave.

Sigon, li. 6 c.

7. Iosep. l. 20.

Cal. in Mat.

18.

Neither do I therefore reiect the exposition of Beza and some others, who by the causes of God, vnderstand Ecclesiasticall causes, and by the causes of the king, ciuill causes, because it is preiudiciall to my defence; but because it is repugnant to the truth: for though their interpretation were admitted, it would no more proue, that there were two distinct Synedria, then that which I doe embrace: For though Zebadiab the prince of Iuda was the chiefe in the causes of the King, as Amariah the high priest was the chiefe in the causes of God, yet were they Colleagues and coassessors in the same counsell, as Iosephus also doth witnesse. For speaking of this act of Iosaphat, he saith, that he being returned to Ierusalem appointed iudges there ἐκ τῶν ἱερέων καὶ ἐκ τῶν λευιτῶν καὶ τῶν τὰ πρῶτα τῆ πλήθους φερομένων of the Priests and Leuits, and of the chiefe or principall men of the people: requiring them to exercise iust iudgement, but especially that they should be diligent in determining those difficult causes that should be brought to them from inferiour iudgement seats: but the chiefe or presidents of them, as colleagues and coassessors he appointed Amariah the Priest, and Zabadiab of the tribe of Iuda: and relating the law, Deu. 17. 8. (a) he saith, if the iudges (in the cities) be not able to determine any cause, it is entirely to be sent to the holy citie, καὶ συνελθόντες ὅτε ἀρχιερεὺς καὶ ὁ γραφῆτης καὶ ἡ γερουσία, καὶ τὸ βουλοῦν ἀποφαινέσθων (b) and let the high Priest and the Prophet (that is the scribe or Doctor of the law saith (c) Sigonius) and the (senate assembling together, pronounce what seemeth right.

Besides, it is manifest, that the counsell at Ierusalem, after the captiuitie, which consisted of priests and Leuits, besides the Seniors of the people, and whereof the high priest was president as Bertram confesseth, hauing authoritie to assemble it, &c. Act. 5. 21. Mat. 26. 57. 59. was the high counsell of state called the Sanedrion or Synedrion, or cōsistorium Gazith which

which dealt in causes not onely Ecclesiasticall, but also ciuil, and in causes criminall and capitall. Neither happened this by the ambition of the priests, but by the ordinance of God in respect of the first institution, *Deut. 17.* and instauration by *Iosaphat. 2. Chron. 19.* and by his approbation, as *Caluin* witnesseth, in respect of the erection of it after the captiuitie. For as the Lord promised by *Esa. 1. 26.* and counsellors after the captiuitie, as before; so *Ezekiell* *Ezek. 44. 24.* prophesieth, that the Priests, after the captiuitie, should not onely teach the people, and iudge betweene holy and prophane, betweene cleane and vncleane; but also that they should stand vp to iudge controuersies, iudging according to Gods iudgement. *Iosephus* also testifieth, that the Priests were ordained by *Moses* ἐπόπται πάντων, καὶ δικασαὶ τῶν ἀμφισβητήσεων καὶ κολάσαι τῶν κατεγνωσμένων, ouerseers of all, iudges of controuersies, and punishers of such as are by the law condemned. *Contr. Ap. pion. lib. 2.*

And so much for the present shall suffice concerning the counsell at *Ierusalem*, vntill I come to answer *Caluins* opinion.

§ Sect. 8.

As touching Ecclesiasticall Presbyters in other cities, *Exod. 18.* *Beza* hath nothing but his owne coniectures: For the courts of iudgement, which both *Moses* instituted, and *Iosaphat* renewed, though they had *Leuites* among them, were to deale not onely in Ecclesiasticall, but also in ciuill and criminall causes. The reasons which he bringeth for distinct Ecclesiasticall senates are three. First, because the *Archisynagogi* had, as it is probable, *Seniors of the people* ioyned with them. Secondly, because the name of Church in this place of *Mathew* is giuen to them, which could not be, vnesse they did consist of the *clergie*, as wel as the *clergie*. Thirdly, because as the ciuill consistories assembled in the gates, so the Ecclesiasticall, in the *Synagogues*. To the first I answered, that a probabilitie (if this were such, as indeed it is not) is no prooffe: to the 2. that the name *Ecclesia* is not giuen to the *Archisynagogi*, but to the Rulers of Christs Church assembling in his name, with whom he promised his presence, and to whom he committed the power of the keyes, to whom also the name *Ecclesia*, which may be giuen

uen to any company of Christians, be it but of two or three meeting in the name of Christ, doth fitly agree. Thirdly, he telleth vs of Ecclesiasticall consistories ordained by *Moses*, and renewed by *Iosaphat*, sitting in Synagogues; when there is not once mention in the old testament, either of Ecclesiasticall consistories, or yet of Synagogues. And in the new, *Mat. 10. 17.* such iudges are mentioned in Synagogues, as punished by stripes. *Et 23. 34.* *Bertram* also witnesseth, that in the Synagogues of the cities, iudgements were exercised by ordinari iudges; the greater and weightier causes, as also the appeales of the lesse being referred to the counsell at *Ierusalem*. And againe, that the people came to the Synagogues to prayer, to heare the law and the Prophets, and to heare the iudgment of *Moses* law, as well ciuill as Ecclesiasticall And so much of *Beza*.

Caluin by Ecclesiastical vnderstandeth the Synedrion or Sanedrion of the Iewes instituted by them after their returne from *Babylon*: which he conceiueth to haue beene an Ecclesiasticall senate, to which belonged the censure of doctrine & manners, hauing the power of excommunication &c. What this Synedrion was, *Caluin* himselfe shall tell vs, It is certaine saith he that the Iewes, when they were returned from the *Babylonian* banishment, because they might not make a King, did imitate this example (of appointing 70. Elders, *Num. 11*) in ordaining the Synedrion. Onely so much honour was granted to the memorie of *Dauid* and the Kings, that out of their stocke they would choose 70. gouernours, in whom shoulde be the chiefe power: And this course continued untill *Herod*, &c. The Sanedrion indeed was the high counsell of state, which was to iudge of causes, not only Ecclesiasticall, but also ciuill and criminal, yea capitall, hauing the authoritie of the sword and power of life and death. Whereby they adiudged malefactors convicted of capital crimes to one of these foure kinds of death, stoning, burning, killing with the sword and strangling; hauing also authoritie to ordaine Sanedrions, that is, the consistories of iudges in other cities; to whom alone it appertained to iudge the cause of a tribe, of a false Prophet, of the high Priest, &c. And how soeuer their power was much restrained after *Iewrie* became a prouince subiect to the Ro-

manes,

Sigon. lib. 6.

c. 7.

ex Talmud.

& Petr.

Galatin.

manes; notwithstanding the *Romanes* hauing granted the Iewes ἀυτονομίαν libertie to liue according to their owne lawes, permitted them to exercise authoritie both in iudging not onely Ecclesiasticall but also ciuill and criminall causes, and also in punishing by stripes and imprisonment, and sometimes by death. Moreouer, by the law of God, he that disobeyed the sentence of this counsell, was not, as our Sauour Christ heere saith, to be held *as an heathen or Publican*, but he was to die the death. Finally there was but one *Synedrion* for the whole estate of the Iewes by the appointment of God, and that in the place which he should choose, either ordained by *Moses*, or restored by *Iosaphat*, or renewed by the Iewes after their captiuitie. Wherefore our disciplinarians might as well desire to haue a parliament or high counsell of state in euery parish, as such a consistorie as this was.

Act. 6. & 7.
and 22. 4. 5.
19. 20. and
24. 6 & 16.
10. 11.
Dent. 17. 12.

To conclude this place: Though it were true, that the Iewes had an Ecclesiasticall Senate consisting of Priests and Elders of the people: yet it cannot be proued, that in this place of *Mathew* Christ alluded to it, and much lesse that he ordained the like in his Church. But now I haue shewed, that the Iewes had no such Ecclesiasticall senate: and therefore out of this place nothing can with any shew of probabilitie be concluded for Lay-Elders.

The second testimonie *T. C.* vrgeth thus:

§ Sect. 10.

Diuerse Ministers were not ordained in euery congregation: Act. 14. 23.

Diuerse Elders were ordained in euery congregation: T. C. lib. 1.

therefore there were Elders which were not Ministers. 174.

The proposition he proueth, *because it was not like that they had diuerse Ministers for such a number of congregations as were then to be preached vnto.* I distinguish of the word *congregation*, which *T. C.* vseth ambiguously: for in the assumption it signifieth the Church of a whole citie: in which sense κατὰ πόλιν and κατ' ἐκκλησίαν is all one: and so it is true, Tit. 1. 5. act. 14. 23. that diuerse Presbyters were placed in euery Church, In the proposition, as appeareth by the prosyllogisme, it signifieth euery particular congregation, which *T. C.* seemeth to acknowledge to haue beene diuerse in euery citie or Church,

Tit. 1. 5.

De relig.

pag. 168.

In Act. 14.

23.

In Act. 14.

23.

Lib. 2. part.

2. 35. & 36.

Lib. 4. c. 3.

§ 8.

Church, contrarie to our refuter, as we shall heare in the second booke. And in this sense it may be true, that not euery congregation had diuerse Presbyters: as with vs euery citie or Church hath diuerse Presbyters, yet euery congregation hath not. I say then, what *Paul* required *Titus* to doe in *Creet*, the same he and *Barnabas* performed in these countries: that is, they ordained Presbyters κατὰ πόλιν or κατ' ἐκκλησίαν in euery citie or Church; which Presbyters were also such as the Apostle *Tit. 1.* calleth Bishops, and requireth in them abilitie to preach. And although in euery citie or Church there were diuerse of them, yet not diuerse for euery meeting. There is no necessitie therefore, nor yet probabilitie, that by Presbyters in this place we should vnderstand any but Ministers, contrarie to the perpetuall vse of the word: Neither can any interpreter be alleaged old or new, that is not a partie, which doth vnderstand the word of Lay-Elders. *Zanchius*, though a fauourer of the Presbyterie, reckoneth this place among those, wherein Ministers of the word are called Presbyters. *Aretius*, though he acknowledgeth the distinction of Presbyters into two sorts, yet he confelleth this place is, as you heard before, to be vnderstood of Ministers. *Caluin* himselfe the principall Patrone of the Eldership, vnderstandeth by Presbyters in this place Ministers, and Preachers. *Prebyteros hic vocari interpretor, quibus iniunctum erat docendi munus: Presbyters here I interpret those to be called, to whom the office of teaching was enioyned.* Yea but saith *T. C.* though *Caluin* say Ministers here be called Presbyters, yet he doth not say that they onely: yea he must be vnderstood (as implying Lay-Elders vnder Presbyters) seeing he auoucheth the place of *Titus*, which to vs seemeth all one with *Act. 14.*) for the establishment of these Elders, and quoteth instit. lib. 4. c. 3. § 8. where he writeth thus. *Whereas I called those who gouerne the Churches indifferently, Bishops, Presbyters, Pastors, Ministers, I did according to the vse of the scripture, which confoundeth these words: for whosoever exercise the ministerie of the word, it giveth the title of Bishops to them. So where Paul commandeth Titus to ordaine Presbyters in euery citie, he straightwaies addeth, for a Bishop must be*

vnr-

unreprovable, Tit. 1. 5. 7. so Phil. 1. 1. & Act. 20. 17. 28. here now it is to be observed, that hitherto we have reckoned those officers onely, which consist in the ministerie of the word. You see then, how Calvin in his institutions, vrged this place in the Epistle to Titus for Lay-Elders. Wil you also heare his iudgment in his cōmentarie vpon the place? although we gather Calvin in faith he out of the 1. Tim: 5: that there were two sorts of Presby- Tit. 1. 5. ters, yet the context here will straightwaies shew, that no other then Doctors are here understood, that is who were ordained to teach; because by and by he will call them Bishops.

But for all this T. C. seeth not, why it may not be referred to Elders, meaning Lay-Elders, as well as too BB: meaning Ministers. But say I, you must see that Lay-Elders not onely may, but must necessarily be vnderstood in this place, or else it is absurdly alleaged by you to proue them. Yes, he and the Author of the counterpoison will proue, that they are meant here: for the word Elders is set downe generally signifying as well Lay-Elders as Ministers, therefore Paul and Barnabas ordained Lay-Elders as well as Ministers. To the consequence I first answered, that if Elders were a generall name comprising more sorts then one, and if Luke had said, that they ordained all sorts of Elders, this consequence would haue held: for from the Genus vniuersally taken, we may affirmatiuely conclude the speciall sorts. But Luke not speaking so, it is sufficient for the truth of the historie, if they ordained any sort of Elders. Now it is confessed of all, that they ordained Ministers, therefore though Elders were the Genus, yet this were a very weake argument. Yea but saith T. C. S. Luke there setteth forth, how they set a full order in the Church: and his purpose was saith another to declare how the Counterpois. Apostles brought the Churches to a perfect and full order of arg. 6. for Church gouernement, Whereunto I answered first, that the Elders. Church might haue a perfect and full order of gouernement without them, And secondly that Lukes meaning was not to signifie that they brought those Churches to a full and perfect order of gouernement at their first conuersion, which was not to be expected; but that now they began to establish Churches, placing among them Præsbyters or Ministers,

nisters, as being necessarie for the very being of visible Churches, without mention (I say not of Bishops, who notwithstanding were added before they were brought to the full and perfect order of government, but even) of Deacons.

The consequence therefore were naught, though the antecedent were true, that is, though Presbyter were the *Genus*, or generall word, signifying as well Lay-Elders as Ministers; for it were onely an argument from the *Genus* to the *Species* affirmatiuely. But the antecedent I haue before proued to be most false: there being not any testimonie to be produced out of scriptures, Counsels, Fathers, or histories of the Church where Presbyter signifieth an Ecclesiasticall function in the Church of Christ, doth signifie any other but a Minister of the word. And therefore it is absurd to imagine, that Luke Act. 14. doth by Presbyters meane any other then Ministers.

§ Sect. 11.

Iam. 5. 14.

Counterpois.
argum. 5.
for Lay-El-
der.

1. Tim. 4.

1. Thess. 5.

14.

The third testimonie, I find not vrged any where, but in the counterpoison. Where it is said, that *James willing them, when they be weake, to send for the Elders of the Church, thereby plainly declareth, that the Church ought not onely to haue a pastor and a doctor, whose chiefe attendance must be on reading exhortation and doctrine; but also many, who ought alwaies to be readie at an instant calling of diuerse and many at once, that none in that necessarie worke be neglected. It followeth thereby that besides them, there ought to be such other Elders as may admonish the unruly, comfort the weake minded, and be patient towards all.*

If all this were granted as it is propounded, it would not follow thereupon, that therefore there should be any Lay-Elders, but many Ministers in euery Church: for such were those in the place cited, and it is the duction of those, whom *James* would haue sent for, to attend vnto reading, doctrine and exhortation.

1. Thessa. 5.

12. 14.

But his meaning (no doubt) was this: *There ought to be many Elders in euery Church, therefore some Lay-Elders.* The consequence he taketh for granted: the antecedent he proueth thus. There were many Elders in euery Church in *S. James* time, therefore there ought to be many now.

For answer to his antecedent and prooff thereof, we are

to

to distinguish of the word *Church*. For if thereby he meane the Church of a whole citie and countrey adioyning, there were, and are many Presbyters in euery Church: but if thereby he meane euery seuerall congregation, meeting, or assembly of Christians: there neither are, nor were many Presbyters appointed to euery such Church. In *S. Iames* time, though in each Church there were diuerse assemblies of Christians meeting as they could; yet were not parishes distinguished, nor Presbyters seuerally and certainly allotted to them; but to the Church of a whole citie and countrey adioyning, there was one Bishop, and many Presbyters provided. But when parishes were distinguished, to each of them seuerally a Presbyter was assigned out of the Clergy or Presbyterie of the citie; the residue of the Presbyters remaining with the Bishop, who (as before the diuision of parishes) retained still the charge of the whole Diocesse, as I will God willing shew in the next booke. Wherefore, though in *S. Iames* time, before the diuision of parishes, there were in euery Church (that is Diocesse) many Presbyters; yet it doth not follow, that therefore in euery parish there should be diuerse Presbyters.

But his consequence is especially to be insisted vpon: for though there were in each Church many Presbyters, as at *Ephesus Act. 20.* and at *Ierusalem* where *Iames* himselfe was Bishop *Act. 15. & 21.* of which number *Iames* would haue the weake to send for some; yet in that number there was not one, who was not a Minister. Neither can any sound reason be alleaged, why we should conceiue these Presbyters, of whom *Iames* speaketh, to haue beene any other then Ministers. First the title which is giuen them, viz: Presbyters of the Church as *Act. 20. 17.* is peculiar to Ministers, not one instance to be giuen to the contrarie. Secondly, the function, for the performance wherof they were to visit the sicke, chiefly, if not onely pertaining to Ministers, and that was not onely to pray ouer the partie, and that (as it seemeth by the phrase ἐν ὀνόματι τοῦ κυρίου) with imposition of hands, but also to *Bez. in Iam.* annoint him with the oile in the name of the Lord, that by the oile, as an outward, though temporarie Sacrament, annexed

Mar. 6. 13.

nexed to the temporarie gift of healing, granted for a time not onely to the Apostles, but also to their successors in the ministerie of the word, the sicke might be restored to health; and by prayerioyned with imposition of hands, the sinnes of the partie might be remitted, and so the cause of the sicknes be remoued.

Zanch. de
relig pag.
168.

§ Sect. 12.
Rom. 12. 8.
Counterpoi-
son. arg. 2.
for Elders.

Wherefore I make no question, but the speech of Saint James is to be vnderstoode, according to the perpetuall vse of the word, the generall interpretation of all writers both old and new, (excepting not all that be parties in the cause,) and the generall and continuall practise of the Church, expounding him, as if he had said, let him call for the Ministers, &c.

The fourth testimonie is thus vrged. *If the Apostle setting downe the ordinary members of Christ his Church, which differ in their proper action, doe set downe the Elder to be ouer the people with diligence, and not to be occupied in the ministerie of the word either by exhortation or doctrine, but to admonish them and rule them; then the onely-gouerning Elders were ordained by the Apostles: but the first say they is manifest, Rom. 12. 6. 7. 8. therefore the second.*

Rom: 12. 6.

But the first, say I, is so farre from being manifest, that it cannot so much as obscurely be gathered out of the text. It is true, the Apostle speaketh of the members of the body of Christ, and of the diuerse gifts bestowed vpon them, which the Apostle exhorteth euery one knowing his proportion, or measure, in all humilitie and modestie to imploy to the common good of the whole body. But you must vnderstand, First, that the members of Christ are not onely officers in the state Ecclesiasticall, but all Christians whatsoeuer, as well in the body politicke, as Ecclesiasticke, whether publicke or priuate: Secondly, that the Apostle doth not speake of distinct offices which are not coincident to the same persons, but of the diuerse gifts, and graces of Gods spirit: for so he saith ἐχούτες δὲ ἕκαστοι χάρισμα, &c. hauing diuerse gifts according to the grace which is giuen vnto vs, of which all or most may concur in the same subiect. As for example, a good and faithfull Minister, hath as a Minister,

Rem First, *τιω' πρεσβυτεριαν*, the gift of expounding the scriptures and of prayer, Secondly, *διακονιαν*, a function to Minister and serue God in the edification of the church, Thirdly, *διδασκαλιαν*, the gift of Teaching. 4. *παράκλησιν*, the gift of Exhortation: 5. *προστασίαν*, the gift of gouernment: and as a good Christian. 6. *τιω μετάδοσιν*: and 7. *ἐλεε-μοσ ὕμνῳ*: the grace to distribute, and to communicate to to the necessities of his bretheren, in simplicitie and cheere-fulness. 3. That these gifts are not proper to Ecclesiasticall persons, but common to others.

See D. Bolton,
Pag. 137, 138.

But if the Apostle had here propounded distinct offices, then might 7. be distinguished, and those *συναδύνατα*, or in-compatible in the same person. But neither are there according to these branches. 7. distinct offices; And besides, they are, or may be all, or diuers of them, coincident to the same person. As for Lay-Elders, they are neither particular-ly expressed, nor in the generall implied. The speech is generall, *hee that gouerneth, in diligence*, appertaining to all, that haue authoritie, not onely in the church, but also in the family or common-wealth. Indeed, if it were presupposed, (which will neuer be proued by them, nor graunted by vs) that among gouernours, Lay-Elders had a place in the primitive church; then this generall might particularly be applied to them, after this manner; all gouernours ought to be diligent, therefore they. But seeing there were none such, for men to argue from the generall, to a fained speciall, and that affirmatiue, in this manner; *the Apostle speaketh of gouernours, therefore of Lay-Elders*: It is an argument like all the rest, not worth the answering.

Yea, but the disputer alleageth *Caluin*, who in his institutions affirmeth that this place cannot bee otherwise vnderstood. I would be loath to contest with *Caluin*, whose name is reuerend, and whose memorie is blessed. Neuertheles, it is euident by that which hath bene said, that it may and ought otherwise to be expounded.

Lib. 4. c. 4.
Sect. 8.

Yea *Caluin* himselfe confesseth else-where, that howsoeuer this place doe seeme especially to be vnderstood of Ecclesiasticall Gouernours or Seniors; *tamen dubium non est*; & Sect. 4.

quin omne in sta prefectura genus nobis commendat; Yet it is not to bee doubted but that the Apostle doth commend unto vs all kindes of iust gouernement.

In Rom: 12.
8.

And againe, although properly he call the Church-Gouernors, and namely the Seniors, *πρεσβυτεροι*, notwithstanding what he saith of them, may vniuersally be extended to gouernements of all sorts. By Caluins owne confession therefore, the words may generally be vnderstood. And if they may, then also they must: For who shall dare without good warrant, to restrain the generall sence of the holy Ghost to one onely particular; Especially, that being but a counterfeit, as if the Apostle when he saith, *hee that gouerneth, in diligence*, had said, let the Lay, or only gouerning Elders be diligēt in their office.

The count-
terpoise.
Beza de
presbyt: &
excom. 113.

*Yea but the Apostle speaketh of such a Gouernour, as might nei-
ther teach nor exhort: and therefore being neither Pastor nor
Doctor, it must needs be the only gouerning Elder.* Of this Enky-
*meme both the antecedent is false, and the consequence vn-
sound.* For if the Apostle speake of such a Gouernour, as
might not teach, nor exhort, then neither distribute, nor
shew mercie; and by the same reason, the teacher, and ex-
horter, of whome hee spake before, may not gouerne.

Coll. 3. 16.
Heb. 3. 13.

But as I said, the Apostle doth not speake of distinct offi-
ces, but of diuerse gifts, which manie times concur in the
same person. So that, as hee that teacheth and exhorteth,
may also gouerne, and distribute: so hee that gouerneth, as
the Pastor, may teach and exhort, and not onely hee, but the
Father is to teach and exhort his children, the maister his fa-
milie; yea, priuate Christians are to instruct and exhort one
another. Neither doth it follow, if he which gouerneth be
neither a Pastor nor Doctor, that straightwaies he should be
an onely gouerning Elder. For husbands, parents, maisters,
and magistrates, maisters of Colleges and hospitalls, are go-
uernors, though neither Doctors nor Pastors, and yet are
they no Ecclesiasticall Lay-Elders. To conclude, D. Fulke
vnderstandeth this place chiefly of Bishops, whom he suppo-
seth here to be called *πρεσβυτεροι*, as Heb: 13. 17. *ἡγεμενοι*.

In Tit. 1.
sect: 2. contra
Rhem.
§ Sect. 13.
1 Cor. 12.
28.

The fifth and last testimonie, is thus enforced by them.
If God hath set in his Church Gouernours distinct from the

Mini-

Ministers of the Word, then hath he ordained Lay or onely governing Elders. But the first is testified by the Apostle, 1. Cor. 12. 28. therefore God hath ordained lay or onely governing Elders.

In this Syllogisme no part is sound: for first the consequence of the proposition is naught: for by Church as it is taken in the assumption, citing 1. Cor. 12. is meant the whole body of Christ, and by the members of his body, all Christians; among whom God hath established degrees of superiors to, gouverne, and inferiors to obey in all societies, as well in the family & cōmonwealth, as in the Ecclesiasticall state.

Secondly, the assumption is false: for, although it be true that in Christs body there are gouvernours Oeconomical & politicall distinct from the Ministers; yet Paul doth not in this place testifie, that Christ hath set in his Church gouvernours distinct from the Ministers; and much lesse doth he testifie, that in the Church, that is the state Ecclesiasticall, he hath ordained gouvernours which are not Ministers. Nay, which is more, the Apostle doth not once mention gouvernours in this text: for it is the fault of the translation, for ἀντιλήψεις & κυβερνήσεις that is *helpes and governments*, to read *helpers and gouvernours*: it being the purpose of the holy Ghost in all the 12. 13. and 14. chapters, to discourse of the diuerse gifts wherewith God doth adorne the members of his Church: & in this context, in the midst of other gifts, which are expressed in the abstract, he placeth these two, for so he saith, *powers, gifts of healing, helpes, governments, kinds of tongues*. Now it is no better reason to make two distinct offices of helpers and gouvernours out of these words, then to raise three others out of the other three, powers, gifts of healing and kinds of tongues. But it were ridiculous to make three distinct offices of these three; so is it of the other. And if the other three are to be accounted as gifts, and not as offices; why should we not so conceiue of helpings and gouernings, that is to say, the gift of helping and gouerning? Yea I say further, that although in the beginning of the verse, the Apostle doth reckon three offices, Apostles, Prophets, Teachers: yet his purpose was not exactly to distinguish Ecclesiasticall functions, but to enume-

*Bez. de pres-
byt: & ex:
com: 113.
T. C. lib. 2.
part. 2. 38.
Counterpois:
Argum:
3. for Elders.
Vers: 27.*

Eph. 4. 11.

Chrysost.

1. Cor. 12.

Τὶ ἐστὶν ἀντι-
ληψαίς, ὥστε
ἀντέχεσθαι
τῶν αἰσθη-
τῶν.

Act. 20. 35.

ἀντιλαμβά-
νεσθαι τῶν
ἀδελφούντων.

Oecum.

ἀντιλήψαις
κυβερνήσεις
τὸ ἀντέχεσθαι
τῶν αἰσθη-
τῶν.

νούντων, καὶ
προσαγγεῖν
αὐτοῖς.

ἐπειδὴ μέ-

γα ἐφρόνουν

ἐπὶ ταῖς

γλώτταις,

ἐσχατοῦ αὐ-

τῶ τῆς τοῦ

πνεύματος.

Chrysost. in

1. Cor: 12.

1. Cor: 12.

31. & 14.

1. 3.

In 1. Cor. 12.

rate the diuerse gifts of Gods spirit, wherwith the members of Christs bodie are adorned, πρὸς τὸ κοινὴν συμφέρον, for the common good of the bodie: Some being honoured with the gift of the Apostleship, some with the gift of Prophecie, some with the gift of teaching; some with the gift of working miracles, some with the gift of healing diseases; some with the gift of helping and relieuing those that be distressed, as *Chrysostome* expoundeth it, and as the word is vsed, *Act: 20.* some with the gift of gouerning, some with the gift of tongues.

For if the Apostle had meant in this place to distinguish the Functions and Offices of the Church: then from this Text should eight distinct offices bee collected; neither should these gifts haue bene coincident into the same persons; so that teachers might not gouerne, and gouernours might not teach, &c. whereas contrariwise, it is euident, that the Apostles had all these gifts, as *Chrysostome* also saith: οἱ πάντες ἐν ἑαυτοῖς εἶχον τὰ χαρίσματα, Prophets and Teachers had diuers of them, &c.

It is plaine therefore, that the Apostle did not distinguish the offices of the Church, but orderlie recount the gifts and graces, wherewith the Lord doth beautifie diuers members of the Church.

And whereas the *Corinthians* were proud of their gift of tongues, and despised others; the Apostle sheweth that among all these gifts which hee reckoneth, that of tongues deserueth the last place: And therefore exhorteth the to be zealous of the better gifts, chiefly to follow after loue, and to couet after spiritual gifts, but among them to desire, rather to prophecie, that is to preach, then to speak with tongues.

And whereas the holie Ghost doth marshall in order the gifts of God, according to their worthines, saying: *First, second, third*: if by helps he should meane Deacons, and by governments Elders, then must we hold Deacons to be preferred before Elders, which will not be granted. If anie man doubt whether helps and governments are to be accounted gifts, *Chrysostome* may resolue him: who as of the former he saith, that is in especial maner ὁ gift of God, so also of the latter,

ter, τὸ προσεχτικὸν εἶναι τὸ πρᾶγμα τὰ οἰκονομικὰ πνευμα-
τικὰ, to be fite to gouerne, and to administer spirit in all things: and
he addeth, that our duties are called Gods gifts, to teach vs,
that our abilitie in performance of our dutie, is the gift of
God. So Oecumenius, ὡς καὶ αὐτὸ χάρισμα λέγει ἐν καὶ
ἡμετέρων δέιται πόνω, which also he calleth a gift, though
it require our labour also and industrie.

Nazianzen also reckoneth them among the graces of the πᾶσι τῆς ἐν
spirit. For the spirit (saith he) is one, but the graces are not equall, διαλεξέ-
ναι οὐκ ἔστιν ἐν-
nor yet the receptacles of the spirit. For to one, by the spirit is gi-
uen the word of Wisdom and contemplation; to another, the word
of knowledge or reuelation; to another, firme & vndoubted faith; ἀνεκδοκίαν
to another, the inoperations of powers, & high wonders; to another,
the gifts of healing, ἀντιλήψεις εἰπεῖν πρὸς αἰσία κυβερνήσεις,
εἰσεῖναι πρὸς αἰσία σαρκὸς, helps, that is, Presidencies: or Pa-
tronages; Gouvernements, that is, Pædagogies of the flesh, kinds of
tongues, interpretations of tongues.

I am not ignorant, that some before our time haue vn-
derstood diuerse of these members to haue bene Ecclesiasti-
call functions. But yet their exposition wholly agreeth with
the gouernment of our Church, not with the pretended dis-
cipline. For by Apostles, they vnderstand, not only the
Apostles, but their successors also in the gouernment of the
Church, that is to say, the Bishops; and by helps, they vnder-
stand them, who help the Bishops in the gouernment of the
church, as the Deanes and Archdeacons; and by gouerne-
ments, the gouernors or rectors of seuerall parishes.

These with 1. Tim. 5. 17. are the testimonies of Scripture,
which vsually be alieged by the patrons of the presbyterie,
not one of them almost either omitting any of them, or ad-
ding any other, * So that this Disputen might trulie cōclude,
that this is the strength, and indeed all the strength they haue
out of the Scriptures. Which how strongly or strangely ra-
ther, they haue concluded for the Lay-Elders, it doth suffici-
ently appeare to them, that haue not either a strong preiu-
dice, or a weake iudgement. Assuredly, if the Fathers be no
stronger for them, then the Scriptures, then is the cause of
the Lay-Elders very weake and languishing.

Ambros: in 1.
Cor: 12. A-
Apostolos] ip-
si Episcopi
sunt.

Theodoretus
Ecclesiastiarū
administra-
tiones per
hac significa-
uit.

Anselm: Th:
Aquino: Dyo-
nysius, Car-
thus: N. Ly-
ranus. in 1.
Cor: 12.

* Ad pag: 51

CHAP. XI.

Answering the Allegations out of the Fathers,
for Lay-Elders.

F the Fathers he also braggeth, as he did before of the Scriptures. But in the vps-
shot, all the force of his argumētts, either
out of Scriptures or Fathers, relyeth vpon
the authority of certaine new writers,
who are the most, & almost all of them,
parties in the cause. Which is a kinde
of arguing, deuised to retaine the vnlearned in their former
opinion; that because so many late Diuines vnderstand
the Scriptures and Fathers, according to their receiued opi-
nions, they may be confirmed therein.

But is not this a strange kind of reasoning: *Ignatius, Ter-
tullian, Cyprian, Ambrose*, (which are all the Fathers hee na-
meth, & but nameth, as though with their names hee hoped
to ouercome vs) giue testimonie to Lay-Elders; therefore
Lay-Elders were in vse in the primitiue church: & when we
quietly grant this consequence, & only desire them to proue
the *antecedent*: Is it not strange, I say, that this disputer should
not produce the testimonies themselves, & endeavour by ne-
cessary euidence to demonstrate, that they are to be vnder-
stood as speaking of Lay-Elders? but to bring in a sort of new
writers, the most wherof are parties, to depose, that these, an-
cient Fathers say as they would haue them.

Did they heare them say so, or did they read their writings?
If they read their *testimonies*; are they the same which we haue
in print, or some speciall *manuscripts*, which yet are not come
to light? if such, why are they not produced? If their testi-
monies be vpon publike record, & in print, why should not
we examine the records themselves, & trust to our owne eyes
and iudgmētts, rather thē to the opinions of them, who are
partiall in the cause? Or if these new writers had reasons to
perswade vs, that these Fathers doe speake for Lay-Elders,
why are not their reasons produced?

By

By your leaue, I will produce their testimonies for you. And because it pittyeeth me ~~the~~ to see well-meaning people abused (I had almost said guld) with glorious shewes: I will let them see, that not any one testimonie, which you doe vse to produce out of the Fathers, doth conclude for Lay-Elders.

And first, as touching *Ignatius*, whom hee first nameth: *§ Sect. 2.* because his testimonies were (belike) too hot to be handled, The testimonies of Ignatius yet, hee putteth him off fairely, saying that hereafter he will shew how he is to be understood, when he commeth to answer my quotations out of him. *us answered.*

But I quote him not in the question of Elders, but among my proofs for Bishops. And if hee haue no stronger proofes out of *Ignatius* for elders, then the selfe-same that I alledge for Bishops, may you not think that he is very strōg for them? The truth is, he perceiued they were too weake to bee vrged by him as an opponent, and therefore chose to speake to them as an answerer, hoping to perswade the simple reader, that Lay-Elders are sufficiently proued by *Ignatius* his testimonie, if they be not disproued thereby, as hereafter you shall heare.

T. C. and after him the author of the counterpoison, the demonstrator of discipline, & almost who not? cite this sentence of *Ignatius*. *There is no Church which can stand without her Eldership or counsell.* Vnto which, *H. I.* addeth 2. more, out of his epistles to them of *Tarsus* & *Smyrna*. In the 1. of these Epistles, *Ignatius* saith, τῷ ἐπισκόπῳ ὑποτάσσεσθε ὡς τῷ κυρίῳ, be subiect to the Bishop as to the Lord: & a little after, καὶ τῷ πρεσβυτερίῳ ὡς ἀποστόλοις Ἰησοῦ τῆς ἐλπίδος ἡμῶν, & to the Presbyters, as to the Apostles of Iesus Christ our hope. Of the Deacons in the next words he saith, that they be ministers of the mysteries of Christ Iesus, and not of meate and drinke. A reason of the former speech he rendreth in these words, the Byshop is the type of the Father of all, the Presbyters are ὡς συνέδριον τῷ θεῷ καὶ σύνδυσμος ἀποστόλων χριστοῦ, as the Consistory of God, and a band or Colledge of the Apostles of Christ. Then followeth, χαρὶς τῷ κυρίῳ ἐκκλησίᾳ ἐκλεκτῇ καὶ ἐσιν, & συναθροισμῳ ἁγίῳ & συναγωγῇ ὁσίῳ, without these, that is, BB. Pres-

Lib. 2. part: 2.45.

H. I. pag: 67, Protestat. out of Sc. 41.

Ad Trallian. Ad Trall.

byters, Deacons, no elect Church, is, no holy congregation, no assemblie of Saints.

This testimony proueth, that as each Church had a Bishop and Deacons, so also Presbyters and a presbyterie. But what manner of presbyters they were, it appeareth: 1. by the Bishops and Deacons, between whom they are vsually ranged by *Ignatius*, as the second degree of the Clergie, willing the *Lay-men to bee subiect to the Deacons, the Deacons to the Presbyters, the Presbyters to the Bishop, and the Bishop to Christ*: which by the way is *H. I.* third testimonie, and in effect the same with the second.

Ad Smyrn.

Ad Tarsens.

Ad Philadelp.

And againe, let the Presbyters, and the Deacons, and the rest of the Clergie, together with all the people, bee obedient to the Bishop.

By which it is plaine, they had not in those times, either Lay-Elders, or Lay-Deacons: For the very Deacons are by him called the ministers of Christ unto the word of God, and ministers of the mysteries of Christ.

Ad Smyrn.

Ad Trall.

As for the BB: they were not parish Bishops assisted, according to the new conceit, with Lay-Elders, but BB: of Cities (such as *Ignatius* himselfe, who was Bishop of *Antioch*, the chiefe Citie of *Syria*.) hauing the assistance of diuerse Presbyters, who were Clergie men, or ministers; and so are in expresse termes reckoned by *Ignatius*, as one of the degrees of the clergie, whom in the words before alleaged, and in other places, hee resembleth to the Apostles of Christ, and would haue them so obeyed: exhorting them with the words which *Saint Peter* vseth to ministers, 1. *Epist.* 5. 2. to feed the flocke, *οἱ πρεσβύτεροι ποιμαίνετε τὸ ἐν ὑμῖν ποιμνίον, &c.*

Ad Smyrn.

τῷ πρεσβυ-

τέρῳ ὡς

τοῖς ἀποστό-

λοις.

ad Magnes.

The Senate of
the Apostles.

Ad Antioch.

This is also proued by the vniuersal consent of the most ancient Councells, Canons, and Fathers, who in innumerable places, mentioning Bishops, Presbyters, Deacons, neuer conceiue of them otherwise then of 3. degrees of the clergie, in that very sense wherein our church doth vse & retaine them.

And thus much concerning that most worthy martyr, and Bishop *Ignatius*: sauing, that I would commend a few sentences of his, to this disputer and his consorts. *ἐνώθιτε τῷ ἐπισκόπῳ, ὑποτασσόμενοι τῷ θεῷ δι' αὐτοῦ ἐν χριστῷ,*
be

be you united to the Bishop, submitting your selves to God by him in Christ, οὐοι γὰρ χριστῷ ἐν ὁμῳ ἔσται μετὰ τῷ ἐπισκόπῳ ἐν ὁμῳ for whosoever are Christs, they are with the Bishop. And againe, doe not thinke that I speake this, as having understood the separation of some, he is witnesse to me, for whose sake I am bound, that I haue not learned this from the mouth of man, but the spirit hath preached vnto me, saying these things, χωρὶς ἐπισκόπου μὴδ ἐν τῷ ἐκκλῆστῳ without the Bishop doe nothing, loue vnitie, auoid diuisions.

The testimonie, which is usually cited out of Tertullian, is in his Apologetico. Where, hauing said that Christians did vse to meet in assemblies and congregations to prayer, and to the hearing of the word, he addeth (c) there are also exhortations, chastisements and diuine censure: iudgement is exercised with great aduise, as among those who are certaine that God doth see them: and it is a great foreshewing of the iudgement to come, if any shall so offend as that he shalbe banished from the communion of prayer, and of the assembly, and of all holy fellowship. Præsident probati quique; seniores honorem istum non pretio sed testimonio adepti, the presidents of our meetings are approved Seniors, hauing obtained this honour, not by reward, but by good report. By which testimonie it is apparant, that the same parties were the presidents of the assembly as well in prayer and in the ministerie of the word, as in the exercise of discipline and censures. But Ministers and not Lay-Elders were presidents and Rulers of the meetings in publicke prayer and ministerie of the word, therefore also in the exercise of discipline. Who these presidents were, Tertullian himselfe sheweth else where, testifying that the Christians receiued the Sacrament both in the time of their nicales, and also in their meetings before day, *nec de aliorum manu quam presidentium sumimus*. Neither doe we receiue it at the hands of any others then of our presidents. On which words Beatus Rhenanus writeth thus, *Præsidentes vocat presbyteros etiam alibi*, the Presbyters he calleth presidents also in another place, and quoteth the place alleaged out of the Apologeticke. And whereas Tertullian imagined (though erroneously) that the husband of a second wife could not be a Bishop or Minister, his opinion he vttereth in these words, how derogatorie from

(a) Ad Philadelph.

(b) Ibid.

§ Sect. 3.

(c) The testimonie of Tertullian. apolog.

Cap. 39.

(d) T. C. and after him the countepoitt. cite this testimonie thus:

It there be any that hath committed such a fault, that he is to be put away from the partaking of the prayer of the Church, and from all holy matters or affaires: there shall beare rule or be presidents, certaine of the most approved ancients or Elders, which haue obtained this honour, not by money, but by good report.

(e) De coronamilitis.

Lib. 1. ad
uxorem.

De Mono-
gamia: quem
librum scrip-
sit aduersus
Ecclesiam.
Hierom. in
Catalog.

Pag. 649.

Pag. 650.

Pag. 651.

Li. 2. part. 2
Pag. 41.

from faith, and how opposite to pietie second mariages are, the discipline of the Church and the prescript of the Apostle doth declare, *cum digamos non sinit presidere*, when it doth not suffer twice married men to be presidents that is Ministers. And whereas the Catholicks, whom he endeuoureth to refute, vnderstood that rule of the Apostle as peculiar to Bishops & Ministers, he chargeth them also with the breach thereof euen in that sense. *Quot enim & ex digamia president apud vos, insultantes utiq; apostolo?* for how many after their second marriage are presidents among you, euen insulting ouer the Apostle and blush not when these things are read before them? It is plaine therefore, that the Seniors which were presidents in the assemblies of Christians, of whom *Tertullian* speaketh, were Ministers, whatsoeuer some new writers whom he quoteth, doe say to the contrarie. For whereas among others who were parties in the cause, he quoteth *B. Jewell*, who indeed is no partie, I answer, if he haue alleaged the rest no better then him, (as for my part I meane not to search, especially seeing the chiefe of his Authors are quoted at *Random*,) he will gaine the opinion of a notable falsifier of Authors. *Harding* blamed the translator of the Apologie into English, for translating *Presbyteri Elders* and not *Priests*; The translation *Bishop Jewell* defendeth, saying that *Presbyter a Priest* is nothing else but *Senior*, and that a *Priest* and *Elder* are both one thing. And whereas *Harding* affirmed, that *Priests* and *Deacons* waited onely vpon the *Bishops* but gaue no sentence in counsels (which in respect of *provinciall counsels*, is evidently false) he disproueth that assertion. First by *Act. 15*. Secondly, by *Nicephorus*. Thirdly, by this testimonie of *Tertullian*, *president probati quiq; Seniores* the iudges in such Ecclesiasticall assemblies be the best allowed *Elders*, that is according to *Bishop Jewell*s interpretation, *Priests*, for to that end he citeth the testimonie, and before he had said that *Senior* and *Priest* is all one.

D. Whitgift conceiuing, as *Bishop Jewell* did, that these *Seniors* were *Ministers*; *T. C.* obiekteth, (and it is the onely thing he obiekteth) that it is incredible, that all the Churches, whose defence *Tertullian* taketh vpon him, and whose usage he

he doth describe, had such a college of Seniors that were Ministers. Whereunto the answer is easie, that *Tertullian* speaketh of the Churches in cities, in which onely were Presbyteries (vnto which the parishes of the countrey adioyning, so soone as there were any, were subiect) and those wholly consisting of Ministers. Neither can any testimonie or example be alleaged, either of Presbyters that were not Ministers, or of Presbyteries in villages or countrey parishes.

As touching *Cyprian*: the disputer might haue cited some testimonie, or at least quoted some place in his writings, before he had laboured to proue what was his meaning. But his concealing of the place it selfe, and his producing of witnesses (who are all parties) to depose that *Cyprian* speaketh for Lay-Elders, is a plaine argument that he trusteth to his witnesses, more then to *Cyprian* himselfe. For my part, I know not what place he meaneth: if he will approue his sinceritie, let him name one place if he can, which euen in his owne conscience doth seeme indeed to make for Lay-Elders. The Demonstrator of discipline and *H. I.* in his booke though they rake together such testimonies of the Fathers as they thought fauoured Lay-Elders; yet they durst not mention *Cyprian*, as reposing any of their strength in his testimonie.

T. C. citeth *Cyprian*, as noting a piece of the office of these Elders by diuiding the communion bread into equall portions, and carrying it for the assistance of the Bishop in little baskets or trays, where by placing their office in this assisting the Minister, he doth manifestly shut the out from the ministering of the Sacrament. &c: whereof also it commeth that in another place he calleth them brethren which had care of the basket.

When I consider *T. C.* his learning and professed pietie, I cannot sufficiently wonder at his allegations out of the Fathers, and at this among the rest. *Cyprian*, being himselfe absent in time of persecution, writeth to the Presbyters, Deacons and people of *Carthage*, signifying that he and some other Bishops (whom he calleth his collegues) had

§ Sect. 4.

The testimonie of *Cyprian* answered.

Demonstr.

c. 12.

H. I. pag. 67.

Lib. 2. part.

2. 42. *Cypr.*

lib. 4. epist. 5

Li. 1. epist. 9.

Sportulantes fratres.

Li. 4. epist. 5.

- had receiued *Celerinus*, and *Aurelius*, two notable young men into the Clergie, and ordained them *Lectores* Readers, with purpose, that when they should be of age, to ordaine them Presbyters. *In the meane time, know ye saith he, that we haue alreadie designed to the honorē Presbyterij, the honour of Priesthood, vt sportulis iisdem cum Presbyteris honorentur that they may be honoured with the wages (or as it was afterwards called canonicall portion) equall with Presbyters, sessuri nobiscum, being hereafter to sit with vs (namely as Presbyters) when they shalbe growne in yeares.* And that this was *Cyprian*s meaning, the other place by him cited doth proue. For
- Li. 1. epist. 9.* whereas one *Geminus Victor* had by his will named *Faustinus* a Presbyter to be a tutor or gardian; *Cyprian* doth re-
proue it as contrarie, not only to the *Canons* of the Church, but also to the word of God, which would haue none that is
- 2. Tim. 2. 4.* a Souldiour to God to be entangled with worldly busines. To which purpose he allegeth the example of the *Leuits*, who for the same cause had no possession like the other tribes. *The which manner and forme saith he, is still retained in the Clergie, that they who in the Church of God are preferred to the order of Clerkes, should by no meanes be called away from the diuine administration, nor be tyed to worldly cumbres and imployments, sed in honore sportulantium fratrum tanquam decimas ex fructibus accipientes, but that receiuing the honour of brethren, who haue wages of the Church, as it were tythes of fruits, they should not depart from the Altar and seruice of God.*
- Duaren. de* Those, whom he calleth *sportulantes fratres*, were afterwards
sacr. eccl. mi- called *Canonici*, a Canon, that is from the ordinarie and cer-
nist. & ben. taine pension or prebend which was allotted to them.
lib. 1. c. 18. And where he saith the Presbyters were excluded from
C. de sacro. ministring the communion, it is apparant in the writings of
eccl. l. placet. *Cyprian*, that vsually they did administer that Sacrament,
& c. and in diuerse of his Epistles are reprovied by him, for gi-
Lib. 3. epist. uing the communion to some, which had fallen in time of
14. & 15. persecution, without his consent.
- The Author of the Counterpoyson citeth another testi-
Lib. 3. epist. monie of *Cyprian*, writing to the Presbyters and Deacons,
22. signifying vnto them, that in the wāt of diuerse of the Cler-
gie,

gie, he had ordained new. Know ye saith he that I have made Clero: proxi-
 Satorus Reader, and Optatus subdeacon, whom we heretofore mos.
 had made next the Clergie, when either to Satorus on Easter-
 day we granted once or twice leave to read, or when with the Pres-
 byters Doctors Readers we appointed Optatus the Teacher of Doctores
 the hearers, examining whether all things did agree to them, which audientium.
 ought to be in those who are prepared for the Clergie. Where, be-
 cause Presbyters are mentioned as distinct from Doctors,
 (which he supposeth to be Ministers) and Readers, he inter-
 reth they were Lay-Elders. To omit his mistakings, and
 not vnderstanding the place, it is euident that Doctores au-
 dientium were Catechists, (for audientes were the inferiour Theod. Bal-
 ranke of Catechumens) who were so farre from being chiefe sam. in Conc.
 in the Clergie next to the Bishop as Presbyters, that Cyprian Neocess.
 signifieh, when he and the rest had appointed Optatus docto. c. 5. & An-
 rem audientium, they had made him next to the Clergie, that Cyr. c. 20.
 is at the next election to be chosen into the Clergie, exami. Niceph. li. 5.
 ning whether all things did agree to him which ought to c. 4.
 be in them who are prepared for the Clergie. Neither should
 this seeme strange, seeing Origen was Catechist at Alexan-
 dria, when he was but eightene yeare old: Who afterwards
 comming into Palestina, was permitted by the Bishops
 there, publickly to expound the scriptures. Which when
 Demetrius the Bishop of Alexandria vnderstood, by letters
 he reprobued those Bishops; asking them, if euer it were Enseb. lib. 6.
 heard, that Lay-men, such as Origen then was, should preach c. 20.
 in the presence of Bishops. Therefore the distinction of Niceph. l. 5.
 Presbyters from such Teachers, doth not proue that them- c. 14.
 selus were not Ministers.

Such Teachers in Alexandria after Origen, were Dionysius
 and Heraclas; whom notwithstanding, the Presbyters, who
 till then were wont to choose their Bishop out of their owne Hier. ad eua-
 order, elected Bishops, as hereafter we shall shew. But what grium.
 manner of Seniors the Presbyters were, whom Cyprian so
 often mentioneth, may sufficiently appeare by this one te-
 stimonie, where he saith, cum episcopo Presbyteri sacerdotali Li. 3. epist. 1.
 honore coniuncti, the Presbyters were ioyned with the Bishop in the
 honour of Priesthood.

What

What other allegations they haue out of *Cyprian* worth the answering, I know not. But this I protest, that I haue read ouer *Cyprian*, hauing alwaies an eye to this present question; but I neuer met with any one testimonie, that (in my poore iudgement) did seeme to sound for Lay-Elders.

Pag. II.

Pag. 41.

Perpet. go-
uern.

Chap. II.

Ad pag. 52.

As for those other places, which are in a petition directed to *Q. Elizabeth*, and in a protestation which lately came out of the *North*, quoted out of *Cyprian*, and other ancient writers; I find them all more then sufficiently answered by the learned and reuerend *B. Bilson*, to whom I referre the Reader, hauing my selfe insisted longer on this question then at the first I intended.

Neither will I vouchsafe an answer to his new supply, either of testimonies of new writers (though I know some of them to be falsified) or examples of other reformed Churches, whereby he seeketh to blear the eyes of the simple. For if this cause were to be tryed by pluralitie of voices for witnesse to the truth, or of examples for practise of it, who knoweth not, that we are able to ouersway them without comparison, no writer till our age giuing testimonie, no Church since the Apostles times vntill this present age giuing approbation to Lay-Elders; but all writers and Churches before our time, giuing testimonie and approbation to the gouernement of Bishops.

Lib. 4. c. ult.

To omit, that, as in the number of learned men we are not inferiour, so in the multitude of Churches at this day, which doe not admit the Lay-Elders, we are farre superiour, as hereafter shalbe shewed.

And thus much I hope will suffice for the first point.

FINIS.

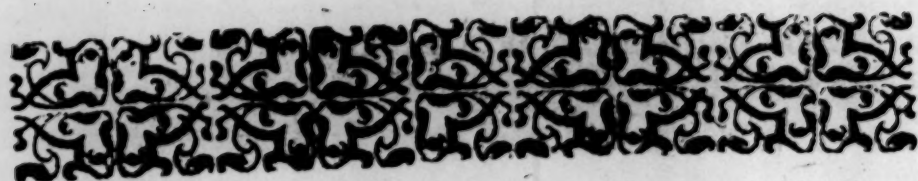
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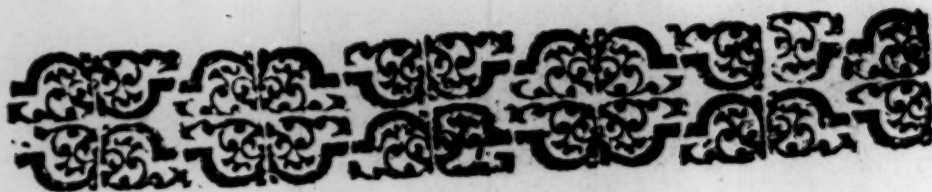
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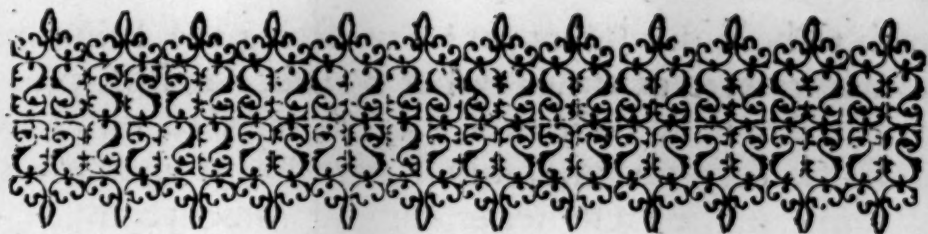
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THE SECOND BOOKE, PROVING

That the Primitiue Churches, in-
duced with Power of Ecclesiasticall

Gouernment, were not Parishes pro-
perly but Dioceses; And that the Angels
of the Churches, or ancient Bishops
were not Parishionall, but Dio-
cesan Bishops.

The second
point of the 5.

The 3. point.

*The First Chapter entreating of the diuers acceptations
of the words Εκκλησία, διοικησις, επισκοπία, Church, Diocesse,
and that which is translated, Parish.*



In this second conflict I find the Refu-
ter very confident, like the men of
Ai, (though not vpon the like occa-
sion) as though my forces were not
able to stand before him. But foras-
much as in the former assault I haue
taken the Acropolis & chiefe hold of
the Presbyterian Discipline, I doubt not, but that when
he shall with the men of *Ai* looke backe, and see the
chiefe Tower of his defence, I meane the Presbytery, va-
nishing as it were a smoake, his courage will bee abated.
For the Presbytery being downe, what hath hee where-

A a

with

Pag. 53.

with to hold out Bishoppes? For seeing the Primitiue Churches were gouerned eyther by Diocesan Bishoppes, as we hold, or by Pastors of Parishes, assisted with Lay-Elders as they imagine, who seeth not that vpon the ouerthrow of the Presbyteries, the gouernment by Bishops is necessarily inferred? Hauing therefore proued the first point of the five, with such euidence of truth, as I am wel assured all the gainesayers thereof will neuer bee able soundly and substantially to confute, I need not doubt of preuailing in the rest. As for the 2. next points which I handle, concerning Dioceses, and Diocesans; the refuter thinketh they be *the weakest of all the five, and the worst appointed*, and thereupon would take occasion to cauill at my order, (as if I were to learne Methode of him) whereas indeed his imputation of weakenesse to these 2. parts, if it were true, would commend my disposition of them as Homericall, seeing I haue marshalled them *Nestor to more*, after the manner of *Nestor, in medio infirma*, placing the weakest in the midst. The chiefeest points in my estimation being the first, and the two last. The truth is, I did more lightly passe ouer these two then the rest, but not out of an opinion of weakenes in the points themselves, but partly in a conceit of their euidence, and partly in consideration that they were not either so worthie or so needfull to be insisted vpon as the rest. For first, I supposed them to be so euident, that howsoeuer *T. C.* in whose steppes our new Disciplinarians tread, vpon weaker grounds then a man of learning & iudgement should haue stood vpon, doth deny them; yet scarcely any other man of learning & iudgement besides him would gain-say them. Secondly, that the three weightiest points which are most contradicted, and in which these 2. are presupposed, were most worthy in that breuity (whereto I was confined) to be stood vpon. And thirdly, that I needed not to bee so carefull in prouing of them, seeing the chiefeest patrones of the pretended Discipline, as *Caluin* and *Beza*, &c. doe herein ioin with vs against our new sect of Disciplinarians, as hath already beene proued.

Now

Now whereas I brought forth these forces, intending only a light skirmish, & *velitationem quandam tanquam levis armatura*; my aduersary bringeth his maine battell into the field, as if the euent of this whole warfare depended vpon this encounter. I will therefore not onely bring a new supply like those of the Israelites which came vpon the men of *ai*, as they were pursuing the other companies of Israel; but also cause these Arguments, which now like the troupes of Israel seem in his conceit to flie before him, to returne vpon him a fresh.

And forasmuch as here we are to entreat of Churches, Parishes, and Dioceses, it shall not bee amisse to beginne with the names which are diuersly taken. And first with the word *Ecclesia*; which signifying generally ^{§. 2.} any assembly, company or congregation of men whatsoeuer, ciuill or ecclesiasticall, holy or prophane, is in all the places of the new Testament (excepting *Act. 19.*) appropriated to the Companies of the faithfull. For whereas all mankind is to be diuided into two Companies; the one is the world, which is the kingdome of darkenesse, containing manie particular companies which are all the Synagogues of Sathan, the other, the Kingdome of God; this latter is called *Ecclesia*, signifying a Company of men as redeemed, so also called out of the world, as the Greeke word importeth. *Ecclesia* therefore is a company of men called out of the world vnto saluation by Christ, that is to say more brieflie, the Church doth signifie a companie of Christians.

How the word *Ecclesia* is taken in the Scriptures.
Act. 19. 32.
39. 40.
Psal. 122. 3. &
26. 5. 12. &
149. 1.
Nehem. 5. 7. in the Greeke translation.

ἐκκλησία.

Vniuersal company of them that are elected in Christ, or called to be Saints, as Ephes. 1. 21. & 3. 21. & 5. 23. 24. 25. 27. 29. 32. Act. 2. 47. Colos. 1. 18. 24.

Triumphant in heauen, as Heb. 12. 23.

Generally, to signify either the

The two main parts of the vniuersall Church

Militant on earth, as Mat. 16. 18. 1. Cor. 12. 28. Eph. 3. 10. 1. Tim. 3. 15, and that eyther

dispersed in diuers nations and Countries throughout the world, 1. Cor. 10. 32. & 15. 9. Act. 8. 3. Gal. 1. 13. Phil. 3. 6.

Congregated in an vniuersall or Occumenicall Synode.

Mat. 18. 17

And thus it is vsed in the Scriptures either more

Definitely, to signify the Church of a

Singular. Act. 7. 38.

Nation in the nuber } Plural. Rom. 16. 4. 1. Cor. 16. 1. 19. 2. Co. 8. 1. Ga. 1. 2. 22

City and Country adioyning. Act. 5. 11. & 8. 1. & 11. 12. & 12. 1. 5. & 13. 1. & 14. 23. & 20. 17. 18. 1. Cor. 1. 2. 2 Co. 1. 1. & 8. 23. Col. 4. 16. 2. Thes. 1. 1. 1. Tim. 5. 16. 1. am. 4. 14. Apoc. 1. 4. 11. 20. & 2. 1. 7. 8. 12. 18. & 3. 1. 7. 14.

Village or towne. Rom. 16. 1.

Family, Rom. 16. 5. 1. Cor. 16. 9. Col. 4. 5.

Philem. 2.

And these either dispersed or congregated into a

Synode or consistory. Congregation, whether set or vncertain as

Act. 15. 22

Act. 11. 26. & 14. 27. 1. Cor. 11. 18. 22. & 14. 5. 12. 19. 23. 28. 34. 35. 3. Ioh. 6.

Particularly, & that either

Indefinitely, signifying any company of Christians, not defining either the

Place, Society, whether of a Nation, City, &c. quantity, whether an entire church or but a part, (as

Act. 9. 31. & 15. 3. 4. 41. & 18. 22. Rom. 16. 16. 23. 1. Co. 4. 17. & 6. 4. & 11. 16. & 14. 33. 2. Cor. 8. 18. 19. 24. & 11. 8. 28. & 12. 13. Phil. 4. 15. 1. Thes. 2. 14. 2. Thes. 1. 4. 1. Tim. 3. 5. 3. Iohn. 9. 10. Apoc. 2. 7. 17. 23. 29. & 3. 6. 13. 22. & 22. 16.

The

The significations of the word Church being so manifold in the Scriptures, it may bee demanded what is truly and properly a Church vpon earth. Whereunto I answer by warrant of the word, that euery company of men professing the true faith of Christ, is both truly a Church, and also a true Church. So is the whole company of the faithfull vpon earth the true Church and spouse of Christ, the pillar and ground of truth.

§. 3.
What is to be called a Church.

So is the company of Christians professing the true faith of Christ in any Nation or part of the world to bee termed by the name of a Church. For euen as the whole people of Israel professing the true religion, were one Church, though containing verie many particular Congregations or Synagogues, which also were so many Churches: euen so the whole people of England, professing through Gods mercy, the true Catholike and Apostolicke faith, is to bee called the Church of England. For whereas some alleage, that the Church of the Iewes was one, because it was vnder one high Priest, who was a figure, and therefore ceased: it is euident that it was one Church, because it was one people or commonwealth, ruled by the same lawes, professing the same religion, both before there was one high Priest, and after there were through corruption more then one. Neither was the high Priest in respect of his preeminence and gouernment ouer the priests and people a type of Christ (for then had he, as well as *Melchisedeck*, been a type of Christs gouernment and kingly office, as well as of his priesthood, and consequently Christ might haue bin a priest of the order of *Aaron*, as well as of *Melchisedeck*) but in respect of his sacrifice for the whole people, and intercession for them, and his entrance alone within the sanctuary, bearing the names of the twelue Tribes: for Christs gouernment appertaineth to his kingdome, and not to his priesthood.

Likewise the Christian people of any Citie and Country adioyning, whether that which wee call a prouince or diocesse, though consisting of many particular congregations, is rightly termed a Church, as the Church of Ierusalem,

rusalem, Antioch, Ephesus, Smyrna, Sardes, Philadelphia, &c.

In like manner, the Christian people of one Towne or Village, containing but one congregation, which we call a parish, is truly called a church, as perhaps that of Cenchreae. And to conclude, the company of faithfull in one familie doe deserue the name of a Church, as hath bin shewed. Indeed that any particular Church of a whole Nation, Citie and Country, Towne, Parish, or family, (family I say being alone, and not a part of a congregation, but as an entire Church or parish by it selfe) may bee accounted a true visible Church, there is required besides the profession of the true faith, wherein the life and being of a Church consisteth, the ministry of the word and sacraments, and eutaxy, or some good order of government. Not that all gouernours are to be placed in euery society or Church, but that the effect and benefit of the gouernment is to redound to euery particular. For as well might an high Councell of State, or Parliament, such as was the synedrion of the Iewes, which was but one for the whole Nation, be required in euery Citie, and a Maior and Aldermen (such as be in London and other chiefe Cities) in euery village, as a Bishop and Presbytery in euery parish.

§ 4.
Visible Churches not parishes only,
H. 1. pag. 6.

Of the Iewes there may, so oft as there is mention of their synagogues.

All which I haue the rather noted, because some hauing first strongly conceited, that there is no true visible Church but a parish, nor lawfull church-officers but parishionall, haue haied the places of Scripture, where *Ecclesia* is mentioned, to the confirmation of their conceit: and thereupon, as their chiefe foundation, haue built their newfound parish discipline. Whereas in very truth, scarce any one testimony of such a congregation of Christians, as we call a parish, can be alleaged out of the Scriptures. Indeed at the very first conuersion of Cities, the whole number of the people conuerted (being sometimes not much greater then the number of the Presbyters placed among them) were able to make but a small congregation. But those Churches were in constituting, they were not fully constituted, vntill their number being increased, they had their Bishoppe

or Pastor, their Presbytery and Deacons; without which *Ignatius* saith, there was no Church: meaning no accomplished or fully constituted Church. Neither was the Bishop and the Presbytery, which at the first was placed in any Citie, provided onely for that set number which was already converted; but they were there placed for the conversion of the whole Citie and country thereto belonging: their ministry being like to the leuen put into three pecks of meale, which by degrees seasoneth the whole lumpe. Neither was it meant, that the whole number of Christians of each Citie and territory, being much increased, should continue but one particular ordinary congregation assembling in one place; but that vpon the multiplication of Christians, diuision should be made of the whole Church into diuers particular congregations, which after happened in all Churches accordingly. But vpon this diuision, there was not to euery seuerall congregation allotted a Bishop and a Presbytery, but only seuerall Presbyters assigned, *singuli singulis*, some of the Presbyters continuing with the Bishop. The Bishop himselfe remaining, as it was first intended, and as the Church of God euery where throughout the world expounded that intent, by their practise, the Pastor or Superintendent of the whole Citie and country adioyning. Neither are all the Disciplinarians in the world able to shew, that there were, or ought to haue been, after the diuision of parishes and assignement of seuerall Presbyters vnto them, any more then one Bishop and one Presbytery for a whole diocesse. But of this more hereafter.

In the meane time, hauing shewed that the vse of the word *Ecclesia* in the Scriptures doth not fauour their conceit, who imagine there is no true Church, but a parish, the word signifying (according to the vsuall phrase of the holy Ghost) any company of Christians, whether great or small; I am now to declare the vse of the word *Ecclesia*, *parochia*, *diocesis*, (which are commonly translated, Church, parish, diocesse,) in ancient Writers. Where I am to note, that setting aside the general significatiō of the word *Ecclesia*, signifying either the whole Church in general, or the two maine

§ 5.
The acceptation of the words, *ecclesia*, &c. in the ancient Writers.

parts of it in heauen and earth : in which sense *parœcia* and *diœcesis* are not vsed, as also the largest signification of *diœcesis*, containing the whole circuit of a patriarchall and archiepiscopall iurisdiction, (as the diocesse of the Patriarch of Alexandria contained all Egypt, Libya, and Pentapolis, the diocesse of Antioch, the East Countries, &c.) In which sense, the word *parœcia* is not vsed, setting aside I say these large significations of *ecclesia* and *diœcesis* : otherwise these three words, *ecclesia*, *parœcia*, and *diœcesis*, are for the most part vsed as words of the same signification. For as in the singular number, commonly each of them doth signifie a diocesse, excepting wherein the distribution of the diocesse *parœcia* is opposed to *urbis*, for then onely it signifieth the citie and suburbs, and excepting where some addition restraineth the word *parœcia* or *ecclesia*, to the signification of a parish, as *ecclesia* or *parœcia cui presbyter præst*: so in the plural, if they be referred to one diocesse, they signifie parishes, or some parts of the diocesse (though with this difference, that dioceses doe note Parishes onely in the Country, but *ecclesia* and *parœcia*, commonly, as well those in the Citie, as in the country) but referred to whole Nations, or larger parts of the world, they signifie dioceses.

The acceptations of the word *παροικια*, *parœcia*.

But I will speake of them seuerally, beginning with *παροικια parœcia*: the rather because our Refuter, and others of his feather, finding in *Ensebins* the Churches of Ierusalem, Alexandria, Antioch, &c. to bee termed *parœcia*, straightwaies conclude, that they were such Churches as we call parishes. Which, if they write as they thinke, is a very vnlearned collection. For whereas the word *παροικια*, is diuersly vsed, sometimes with reference to a Bishoppe, sometimes with relation to a Presbyter; in the signification of a parish, it is neuer vsed as the whole Church, subiect to the Bishoppe, but in that sense is either referred to one Presbyter, as his proper charge: or if it be referred to the Bishoppe, it doth signifie but one parish among many belonging to his Bishopricke. But most vsually, and almost alwaies in antient Writers, yea and many times, both in those of the middle, and also of the latter age, it is taken either for

for the whole diocese, or for the citie and suburbs; whereto as the Bishops see, the rest of the diocese doth appertaine.

And because my aduersary shall not say I speake without booke, I will bring pregnant testimonies to make good my assertion. First therefore, whereas one^a of the ancient Canons, called the Apostles, forbiddeth a Bishop to leaue *τὴν αὐτοῦ παρεκκλήσιαν*, his owne charge, and to leape into another: and whereas *Eusebius* the author of the ecclesiastical history, being the Metropolitan Bishop of Cæsarea, and much importuned to remoue to Antioch, which at that time was the seat of the third patriarch, refused that offer: *Constantine* the great doth greatly commend him for keeping *τὴν ἀποστολικὴν κανόνα*, the Apostolike Canon. Which Canon the Council of Nice hath reference vnto, when it saith^c that Bishops removing from one City to another, or as we speake, from one See to another, did *παρεκκλήσιαν μεταβαλεῖν*, contrary to the Canon. The meaning therefore of the Canon forbidding a Bishop to remoue from one *παρεκκλήσιαν* to another, was to forbidde him to remoue from one Diocese to another. The counsell of Antioch, speaking to the same purpose, retayneth the same words, forbidding a Bishop *ἀπὸ παλαιῆς ἐκκλησίας ἐν ἑκκλησίᾳ μεταβαλεῖν*, to be translated from one *παρεκκλήσιαν* to another. Where it were absurd to vnderstand the counsell as speaking of a parish, because this counsell being latter then the counsell of Nice, it is euident that at that time, there were not onely Bishops of Dioceses, and Metropolitans ouer Provinces, but also patriarches diuiding among them the Christian world. And to the same purpose, the counsell of Sardica^e noting the breach of these canons, among other vnlawfull practises of the Arians, expresseth it in these words, *τὰς μεταδόσεις ἀπὸ μικρῆς ἐκκλησίας εἰς μακροτέρων παρεκκλήσιαν*, translations from lesse Cities to greater *παρεκκλήσιαν*, that is, dioceses, or Bishopricks. In the same Counsell it is decreed^f, that if any Bishoppe will ordaine in any degree of the clergy, *ἐκ τριῶν παρεκκλήσιαν*, out of another *παρεκκλήσιαν*, *ἀνεκκλησίαν*, a Minister belonging to another Bishop, without the consent of his owne Bishop, the ordination shall be void. The counsels^g of Ancyra and Antioch spea-

§. 6.

Paroecia betokening a Bishops charge, doth signifie a diocese.

Can. Apost. 14.

Euseb. l. 3. de

vit. Constanti-

ni, pag. 146.

Conc. Nic.

c. 15.

Conc. Antioch.

c. 21.

Epist. synod.

Sardic. apud

Theodor. l. 2.

c. 8.

Can. Sard. c. 15.

Conc. Ancyra.

c. 18. Conc.

Antioch. c. 18.

Martin. Brac-

char. Capit. syn-

nod. gy. c. 10. et

12.

king

^b Epiph. epist.
ad Ioan. Hiero-
sol. apud Hiero-
nym. l. 2.

king of Bishops, the one, not receiued *in* the *parœcia*, of the *parœcia*, or diocesse, the other, not accepting *in* the *parœcia*, the *parœcia* or bishopricke vnto which he was ordained, most plainly by *parœcia* vnderstand the charge of a Diocesan Bishop. Epiphanius ^b excusing himselfe to Iohn the Bishop of Ierusalem, who was offended with him, for that he had, as was supposed, ordained a Presbyter in his diocesse, answereth among other things, that diuers Bishops had ordained in his diocesse, without his offence. Yea, he had exhorted Philo & Theoprobis, two Bishops, that in the Churches of Cyprus, which were neer to them, *ad me a autem parœcia videbatur ecclesiâ pertinere, eo quod grandis esset et lata prouincia, ordinaret presbyteros, et Christi ecclesia prouiderent, but seemed, saith he, to belong to the Church of my parœcia, that is, Bishopricke, they would, because it was a great and large prouince, ordaine Presbyters, and provide for the Church of Christ.* Where it is testified, that the Churches throughout a large Prouince, were but part of his *parœcia*, that is, diocesse.

§ 7.
The like vse
of the word
in later times.

¹ Conc. Aruern
tempore Pelag.
c. 9.
² Conc. Toletâ.
3 tempore Pe-
lag. c. 3.

¹ Lib. 7. epist.
110.

² Apud Bedâ.
in hist. Angl. l. 4
c. 5. can. 2. & 6.

³ Con. Arelat.
sub Carolo Mag
c. 17.

⁴ Conc. Mo-
gunt. c. 31.

But I will descend to latter times, wherein it was prouided, that a Bishop of another City ¹, should not contrary to the canons, inuade *parochiam cuiuslibet episcopi*, the *parœcia*, mening diocesse of any other Bishop. The third Councell of Toledo ² hath these words; *Si quid episcopi ecclesiis ad suâ parochiam pertinentibus dederint, &c.* If Bishops shall giue anything to Churches belonging to their *parœcia*, that is, Bishopricke. Gregory the Great when he would signifie, that the antient canons commanded that prouinciall synods should be held twice a yeere, saith ³, they had taken order, *de habendis per parochias concilijs*. The synod held in England ⁴ An. 673. decreed, that no Bishop should inuade the *parœcia* of another: and that Bishops and other clergy men, being strangers, may not exercise any priestly function without the leaue of the Bishop, *in cuius parœcia*, in whose diocesse they are knowne to remaine. In the Councell of Arles ⁵, it was ordained, that once a yeere euery Bishop should goe about *parochiam suam*, that is, his diocesse. The Councell of Mentz ⁶ appoint, that euery Bishoppe *in sua parochia*, that is, in his owne diocesse, should make diligent inquirie, whether

whether there were any Presbyters or Deacons therein, that belonged to another Bishop, that they might be returned to him. In the Councell of Rhovan^e, the Bishop is forbidden *principalem cathedram suae parochiae negligere, to neglect the Cathedrall Church or chiefe seat of his parœcia*, that is, Bishoprick. To conclude, the Council held at Wormes^e, ^{Conc. Roiban^e mag. s. 6.} ^{Wormsiens^e c. 62.} forbiddeth Bishops, *quæ parochias non habent*, which have no charge of their owne, to exercise their function, or to ordaine *in alierius parochia*, in the parœcia of another Bishop, without the appointment of the Bishop *in cuius parochia*, in whose diocesse they be. Whereby it doth evidently appeare, that the word parœcia, being attributed to a Bishop, as his whole charge or circuit of his episcopall iurisdiction, doth signifie a diocesse, consisting of many parishes. And that in *Eusebius* it is so to be understood, it is most manifest, because hee calleth great Churches, after the division of them into many parishes, not onely in the Country, but euen in the Cities, by the name of Parœcia. To which purpose, let vs conferre a few places in *Eusebius*, That in *Euse-* concerning the Church of Alexandria: whereby his mea- ^{bis παροιμία} ning, when he speaketh of this argument, wil easily appeare. ^{parœcia signi-} For hauing said, *lib. 6. cap. 1.* that *Letius* was the president of ^{fie the Dio-} ^{ceffe.} *Alexandria & the rest of Egypt*, he addeth *τὸν δὲ αὐτοῦ παροιμίαν* ^{Euseb. l. 6. c. 1} *ταὶ ἐπισκοπὰν*, but the Bishoprick of the parœcia or Churches there (in Alexandria and Egypt) *Demetrius* had lately receiued. In the eight chapter^e he saith, that *Demetrius* was ^{L. 6. c. 8.} *τὸν αὐτοῦ παροιμίαν*, the president or Bishop of the parœcia, that is, the Church there. For so he explaneth himself^e chap. ^{Lib. 6. c. 16.} 26. calling him *τὸν Ἀλεξανδρίαν ἐκκλησίαν ἐπισκοπῶν*, the Bishop of the Church of the Alexandreans: and what he meaneth by that speech he sheweth ^{chap. 35.} Where speaking of *Dionysius* his next successor but one, hee vseth these words, ^{E. 6. c. 35.} *τὸς προσηλαί τὸν κατ' Ἀλεξανδρίαν ἐκκλησίαν τὸν ἐπισκοπῶν ἀπολαμβάνει*, hee taketh upon him the Bishopricke or charge of being president of the Churches belonging to Alexandria. So that when he saith Bishop *τὸς παροιμίαν*, of the parœcia, or church, his meaning is all one as if hee had said *παροιμίαν*, or *ἐκκλησίαν*, that is, of such a Bishopricke as contained many Churches. And in the

the same sense he speaketh (though in the plurall number)

when hee mentioneth τὰς κατὰ πόλιν παρῥικίας, τῆς Ἀσίας παρῥικίας,

τῆς ἀγίας καθολικῆς Ἐκκλησίας παρῥικίας &c. the paræcia or churches of

Pontus, the churches of Asia, the paræcia of the holy catho-

like church. Thus then wee see, that in ancient writers

the word παρῥικία in Greeke, and paræcia (corrup:ly paro-

chia) in Latine, is vsually taken for the whole diocesse

consisting of many parishes, when it betokeneth a Bishops

whole charge.

§. 8. Sometimes it signifieth but a part of the Bishoprick, as

whē the whole diocesse is diuided into παρῥικίαν ἢ χῳρον ἢ χῳρον,

παρῥικίαν, signifying the city or chiefe seate, or see of the Bi-

shop: and χῳρον ἢ χῳρον the rest of the diocesse in the coun-

trie or countries thereto belonging. For manifestation

whereof, those two places mentioned in the sermon are

sufficient. The former is one of the ancient Canons called

the Apostles, in these words * τὸς ἐπισκόπους, &c. The Bishops

of euery nation it behooueth to agnize him that is Primate or first

among them, and to esteeme him ὡς κεφαλὴν as their head or

chief, and to do μὴδὲν πέραν nothing that exceedeth the bounds

of their owne charge or iurisdiction, without his consent, and

that euery one doe deale in those things alone, ὅσα τῇ αὐτῇ παρῥι-

κίᾳ ἡμεῖς αὐτοὶ ἢ ταῖς αὐτῇ χῳραῖς which belong to his owne Pa-

raecia, that is, see or Church & the countries which be subiect on-

to it. Neither may he (that is, the Metropolitan,) do anything

without the consent of all. So shall there bee concorde, and

God shall bee glorified through the Lord in the Holy Ghost:

Which canon is renewed and explained in the council of

Antioch, the canons whereof were part of the ancient

code, or book of canons receiued in the ancient church,

recited some of them in the great council of Chalcedon,

and ratified all of them in the generall council of Con-

stantinople held in Trullo the Emperours Palace. The ca-

non is this: It * behooueth the B. of euery Province to acknow-

ledge the Metropolitan B. and that he taketh vpon him the cure

of the whole Province because there is a concourse of all men

who

who haue businesse from all places vnto the Metropolis or mother Citie. Wherefore it hath beene thought good or decreed, that he should excell in honour, and that without him the rest of the Bishops should doe *μὴν περὶ*, nothing exceeding the bounds of their owne charge, *κατὰ τὴν ἀρχαίον κρατίστατα τῶν πατέρων ἡμῶν καὶ νόμα, ἢ τούτοις μόνον ὅσα ἐν ἑαυτοῖς ἐπιβάλλει παροικία ἢ τὰς ὑπὸ αὐτῷ χόρας*, according to the ancient received Canon of our Fathers, (meaning the afore cited Canon of the Apostles, which it reciteth, as you see, word for word) but those things alone which concerne his owne *Parœcia*, that is, his owne See or Citie, and the Countries which be vnder it. For euery Bishop hath authoritie ouer his owne *Parœcia*, and doth *δικαίνει*, administer according to the feare (of God) wherewith he is endued, and hath a prouident care, *πάντες τῆς χόρας τῆς ὑπὸ τῷ ἑαυτοῦ τέλει*, of the whole region (or countrey) which is vnder his Citie. (vsing the word *παροικία* and *πόλις*, that is, *Parœcia* and Citie, indifferently) so that hee may ordaine Presbyters and Deacons, and order all things with iudgement: *περὶ τὴν οὐκ ἔξω μὴν*, but beyond his bounds hee may doe nothing without the Bishop of the Mother Citie: neither may he without the consent of the rest. Then which testimonies, nothing can bee alleged more pregnant, either for the signification of the word, or for the prooofe of our assertion, that the Churches or charges of Bishops were not parishes, but dioceses.

Sometimes indeede the word *Parœcia* doth signifie that which we call a parish; but then either it is vsed with such reference to a Bishop, as it is plainly noted to bee but one among many belonging to his charge, and is commonly vttered in the plurall number; or else it is referred to a Presbyter as his proper charge. To which purpose consider these testimonies. The Councell of Carthage, ^a which is so much alleged by the Disciplinarians, speaketh, as of the Bishop of the diocesse, so of a Presbyter, *qui Parochia praeest, who is set ouer a parish*. The Councell of Toledo speaketh of Presbyters ordained *in parochijs & per parochias*. Innocentius ^c the first writing to Florentius a Bishop, blameth him for vsurping a parish which belonged to the diocesse of *Vrsu* another Bishop. And elsewhere ^d he speaketh

§ 9.

The third signification of *paracia*.^c Tolet. 3. c.

20.

^a Carth. 4. c.

102.

^b conc. Tolet.

4. c. 25. & 26.

^c Inn. 1. ep. 8.

ad Flor.

^d Epist. 1. ad

Decent. c. 5,

eth

eth of the Presbyters of the severall Churches in Ronie, opposing them to the Country Churches, which hee calleth *Paræcias*, that is, *Parishes*: as indeede *Paræcia* vsed with an opposition to the Citie, or Churches in the Citie, doth signifie Country parishes. The Councell of Carthage

^e *Conc. Carth.* ^e speaketh of the people *in suis parochiis*, in the parishes. The *Græc. c. 54.* Councels of ^f *Vaux* and *Arles* ^g take order, that not onely in

^f *Conc. Varsen.* ^g *Cities, but also in the parishes, Presbyters shall preach unto the*

^h *Arclat. sub* people. The Councell of Agatha ^h hath these words: *Nec in*

Carol. M. c. 10. *Ciuitatibus, nec in Parochijs, neither in the Cities, nor Parish-*

ⁱ *Agath. c. 27.* *es.* The Councell of Aruern ⁱ likewise, *neque in Ciuitate,*

^k *Aruern. c. 14.* *neque in Parochijs.* The Councell of Orleance ^k prouideth,

^l *Aurelian. 5.* ^l that when a Bishop is dead, no other Bishop take upon him to or-

^m *c. 8.* ^m *daine, aut in Ciuitate, aut per parochias.* Finally, *Theodoret* the Bishop of *Cyrus* professeth, ⁿ that he had the charge of

ⁿ *Epist. ad Le-* 800. parishes, belonging all to the Bishopricke of *Cyrus.*

^o *onem Magn.* And thus much of the three significations of the word

Paræcia, which are so many proofes for dioceses: first, as

it signifieth a whole diocese, containing many parishes:

secondly, as it signifieth the whole Citie and suburbs, the

chiefe seat or See of the Bishop, as being but a part of the

Diocese, opposed in the distribution thereof to the Coun-

try or Countries. Thirdly, as it signifieth a parish, the pro-

per charge of a Presbyter, and is reckoned as one among

many belonging to the diocese of a Bishop.

§. 10.

Ecclesia, noting the charge of a Bishop, signifieth a *Dio-*
cese.

As touching the other two words, *Ecclesia* and *Diæce-*

sis, it is euident, that (excepting, as before hath been said,

their more large significations) as they haue reference to

a Bishop, they are vsed most commonly in the singular

number for diocese; in the plural, for parishes. That *Ec-*

clesia, noting the charge of a Bishop, doth signify a diocese,

all those examples of *Eusebius*, and other Writers, report-

ing such or such a one to haue beene Bishop of such a

Church, doe prooue. As for example, when the Bishops

of Rome ^p successiue in *Eusebius* are said to haue beene

Bishops of that Church, it is meant that they were Bishops

neither of the whole Catholike Church, as the Papists ab-

surdly, nor of one parish, as our new Disciplinarians foo-

lishly

^q *Euseb. Chro-*
nic. passim.
^r *Euseb. hist. l. 4.*
^s *c. 19. & l. 7.*
^t *c. 14.*

lishly imagine, but of that Diocesse. So when the Bishops are recounted of the Church ^a of Alexandria, and of Antioch, &c. in which Cities (besides the Country Churches) ^{n Socrat. l. 1. c. 3.} there were diuers Parishes subiect to one Bishop, it can not be otherwise vnderstood then that each of them was a Bishop of a Diocesse. That there were of old diuers Churches in Alexandria, *Epiphanius* and *Sozomen* ^{p te- c. 26.} stifie; affirming, that as euery of them seuerally were assigned to seuerall Presbyters; so all of them were subiect to one Bishop, who, notwithstanding, hee had the Episcopall charge of many Churches in the City besides those of the Country, is called vsually the Bishop of the Church of Alexandria. Likewise at Antioch, there were many Churches in the City and Suburbs, in so much, that when that City was by Schisme diuided into ^{q Socrat. l. 5. c. 3.} three factions, euery faction had a Bishop, and each Bishop diuers churches subiect to them; al which, when there was no schisme, were subiect to one Bishop of the church at Antioch. *Ruffinus* reporteth ^r, that when *Constantius* requested of *Athanasius* in the behalfe of the Arians, *vt vnā ex multis quæ sunt apud Alexandriam Ecclesijs, ibat of* ^{r Ruff. hist. l. 1. c. 19.} those many Churches which were at Alexandria, hee would grant them one: *Athanasius* made the like request to the Emperour, that among the Churches which were at Antioch, one might be granted to the true Christians.

In those Canons, where Bishops, Presbyters, and Deacons are forbidden to remooue from one Church ^{f Conc. Nic. c. 16.} to another, by Church is meant Diocesse. As for Presbyters and Deacons, they might not iourney to another ^{t Balsam. in Can. Apost. 15.} Church, that is, Diocesse, without the commendatorie Letters of their owne Bishop; or be remooued into another Church, without his dimissorie Letters. The former they called ^{Constant. in Trul. c. 17.} *συστατικές*, the latter, *ἀπολυτικές*.

To conclude, it was determined in the Councell of ^{u Con. Chalcedon, c. 17.} Chalcedon, *τὰς καθ' ἑκάστην ἐκκλησίαν ἀγροικὰς παροικίας ἢ ἰσχυρίας* ^{ced. c. 17.} *μὴν ἀπαραισίου παρὰ τὰς κατήχοντι αὐτὰς ἐποποιεῖς*, that the country parishes, which belong to euery Church should remaine unremoouable to the Bishops which doe hold them.

As

§. 11.
The significa-
tions of Dioc-
esis.

Sozom l. 8.
c. 3.
Ius Græcorum
p. 89.

The Diocesse
of a Patri-
arch.
a Cod. lit. tit. 4.
de Episcopali
audientia.

§. 29.
Sancimus, græ.
ce Germ. 20.
m. & No.
hell. 23. c.
22.

b Herculæa
was the Me-
tropolis of
Thracia, vnto
which Byzan-
tium had
beene subiect.
c Cesarea
was the Me-
tropolis of
Palestina,

As for *diocesis*, or *diocessis*, I hope I shall not neede to prooue, that it also signifieth a diocesse. Neither do I greatly neede to shew, that in the signification of a diocesse, it is giuen to Bishops; seeing the sense of it being diuersified according to the varietie of the persons to whom it is attributed; in the sense of a diocesse, as we tearme it, it is properly ascribed to Bishops. The word indeede seemeth generally to signifie the circuit of any mans charge or administration, who hath gouernment in the Church. For as there is *Ecclesia*, a Church of a Patriarch, and of a Metropolitan, of a Bishop, and of a Presbyter; so there is *diocesis*, or *diocessis*, of a Patriarch, which we may call a Patriarchall diocesse; of an Archbishop, which we call a Prouince; of a Bishop, which we call a Diocesse; and of a Presbyter, which we call a Parish.

For the two first, these few examples may suffice. The Emperour *Iustinian*^a appointeth, that a Clergy man should not be accused at the first before the *Patriarch of the Diocesse*; but first, according to the sacred constitutions, before the Bishop of the City, in which the Clergy man liueth: then, if he be suspected as partiall, let him bring the party accused before the Metropolitan Bishop. But if he also shall not allow of the accusation, let him bring him before the Synode of that prouince &c; but if still hee thinke himselfe wronged, let him appeale to the *Patriarch of the Diocesse*, from whose sentence there lieth no appeale &c. Afterwards he addeth this exception; that whereas there are two sorts of Patriarches, some, who in the Prouinces wherein they are, beare the office of Metropolitans, (their See being of ancient time the Metropolis of the Prouince, such were the Bishops of Antioch, Rome, and Alexandria,) others *per totam Diocesim, throughout the whole Diocesse*, doe ordaine the Metropolitans and other Bishops who are vnder them, as the Bishop of Constantinople^b, and perhaps Ierusalem;^c) therefore the causes, which happen in the Prouinces of the former sort, are immediately from the Bishops to be brought to them as to Metropolitans.

In the διαύπνοσις^d, or disposition of the Churches, subiect to the Patriarch of Constantinople, made by the Emperour *Leo* the Philosopher, it is noted, that seven Metropolitane Churches, were withdrawn from the Roman Diocesse, with the Bishops vnder them, & one also, viz. *Selenicia* in Pamphylia from the Diocesse of the East, (meaning of the Bishop of Antioch, for he, as *Theodore* saith, was ἡ καὶ ἀπὸ τῶν ἐπισκοπῶν ἡγεμῶν, the ruler or chiefe of the Bishops in the East,) together with 26. Bishopricks subiect thereto. *Epiphanius*^h, as you heard before, testifieth this to haue beene the custome, that the Bishop of Alexandria should haue the Ecclesiastical διοίκησις Diocesse, or Administration of all Egypt & Thebais, Marcot, Libya, Ammoniace, Maræotis, and Pentapolis. It is said of *Gregory* the Greatⁱ, that vnto the Bishopricks of his Diocesse, hee inuited Bishops of another Diocesse, vacantes, being voided of their Bishopricks, as the Bishop of Smyrna, hee inuited to a Bishopricke in Sicilia.

dius Græcorum. p. 100.

ἐν τῇ Ῥωμα-
αἷς διοικήσει
f ἀπὸ τῆς ἀνατο-
λικῆς διοικήσεως.

g Theod. l. 4. c.

23.

h Epiph. bar.

68.

i Ioan. Diac.

in vit. Greg.

l. 3. c. 13.

The Diocesse

of an Archbis

shop.

The circuit also of an Archbishops iurisdiction is sometimes called διοίκησις and Diæcesis, and the Archbishop himselfe^k, ἡγάρχος τῆς διοικήσεως, as in the Councell of Chalcedon, where Archbishops are reckoned as a middle degree, betweene Metropolitanes and Patriarches; the name of Patriarch being also giuen sometimes vnto them. If any haue a controuersie with the Metropolitane of the Province, let him goe vnto, either ὁ ἡγάρχος τῆς διοικήσεως, the Primate of the Diocesse, or to the patriarch of Constantinople. The same Councell^l appointeth the Metropolitanes of the Dioceses of Pontus, Asia, and Thracia to bee ordained by the Patriarch of Constantinople, and the BB. of euery prouince in those Dioceses to bee, as they were wont, according to the Canons, to bee ordained of their Metropolitans. So that according to this sense a prouince is but part of a Diocesse. *Socrates* speaking of the first Councell of Constantinople, saith^m that they established Patriarches, meaning Archbishops, diuiding vnto them prouinces. Thus of the Diocesse of Pontus, *Helladius* the Bishoppe of Cæsarea, *Gregorius* the Bishoppe of

k Conc. Chalc.

o. 9. & 17.

l Chalc. c. 28.

m Socrat. l. 5.

c. 8.

Nyssa, *Otreius* the B. of Metilene obtained the Patriarchship. The Patriarchship of the Diocesse of Asia was assigned to *Amphilochius* of Iconium, and *Optimus* of Antioch in Pisidia, And *Gregory*^a writing to *Constantius* the Archbishop of Millaine, mentioneth diuers BB. of his Diocesse, as you heard^a before.

§ 12.

The Diocese
of a Bishop.

p Conc. Const.

I. 6. 2.

Ἡ μὲν οὖν συγχέει
τὰς ἐκκλησίας.

But we are briefly also to shew that a Bishops charge is called *Diæcesis*. The first Councell of Constantinople decreeth^p, as it is commonly vnderstood, that BB. should not goe out of their *Diocesse* vnto Churches without their bounds, and that they should not^a *confound the Churches*.

Where a Diocesse is attributed to a Bishop, as the circuit and bounds of his iurisdiction ; and Churches, which the Councell forbiddeth to be confounded, are confounded with Dioceses. Againe, that BB. & being not called, may not goe without their Diocesse, to ordaine Ministers, or to exercise other ecclesiasticall administrations.

Γὰ κλήρας δὲ ἐ-
πισκέπας ὑπὲρ
διδόκῃσιν μὴ ἐπι-
βαίνειν ἐπὶ χει-
ροτομίᾳ. &c.

1 Conc. Afric.

c.65.

Carib. Græc.

C. 101.

τ Conc. Carib.

2 C.II.

Diocesis taken for the country, and parts of the Dioceſſe therein.

u *Con Afric.*

C. 84.

Conc. Carib.

græ.c.1:8.

* *Con. Afric.*

c. 38. & Carth

GRAC. 72.

Carth. 5. 6. 5.

x Carb. græ.c.

74.

In the Councell of Africke^s it was decreed that those people which neuer had a Bishop of their owne, should not haue a Bishop but by the decree of the whole Synode of the prouince, and the Pimate, and by the consent of him in whose *Diocesse* the said Church is. Again, that one Bishop^r doe not inuade the *Diocesse* of another. Thus Diocesis signifieth the whole Diocesse. But where we find it opposed to the City, or to the Cathedral church, then doth it signifie the rest of the Diocesse; as in the Africane Councell^u it was ordained that the Churches in the *Diocesse* conuerted from Donatisme, should belong to the Cathedra or See of the Catholicke B. Again, * the BB are forbidden to leaue their chiefe seat or See, & to remoue themselues to another church in their *Diocesse*.

Thus in the plural number, it signifieth sometimes all the churches in the Diocesse, meaning the country, & sometimes any of thē severally. It was concluded vpon in the Council of Carthage,* that the BB. which liue in the vnity & cōmunion of the Church, *μὴ μόνον τὴν οἰκίαν κατέχον διακείας καθένας, ἀλλὰ μὲν τῆς τοιαύτης διοικήσεως κατέχοντες*, that ~~hee~~^{theire} should not onely iustly retaine ~~his~~^{theire} owne Sec, but also possesse such *Dioceses*, that

is

is parts of the Diocesse, as had gotten to themselves a
 a schismaticall Bishop of their owne. Again, it was decreed ^{y. Conc. Carth. 2.c.5.}
 y that *Dioceses* (that is, parts of the Diocesse in the country)
 which neuer had a Bishop, should not haue any: and that
Diocesse which sometimes had, should haue their owne B.
 And if in procelle of time, the faith increasing, the people
 of God being multiplied, shall desire to haue a peculiar go-
 uernour, with the consent or liking of him, in whose
 power the *Diocesse* is, let them haue a Bishop. Wee haue
 heard it ordained ^{2 Conc. Carth. 3. grec. c. 57. siue} (saith *Honoratus* and *Urbanus* in the
 Councell of Carthage,) that *Dioceses* (meaning but parts ^{Cart. 3.c.46. Afric. c. 23.}
 of the Diocesse in the Country) should not obtaine a Bi-
 shop, but with the consent of him vnder whom they are
 placed. But perhaps some in our Prouince when they haue
 beene ordained Bishops in such a *Diocesse*, κατὰ συγχρησιν τῇ
 ἐκκλησίᾳ καὶ ἰσχυρίᾳ τῆς διοκλήσεως ἡμετέρας, by the grant of the B. who
 originally holdeth the *Dioceses*, haue challenged other
Dioceses, this ought to be amended. *Epigonius* answered,
 that which is meet, is reserued to euery Bishoppe, in ἐκ
 τῆς συγχρησῆς τῶν παρρησιῶν καὶ ἀποδορισμῶν, that out of the company
 or combination of *Parishes* iointly possessed, no part should
 bee taken to haue a Bishoppe of her owne, but by the con-
 sent of him, who hath authority, meaning the Bishoppe of
 the City, vnto which the Country belongeth. But if he
 shall grant that the *Diocesse* (meaning part of his owne
 Diocesse) permitted shall enioy a Bishop of their owne; bee
 that is so preferred may not encroach vpon other *Dioceses*,
 (that is, other parts of the Diocesse,) because that one being
 taken ἐκ τοῦ συνόλου τῶν κοινῶν, out of the body of many was vouch-
 safed alone to receiue a Bishopricke of their owne. The which
 sentence when *Aurelius* the Bishop of Carthage, and pre-
 sident of that Councell had consented vnto, was decreed
 by the whole Councell.

And that wee may know the *Parishes* in the Country
 together with the seuerall Presbyters set ouer them, be-
 long to the Diocesan Bishop, euen they also sometimes ^{a Conc. Tolet. 4.c.35.}
 are called by the name of *Diocesse*. In the councell of To-
 ledo Bishops are required, per cunctas Dioceses parochiasque

20 *That the ancient Churches which had BB.* Booke 2

suas, to goe yearely through all their Dioceses and Parishes.
 And againe b, so to rule their *Dioceses*, that is, *Parishes*,
 that they doe not presume to take any thing from their
 right, but (according to the authority of former Councils)
 they take onely a third part of the offerings and tithes.
 But in an other Council^c it was determined, that no B.
 walking *per suas Dioceses*, through his *Dioceses*, shall
 take any thing besides the honour of his chaire, that is, 2^o
 shillings, or require the third part of the oblations in the
 parish churches. Sometimes it is vsed for a parish Church.
 In which sense, a parish Presbyter is said in the Council
^d of Agatha, *Diocesi tenere*. In the Council of Orleans^e
diocesis & Basilica are vsed promiscuously, as Synonyma.
 To which purpose it is said^f, that if any man hath, or
 desireth to haue *Diocesi*, that is, a Church, in his ground,
 he must assign sufficient land vnto it, & provide a Clerke
 for it.

b *ibid.* c. 32.

c *Conc. Brac-*
car. 2. c. 1

d *Conc. Agat.*
 c. 53. & 54.

e *Aurelian.* 3.
 c. 18.

f *Aurel.* 4. c.
 32.

CHAP. IJ.

*Proving by other Arguments that the ancient Churches which
 had Bishops, were not Parishes, but Dioceses.*



ND thus much may suffice to haue spoken of
 the names, about which the testimonies which
 I haue brought, haue beene almost so many
 euidences for the Diocesan, and against the pa-
 rishionall Bishops.

Now I proceede to other arguments; desiring the Rea-
 der to remember that the question is concerning such
 Churches, as were endued with power of Ecclesiastical go-
 uernment and iurisdiction, to wit, whether in the Apostles
 times, and the ages following, they were *Parishes*, as we cal
 them, or *Dioceses*. And first I will shew they were not Pa-
 rishes, and after, that they were Dioceses.

For, if Parishes, then the Parishes either in the
 Countries, or Cities were such: but neyther the
 Pari-

parishes in the Country, nor in the Citie, had a Bishop of their owne and a Presbytery. Which is so euident a truth to them that haue read the Councils, Histories, and Fathers of the antient Church, that it is to be wondred, how men of learning and reading, being also men of conscience, can deny it. But seeing it is denied, I must be content to proue it, viz. that regularly, lawfully, ordinarily Bishops and Presbyteries were not placed in the seuerall parishes. For these words I hope may be added with the Refuters leaue, seeing neither it can be preiudicious to mee what was at any time vnlawfully done, nor aduantagious to him, vnlesse hee will vrge a reformation, according to the paterne of the Churches (if there were any such) which were irregularly, extraordinarily, and vnlawfully gouerned.

First therefore for Country parishes, because I maintaine the negatiue, and the prooue of the affirmatiue lieth vpon my aduersary, I challenge him to produce some prooue, if he bee able, within 400. yeeres after Christ, of Country parishes lawfully, regularly, ordinarily furnished with power of ecclesiasticall gouernment, and gouerned by their owne Bishoppes, such as they speake of, assisted with their Presbyteries. Which if hee bee not able to performe, (as I am well assured hee is not) hee must acknowledge his parish Bishoppe to bee of the same stampe. with his lay-presbyters, that is to say, a meere counterfet. But not expecting his prooue, I will prooue, that neither they had Bishoppes of their owne, nor yet Presbyteries. As touching the former, it cannot be denied, but in some places the Presbyters of parishes growing ambitious, haue desired to bee Bishoppes of their parish, and their people vaine glorious haue seconded their desire. But in all well ordered Churches, their presumption hath been resisted, and their vaine desires frustrated. I doe confesse, that in Africke, which alwaies bringeth forth some noueltie, and from whence all T. C. his newes in this cause doe come, some parts of the diocesse being very populous, haue obtained a Bishoppe of their owne. But

*Conc. Carth.
gr. c. 54.
& 101.*

when? when the charge was so great, as that by it selfe it seemed to deserue a Bishop. And how? First, with the leaue of the Bishop of the city, in whose diocesse it was. Secondly, with the approbation of the Metropolitane and the prouinciall Synode. Thirdly, hee which obtained the honour of beeing a bishoppe was aduanced to a higher degree, then himselfe had before, or other country pastors haue, and was ordained a Bishop by the Metropolitan and two other Bishops at the least.

*§. 2.
Decrees of
the councils
of Africke.*

But it shall not bee amisse both to recite the decrees of the Africane councils in this behalfe, though, touched before; and also to acquaint you with the determinations of godly Bishoppes, and canons of holy Councils elswhere.

*Conc. Carth. 2.
c. 5.*

In the second councill of Carthage it was decreed, that the Dioceses (meaning, as I haue said, parts of any diocesse in the Country) which neuer receiued Bishoppes of their owne, may haue none; and that diocesse which sometimes had, may still haue a Bishoppe of their owne. And if in proceffe of time, the faith increasing, the people of God being multiplied, shall desire to haue a gouernour of their owne, that then they may haue a Bishoppe with his leaue, in whose power the diocesse is.

*Conc. Carth. 3.
c. 42. et. 43.
Carth. gr. 54.*

In the third Councill of Carthage it is said, that it had been determined in many Councils, that the people which be in the parishes or diocesses held by the Bishoppes, which neuer had a Bishop of their owne, should not receiue gouernours of their owne, that is to say, Bishoppes, but with the consent of the Bishoppe, *καὶ ἐκ τῆς ἐκκλησίας κατὰ τὴν ἐξουσίαν*, by whom from the beginning they haue been inioined. But forasmuch as some hauing obtained this honor abused it tyrannically, and withdrew themselves schismatically from the communion of other Bishops: and forasmuch as also certaine Presbyters lifting vp their neckes against their BB. vsed indirect meanes to allure their people, that themselves might be made Bishoppes; therefore it was ordained, that such a people in the *parœcia* or diocesse, which is subiect to

to the ancient Bishoppe, and neuer had a Bishoppe of their owne, should not obtaine a proper Doctor, meaning Bishoppe. And as touching those which had attained to this honour vnlawfully, and withdrew themselues from the synods of Bishoppes, it was determined that they should not onely lose their diocesse, but also their owne Church. For it is fit the Bishops which are vnited to all their brethren, and to the whole synod, should iustly retaine not onely their owne Cathedra or See, but also that they should possesse such dioceses. And whereas some¹ being made Bishops in part of other mens dioceses, with their leaue and consent, did incroach vpon parts of the diocesse not granted vnto them, it was concluded, that he which in the diocesse is preferred to be Bishoppe, by the consent of the ancient Bishoppe, who holdeth the mother or cathedrall Church, shall only retain that people vnto which he was ordained. Finally, in another Councell^m of Africke, it was decreed, that such people as neuer had B. of their own, should in no wise obtaine a B. vnlesse it be by the decree of the whole synod of euery prouince, and of the primate, and also by the consent of him vnder whose diocesse the said Church is placed.

¹*Ibid. c. 46.**Carth. gr. c. 57.**Cone. Afr. c. 65.**Carth. gr. c. 101*

Out of which canons, we may obserue these things. First, that the Country churches belonged to the iurisdiction of the Bishop in the Citie.

Secondly, that euer from the beginning, they haue belonged to the Bishop of the Citie.

Thirdly, that those parts of dioceses, which then had no Bishop of their owne, neuer had.

Fourthly, that the number of Bishopricks was not wont to be diminished, or the circuits of them enlarged, but contrariwise, if there were cause, the number was increased, and the circuits or dioceses lessened.

Fifthly, that when a new Bishopricke was to be erected, it was erected in some Bishops diocesse, but not without his leaue and liking, and also approbation of the Primate and Prouinciall synod.

B b 4

Sixthly,

Sixthly, that when a new Bishopricke was erected, that part wherein it was erected, was taken, as before I noted^a, in *synodus*, from all the parts jointly possessed, and as it were from the body of the rest.

Seuenthly, that hee which was preferred to such a Bishopricke was not a parish Bishoppe. For besides his owne Church, hee had a diocesse. Neither were they appointed according to the new conceit to euery parish, but to such populous parts of dioceses, as might seeme worthy of a Bishop.

Eighthly, that when a new Bishopricke was erected, the Presbyter who obtained this honour, was anew ordained thereto as Bishoppe, and so placed in a superiour degree of the Ministerie, then that which hee had when he was the Pastor or Presbyter onely of a parish.

§ 3.
Decrees of
Fathers.
° Clem. ep. 1. ad
Jacob.
P Anaclet. ep.
3. c. 2.

¶ Leo ep. 87. ad
episc. Afr. c. 2.

To these canons wee might adde the decrees of ° *Clemens* and P *Anacletus*, ordaining that Bishoppes should not bee ordained in Villages or Townes, or small Cities, lest the names of Bishoppes should grow vile: but in such places Presbyters were feuerally to bee placed in each of them. But I need not the testimonies of such as are supposed counterfet: and yet it is to bee confessed, that the Epistle of *Clemens* was aboue one thousand two hundred yeeeres agoe translated by *Ruffinus*; and that which in this point either of them decreed, agreeth with the generall and perpetuall practise of the Church, from the Apostles time to our age. But to let them passe: the Epistle of *Leo* the Great, is without suspicion, which he wrote to the Bishops of Africke, requiring that this among all the statutes of the Canons be obserued, that not in any places or townes, Bishops should be consecrated, nor where heretofore they haue not been, seeing where the lesse people or smaller companies are, the care of Presbyters may suffice. But episcopall gouernment is onely to be set ouer greater people and more frequent or populous Cities, lest what the decrees of the holy Fathers inspired of God haue forbidden, the height of priesthood should be giuen to villages and parishes, or obscure and solitary townes, and the episcopall

2 Conc. Tolet.
12.c.4.

So Burehardus
reads decret. lib. 5.
c. 32.

ago, being ratified and confirmed by *Eringius* the King: which I doe the rather mention, because whereas the Bishop of Merida² by the commandement of their late King *Bamba*, had ordained a Bishop in a monastery standing in a small towne, the said councill finding it to be a nouellous attempt, contrary to the canons of the councils and practise of the Church, decreed that there should not continue in the place aforesaid an Episcopall See, neither should any Bishop afterwards bee placed there. As for him, that was ordained not by his owne ambition, but by the Kings compulsion; they grant to him this fauour, to bee remooued to the See of some Bishoppe decessing. And in the end they make this generall decree: *If any man shall cause a Bishop to bee made in those places, where a Bishop neuer was, let him be anathema in the sight of God almighty: and moreouer let both the ordainer and the ordained lose the degree of his order, because hee hath presumed to ouerthrow not onely the decrees of the ancient Fathers, but also the Apostolicall ordinances.*

This therefore is my first argument against parish Bishops in the countrey:

That which was iudged vnlawfull by the canons of approoued councils, and decrees of godly Bishops, was neuer lawfully, regularly, ordinarily practised:

But the placing of Bishops in countrie parishes, was iudged vnlawfull by the canons of approoued councils, and decrees of godly Bishops, as I haue shewed:

Therefore the placing of Bishops in countrey parishes was neuer lawfully, regularly, ordinarily practised.

S. 4. It may be, that my aduersary, who is ready to catch at e-
That *Chorepiscopi* uerie syllable, will from the canon of the councill held at
copia or coun- Laodicea before cited, obiekt, that before that time, there
try BB. were
not parish BB. were Bishops placed in countrey townes: and thereupon
con-

conclude, that therefore there had beene, before that time, parishionall Bishoppes. To this obiection I answered, by denying the consequence, or the proposition which is vnderstood, viz. *that the country Bishops (which had beene before ordained) were parish Bishops*. For those Bishops, because they were placed in *χωραις εν ταις Χωραις*, were called *χωρικοι*, as you would say, *Countrie-Bishops*, to distinguish them from the other Bishops, whose See was in the Citie. Now these Chorepiscopi were not in all Dioceses, much lesse in all parishes; nor assigned, where they were, to one parish (as they were Bishoppes) but where the Diocesse was large, were ordained in some places remote from the citie, to supply the absence of the Bishop, in some such circuits as our rurall Deanries are, wherein diuers parishes were contained. These Chorepiscopi at the first, had Episcopall ordination, by the imposition of the hands of three Bishops, insomuch that of the three hundred and eightene Bishoppes assembled at the Council of Nice, there were fifteene Countrie-Bishoppes: For which fifteene, if all pastors of parishes had beene Countrie-Bishoppes, there might haue beene, I doubt not, fifteene hundred, if not fifteene thousand: But when these Countrie-Bishoppes, beeing but the Bishoppes suffraganes, and substitutes, placed in the Countrie to supplie the Bishoppes roome, and to exercise some matters of lesse moment appertaining to the Episcopall function, began to encroach vpon the Bishoppes right, and to vsurpe Episcopall authoritie, and jurisdiction beyond their commission; they were by little and little restrained; and when they would not be kept within their compasse, their order (at least as they were Bishops), beeing but an humane ordinance, deuised for the ease of the Bishoppes in the citie, was in most places abolished.

But forsomuch as that which is recorded concerning these
country

countrey Bishops, doth giue great light to this present controuersie, it will not be vnprofitable, nor, I hope, vnpleasing to the reader, if I acquaint him with that which is written concerning them.

First therefore in the council of Neocesaria, wherunto among other BB. two *Chorepiscopi* subscribed, we find this difference betweene countrey presbyters & countrey Bishops: *Επιχώριοι ἢ ἐπισκοπικοί, Presbyters or Ministers of the countrey may not offer ἐν τῷ καθεδρῷ τῆς πόλεως, in the cathedrall Church of the City, the Bishop or Presbyters of the city being present, neither may they at the time of prayer deliuer the bread nor the cuppe: but if they bee absent, and one of them alone bee called to prayer, then hee may, because hee is of the same Church or Diocesse, as some note.* *οἱ δὲ χορηγιστικοί* ^b, but countrey Bishops, who are indeede after the manner of the 70. yet being honoured as fellow Ministers, ^{by reason of their diligence toward, the poore} they doe offer. Vpon which words *Balsamo* ^c noteth two things. First, where the councill saith they were as the Seuentie, it seemeth to deny that they had power to ordain ministers and deacons. Secondly, that among other vses, for which they were appointed, they were ordained to distribute the money to the poore, which appertained to them. Besides, we may obserue that both the countrey Bishops and countrey Presbyters, belong to the diocesse of the Bishop in the city (which heereafter wil more clearely appeare) and that the countrey Bishop was in a degree of honour superiour to countrey Ministers, and yet inferiour to the Bishops.

The council of Andyra^d which is more ancient thē the former, and both of them elder then the councill of Nice, perceiuing the countrey Bishops to encroch vpon the Bishops right, determined ^e it to be unlawfull for countrey Bishops to ordaine Presbyters or Deacons.

The councill of Antioch, ^f though it gaue liberty to countrey Bishops which were blamelesse, to send canonical letters (as the manner of Bishops among themselves, in those times was) which it denied to countrey presbyters: yet for so much as the *Chorepiscopi* stil presumed to

^a Conc. Neoc. c. 13.

^b Ibid. c. 14.

^c Theod. Bals. in Conc. Neoc. caesar.

^d Conc. Andyr. c. 13.

^e Χωρητιστικός μὴ ἐξουίᾳ &c.

^f Conc. Antio. c. 8. the Latins call them for *matas literas*.

to ordaine, alleging that they might lawfully doe it, because they had beene ordained as Bishops. It therefore determined, ² that *Bishops placed in the Townes and Countreies*, ² *Con. Antioch.* called *Chorepiscopi*, although they had received the ordination ^{c. 10.} of *BB* yet they should know their owne measure, and governe the Churches subiect vnto them, and content themselves with the care and oversight thereof: and hauing authoritie to ordaine *Subdeacons* and *Exorcists*, should satisfie themselves with preferring of them, and not presume to ordaine *Presbyters* or *Deacons*, without ^h the Bishop in the Citie whereunto both himselfe ^h *διχα τῷ ὑπὲρ* and the Country are subiect. But if any shall presume to trans- ^{πῶλεν ἐπισκόπου,} gresse this decree, hee shall be deprived of that honour which hee ^{ἢ ὑπὸ κατὰ αὐ-} hath. And whereas they pretended that they had episco- ^{τὸς τῶν ἐκκλησιῶν.} pall ordination, and therefore as *BB* might ordaine Ministers; to take away that pretence, it determined also, that the Country B. should be ordained (not of the Metropolitan and two or three other Bishops, as a Bishop, but as other *Presbyters* or *Ministers*) of the Bishop of the City, vnto which he is subiect. So that whereas before *Chorepiscopi* were Suffragan Bishops, afterwards (according to this decree) they were but *Presbyters* in deede, though they had the title of Bishops; neither were they acknowledged for any more by the Fathers and Councils of latter times.

There is an Epistle which goeth vnder the name of *Damasus*, ¹ the Author whereof supposeth, that *Chorepiscopi* ¹ *Damas. epist.* are but *Presbyters*, because they are found ^h to haue beene or- ^{4.} *de Chorepisc.* dained at the first after the example of the 70. But now because ^{copia.} they are not necessarie in regard of their diligence towards the ^h *Conc. Neo-* poore, and because they presumed aboue that which was lawfull ^{caesar. c. 14.} for them to doe, therefore they are remooued from *Episcopall* offices. Wee know (saith hee) there were but two orders among the *Disciples* of Christ, that is to say, of the 12. *Apostles*, and 70. *Disciples*: whence this third came, we know not; for neither are they Bishops, because they be not ordained of three Bishops, but only of one; neither may Bishops by the *Canons* be placed in Country townes; neither may they be in the Citie, because in one Citie there may be but one Bishop. Neither will they be called *Presbyters*, but will be accounted more then *Presbyters*. Whether

ther *Damasus* were Author of that Epistle, I know not; but
Leo epist. 88. this I am sure, that *Leo* the great in his Epistle to the BB.
of Germanie and France, doth shew himselfe to bee of the
same iudgement, a good part of his Epistle differing little
from the aforesaid Epistle, which beareth the name of *Damasus*. And this iudgement of *Leo* was so approued of the
C. Hispal. 2. Councell of Ciuill, whereof *Isidore* was President, that it
6.7. followeth the same almost word for word.

§. 5.
The second
argument ta-
ken from
Country Bi-
shops.

Now because my Aduersarie shall not say, that what I
haue alleged concerning Country Bishops, is impertinent,
hee shall vnderstand, that as the maine question concer-
ning diocesses in the primitiue Church is from hence most
manifestly prooued, as you shall heare in due place; so this
present question which wee haue in hand concerning pa-
rish Bishops. For surely if there were any parishionall Bi-
shops in the Countrey, then the Countrey Bishops were
such: but they were not such, for they were set ouer diuers
parishes. Againe, if the *Chorepiscopi* were subiect to the
Bishop of the Citie, and the Countrey whereof they were
Bishops was part of the diocesse belonging to the Bishop of
the Citie; then much more the Presbyters of parishes (who
were inferiour, and in some things subiect to the *Chorepiscopi*,
as the Bishops substitutes) were subiect to the Bishop;
and their parishes, being but a part of the Countrey whereof
the *Chorepiscopi* were called Bishops, were but a part of the
diocesse. So farre were either the parish Presbyters from
being Bishops, or their parishes from being entire Churches,
endued with the power of ecclesiasticall gouernement. But the
former is true, as hath beene proued, therefore the latter.

That the *Chorepiscopi* were superiour to them, it is ap-
parant, because not onely they had some iurisdiction ouer
diuers parishes, but for a time had episcopall ordination,
and had authoritie to ordaine Subdeacons, and to place
Readers in parishes, as also they might send *Formatas*, or
Canonicall Epistles, which the Presbyters might not doe.
Likewise, when Bishops were at any time conuerted from
Con. Nic. 6. 8. heretic, though they were not permitted to be Bishops of
the

the City, yet they were gratified with the name and authority of *Chorepiscopi*. In the time of *Theodosius* and *Valentinian*, a certaine Bishop had beene ordained by two Bishops only: but this ordination the Councell of Rhegium^o pronounced void, and censured the ordainers. As for the par-^o *Conc. Rhegi-*
tie ordained, because hee had of himselfe renounced the *ens. c. 1.2.3.4.*
Bishopricke, they thought good to follow the example of the Councell of Nice, and to gratifie him with the name and title of a *Chorepiscopus*; but so, as that hee should not ordaine, nor exercise any other episcopall function, but only confirme Nouices, and consecrate Virgins, and in all things behaue himselfe as inferiour to a Bishop, and as superiour to a Presbyter. And this was my second argument, whereby I haue prooued, that Countrey parishes had no Bishops.

Neither had each of them a Presbyterie, but seuerall §. 6.
Presbyters assigned to them, as sufficient for such a charge Parishes had
as was determined by the Councell of Sardica^p, and by the not Presby-
iudgement of *Leo*^q. Yea not Presbyters only did seueral-^p *Conc. Sardic.*
lie gouerne parishes, as with vs, but sometimes Deacons *c. 6.*
also were by themselves set ouer charges. You heard be-^q *Leo epist. 37.*
fore diuers testimonies of the Presbyters of parishes, as
namely that of the Councell of Carthage, *Presbyter qui Pa-*^o *Conc. Carth.*
ræcia præst, &c. the Presbyter which gouerneth the parish. The *4. c. 102.*
like is presupposed of Deacons in the Councell of Elibe-
ris, which is supposed to be as ancient as the Councell of *Conc. Eliber.*
Nice: *If any Deacon ruling a people, shall without a Bishop or* *c. 77.*
Presbyter baptize any, &c.

Againe, if parishes besides their Presbyter or Pastor had a presbytery, then was it either of the Ministry, or of the Laitie. But Presbyteries of Ministers were only in Cities, and Cathedrall Churches, and not any examples can be alleged of Presbyteries in the Country, no not to assist the *Chorepiscopi*, much lesse to assist the Presbyters of parishes: and Presbyteries of Lay men were neuer heard of till this last age: Therefore the seuerall parishes had not Presbyteries.

Moreover, Churches endued with power ecclesiasticall
sufficient

The parishes
had not the
power of Ec-
clesiasticall
gouernment.

sufficient for the gouernment of themselves, hauing also a Bishop and Presbyterie, had the power of ordination, as themselves also teach.

But Countrey parishes had not the power of ordination.

Therefore Countrey parishes were not indued with power ecclesiasticall, neither had they a Bishop or Presbyterie of their owne.

For the Assumption, let the Refuter consider with mee, what course was taken in Countrey parishes, when their Minister was departed. Among themselves they had ordinarily none; or if by chance they had, they could not ordaine him, but were (as sometimes it happened in Cities) to offer him to the Bishop to be ordained. Vniuersities they had none from whence to fetch a learned Minister: out of other dioceses they were not to bee supplied, vnlesse first it did appeare, that their owne Bishop was not able out of his Clergie to furnish them. To the Bishop of the Citie therefore they did resort, who out of the Clergie belonging to the Cathedrall Church, (wherein, as the Nurserie of the diocesse, diuers were brought vp in the studie of diuinitie) did supply their want, assigning some one of his Clergie vnto them. But if there were none fit, (as sometimes their store was drawne drie, by supplying the wants of many) they might not ordaine a Minister of another diocesse, whom they called another Bishops Clerke, without his leaue and dimissorie letters: for that in the Canons was condemned as a great wrong; and such ordinations were to be disanulled. If therefore the Bishop neither had of his owne, nor knew not readily where to be supplied out of a neighbour diocesse, with the consent of his neighbour Bishop, he sent to the Metropolitan,† who either out of his owne Clergie, or some other in the Province, was to supplie them. And this, as it is euident to them who haue read any thing concerning the state of the ancient Churches; so is it confessed by Calvin. *Each City* (saith he) *"had a College of Presbyters, who were Pastors and Teachers; for both did they all discharge the office of teaching.*

&c.

† *Com. Carth.*
Gr. c. 34. sine
Carth. 3. c. 42.

† *Instit. l. 4.*
c. 4. §. 2.

&c. to the people, and also that they might leane seede behinde them, they were diligently imployed in instructing the younger sort of the Clergie. To euery Citie a certaine region was attributed, which should receiue their Ministers from thence, and be accounted of the body of that Church.

It is therefore euident, that Countrey parishes had not each of them a Bishop and Presbyterie, nor that power of ecclesiasticall gouernment which they talke of.

And much lesse had the parishes in the Cities. For it was neuer almost heard of, that there were at any time more Bishops (so properly called) then one in a City, where notwithstanding were many Presbyters, when schisme or heresie was not the cause of setting vp a second or third against the one onely lawfull Bishop: excepting that in the same Church sometimes a second either hath beene permitted the title of a Bishop without episcopall authoritie, or else ordained as a coadiutor to the first. And when there haue beene more then one by schisme or heresie, yet neither the orthodoxall and Catholike Bishop, nor yet the schismaticall or hereticall Bishop, was a parishionall Bishop, but each of them was Bishop of all that were of the same faith with them, in the Citie and Countrey adioining, there hauing beene diuerstimes in the Cities onely more parishes then one, not onely of the true Christians, but also of the heretikes and schismatickes, as before was noted concerning Antioch.

I shall haue occasion to speake more of this point when I shall *intreat of the singularitie of preheminance which the Bishop in euery diocesse had for terme of life. A few testimonies therfore shal suffice in this place. In the Church of Rome there were many not onely Presbyters besides the one onely lawfull Bishop, but also diuers parishes and titles soone after the Apostles times, whereunto Presbyters were assigned seuerally, the Bishop being the Superintendent ouer them all. About the yeere 250. *Cornelius* *being chosen Bishop of Rome, *Nonatianus* a Presbyter * *Euseb. lib. 6.* of Rome discontented with the election, by the instigation of *Nonatus* a fugitiue Bishop lately come out of Africke, 443.

not only broached the heresie of the Nouatians, or Catharists, but procured three simple B shops fetched from the vttermost parts of Italie, to ordaine him B shop of Rome: hauing also inuicigled by his subtilties, certaine famous men, that had beene Confessours to bee of his partie, and to ioine with him in the schisme against *Cornelius*. Of this fact, what was the iudgement of *Cyprian*, of *Cornelius*, and other B shops, and finally of the Confessours themselues, you shall in few words heare. For when *Nouatianus* had sent his Messengers, as to other chiefe B shops, so to Carthage, to procure the approbation of *Cyprian*, hee dissuadeth them from the schisme, telling them^b that a B shop being ordained, and approoued by the testimonie and iudgement of his fellow B shops, and of the people, another may not by any meanes be ordained. And writing to some of those Confessours, hee signifieth his great griefe,

^b *Cyprian* li. 2.
epist. 11.

^c *Li. 3. epist. 2.*

because he vnderstood that they, contrary to the order of the Church, contrary to the law of the Gospell, contrarie to the vnity of Catholike discipline, had thought it meet, that another B. should be made, that is to say, which is neither right nor lawfull to bee done, that another Church should be erected, the members of Christ dismembred, &c.

^e *Euseb. l. 6.*
c. 43.

Cornelius hauing called together diuers Bishops besides his owne Clergie, deposed the Bishops who ordained *Nouatianus*: and writing of these matters to *Fabius*^d the B. of Antioch, he saith, this Patron of the Gospell forsooth (meaning *Nouatian*) did not know that in a Catholike Church *ἐν τῇ ἐκκλησίᾳ τοῦ θεοῦ ἑνὸς*, there ought to bee but one B. in which notwithstanding he could not be ignorant, but that there are 46. Presbyters, and 108. more of the Clergie.

^e *Epist. Cornel.*
^a *apud Cyprian. l. 3.*
epist. 11.

The Confessors^c afterwards acknowledging their fault, among other things in their submission confesse, that as there is but one God and one Lord, so in a Catholike Church there ought to be but one Bishop.

Now whereas *Cornelius* testifieth, that there were besides the Bishop, who ought to be but one, 46. Presbyters in the Citie of Rome, and 108. others of the Clergie: if any man (notwithstanding it bee also testified by diuers,

that

that there were diuers Churches in Rome, whereunto seuerall Presbyters were assigned) will needes hold, that the whole Church of Rome was but one parish, and that all these Presbyters and Clerkes attended but one particular ordinary congregation; I cannot let him from being so absurd. Howbeit, this is certaine, that in the next age, in *Optatus* ^fhis time, when there were in Rome about fortie ^f *Contr. Par. men. l. 2. 40. & quod excurrit basilicas, &c.* parish Churches, whereunto seuerall Presbyters were deputed, there remained still but one only Bishop.

The like is to be said of Alexandria, wherein (as *Epiphanius* ^gtestifieth) were before the time of *Constantine* many ^g *Heres. 69.* parish Churches, all which (at least so many as were Catholike) were vnder one Archbishop, *καὶ κατ' ἰδίαν ταῦταις ἐπιτι- ταγμαῖσι ἐστὶ ἐπισβύτησι*, and ouer them seuerally are Presbyters placed, for the ecclesiasticall necessities of the inhabitants, who might each of them bee neere vnto their owne Church, &c. Now (saith *Epiphanius*) besides the Church called *Casaria*, which was burnt in *Iulians* time, and reedified by *Athanasius*, there are many others, as the Church of *Dionysius*, of *Theonas*, of *Pierius*, of *Serapion*, of *Persea*, of *Dizya*, of *Mendidius*, of *Anianus*, of *Baucalis*, and others. In one of these was *Colluthus* Presbyter, in another *Carpones*, in another *Sarmatas*, and *Arius* ^h in another, ^h *ὁ ἐπίσκοπος τῆς ἐκκλησίας τῆς Βαυκαλίας ἔτι καλεομένης* i L. 5. *Orthed. fid. c. 1.* namely, that which is called *Baucalis*.

The same is testified by *Nicetas Choniates*, ⁱ affirming, that in Alexandria there were of old many Churches subiect to the B. of Alexandria, committed seuerally to Presbyters, as that which is called *Baucalis*, and those which haue their names from *S. Dionysius*, *Theonas*, &c. and that *Arius* being the gouernor of the schoole in *Alexandria*, was by *Achilles* the B. (the predecessour of *Alexander*) set ouer the Church called *Baucalis*. And although there be not the like euidence for multitude of parishes in other Cities immediately after the Apostles times; yet is it not to be doubted, but that in euery City when the number of Christians was much increased, the like diuision of parishes was made, vnto which, not BB. but seuerall Presbyters were appointed: there remaining in each Citie but one Bishop, as the

practise of all Churches in the Christian world from the Apostles times to our age doth inuincibly prooue.

§ 8.
The Churches which
had Bishops
set ouer them
were dioceses.

But now suppose, that the Church of each Citie had beene but one parish, which is most false; yet forsomuch as to euery Citie there was, as *Caluin* truly saith, a certaine region allotted, which belonged to the Bishops charge, and was from the Presbyterie of the Citie to receive their Ministers; who seeth not, that the charge of a Bishop was not a parish, but a diocesse? And that is the second thing which I promised to prooue.

For, Churches containing within their circuit not onely Cities with their Suburbs, but also whole Countries subiect to them, were dioceses.

But the Churches subiect to the ancient Bishops in the Primitiue Church, contained within their circuit not onely the Cities with their suburbs, but also the whole Countries subiect to them.

Therefore they were dioceses.

The assumption is prooued by these reasons: first, The circuit of a Bishops charge was anciently diuided into these parts, the Citie with the suburbs, and Country subiect to it. For prooffe whereof, you heard before two most plain testinonies: The former, in one of the Canons of the Apostles^k (so called) charging the Bishop with his owne *Parœcia*, and the Countries which be vnder it: The other in the Councell of Antioch,^l which reciting the same words, addeth this reason: For euery Bishop hath authoritie ouer his owne *Parœcia*, and doth διοικῆν, that is, performe the dutie of a Diocesan, hauing a prouident care or superintendencie of the whole Countrey which is vnder his Citie, so that he may ordaine Presbyters and Deacons, and order all things with iudgement. To the same purpose is the diuision of Churches subiect to each Bishop, into the Church of the Citie called ἐκκλησία, or *Matrix Ecclesia*, and all other parish Churches within the diocesse called διοικήσεις. And hence ariseth the distinction of Presbyters subiect to the same Bishop that others were ἐπισκοπικοί, *πρεσβυτεριῶν τῆς πόλεως*, Presbyters of the citie, or as in some Latine Coun-

^k Can. Apost.
34.

^l Conc. Anti-
och. c. 9.

^m Conc. Carth.
Gr. c. 54. 72.

ⁿ Conc. Neoca-
sar. c. 13.

Councils they are called *, *Civitatenfes*, others *improbi*, * *Conc. Agath.*
Country Ministers, or *diocesani*, Ministers of the dio- c. 22.
ceffe.

Secondly, neither was the iurisdiction ouer the parishes in the Countrey by vsurpation of the latter Bishops, but a right from the beginning, belonging to the very first Bishoppes of the Citie. For euidence whereof, call to mind what before was prooued, that dioceses were not wont to be enlarged, or the number of Bishoppes lessened; but contrariwise those parts of the Countrey which euer had a Bishop, were still to retaine him; and those which neuer had, if they were so populous, as that they seemed to deserue a Bishopricke, a Bishop was with the consent of the antient Bishoppe of the Citie, and the authority of the prouinciall synod, and the Metropolitane set ouer them. This is sure, that all Countries were vnder their seuerall Cities, and whosoeuer were from the beginning Bishoppes of the Cities, were Bishops also of the Countries belonging vnto them. Neither might the Bishop of one Citie encroach vpon the Countrey, or parishes subiect to another Citie; but they were to bee gouerned by them, to whom they had belonged *from the beginning*. In the generall Councell of Ephesus^p, when complaint was made, that the Bishop of Antioch had encroached vpon them of Cyprus, for the ordination of their Metropolitan, who euer from the Apostles times, were in that and other matters of greatest moment, ordered by their owne prouinciall synods, his attempt was censured ^{as an innovation} *contrary to the ecclesiasticall lawes, and Canons of the holy Apostles*. And therefore this generall decree was made by the Councell for all dioceses and prouinces, that *no Bishop shall take vp in him any other prouince or countrey* *ἢ ἢ ἑαυτοῦ* *οὗ ἐστι ἀρχή, which for the time past, and from the beginning hath not been vnder him or his Predecessors*. And againe, *that to euery prouince or countrey their right should be kept pure and vniuolable, which had belonged to them for the time past, and from the beginning, according to the custome antiently receined*. Likewise in the Councell of Carthage^r, *that the people in the*

The second reason.

^p Conc. Ephes. post. aduent. episc. Cyp.

^r Conc. Carth. gr. c. 54.

Country which neuer had a Bishop of their owne, should not receiue a Bishop, but by the consent of the Bishop, by whom (and his antecessors) they haue bin *ἐκ ἀρχῆς*, from the beginning possessed. And where some had schismatically seized vpon some part of a diocesse, and being guilty of their wrong, would sequester themselves from the meetings and synods of the Bishops, it was decreed, that the lawfull Bishop should inioy, not only his See, but also such dioceses. And againe, it was demanded^c, what course should be taken if a Bishopricke being erected in a part of the diocesse, by the consent *τῷ ἐκ ἀρχῆς κατεχόντι τὰς διοικήσεις ἐπισκοπῆς*, of the Bishop who hath held the dioceses from the beginning, the new Bishop should encroach vpon other parts of the diocesse, which were not intended to him. Answer was made, that as that part which he had, was taken *ἐκ τῆς συγκαταστάσεως τῆς παλαιᾶς*, out of the company of parishes ioyntly possessed, and as a member *ἐκ τοῦ σώματος τῆς πλαιᾶς*, out of the body of many by the consent *τῷ τῶν ἐκκλησιῶν ἱερωτῶν*, of the Bishop who had authorsty or power: so the new Bishop should not encroach vpon any other.

^c Conc. Chalced. c. 17.

^a in Trin'lo. c. 25.

The great councel of Chalcedon^c, determined, that country parishes should vnremoueably remaine to the Bishops which held them. Which Canon was renewed in the councell of Constantinople^a, with this addition, if the said Bishops held them quietly and without contradiction for the space of thirty yeeres.

§ 9.
The third.
reason.
^a Confessed
by Calain.
Inst. l. 4. c. 4.
§. 2. & Beza
de grad. c. 24.
^c Conc. Ancy. c. 13.

Conc. Antioch. c. 10.

But nothing doth more evidently proue, that in the primitive Church dioceses were subiect to Bishops, then the antient institution of country Bishops^a, called *chorepiscopi*. Who where the country seemed larger, then that the Bishop by himselfe could performe all episcopall offices, were for the more ease of the Bishops, and commodity of the country Churches, appointed in certaine places as their suffragans or vicegerents, and to performe vnder them, and for them, some episcopall duties of lesse moment: but yet so, as the *chorepiscopus* might doe y nothing of weight without the appointment of the Bishop, neither might he ordaine without the Bishop of the citie, *ἡ ἐκκλησία αὐτοῦς τῇ ἐν ἡμεῖς*, unto which both himselfe and his Country is subiect.

Fourthly,

Fourthly, this truth is also demonstrated, partly by The fourth reason. the perpetuall successions of Bishoppes in all the Apostolicall Churches, singularly succeeding from the Apostles times, to the latter ages, plainly euincing that euen in the greatest Cities and Churches, where there hath alwaies been a great multitude of Presbyters, there hath been but one only lawfull Bishoppe at once successiuelly; and partly by the vniuersall consent of all Churches, not onely in former ages both catholike and hereticall (for euen the Nouatians, the Donatists, the Arians, &c. retained the gouernment of the true Church by Bishops) but also of all almost at this day being established in peace, retaining for the most part the antient distinction of Churches, according to dioceses and prouinces, which hath continued euer from the first conuersion of them: not any one example being to be produced in the whole world, neither in, nor since the Apostles times, vntill our age, of any Church gouerned according to the new-found parish discipline. Yea the Church of Geneva it selfe, which hath been a paterne to others, though it hath abolished the episcopall gouernment, notwithstanding it remaineth a diocesse vnder their one onely Presbytery, as well as it was wont vnder their one onely Bishoppe: the authoritie and iurisdiction of their Presbyterie beeing not confined to any one parish (nor any one parish allowed a Presbytery) but is extended to all the parishes both in the citie and territory thereto belonging, hauing the same circuit that the Bishop was wont to haue.

Finally, it may be alleaged, that as with vs Bathe and Wels, Couentry and Lichfield, London and Colchester, so in the primitiue Church more cities then one, with the countries thereto belonging, haue sometimes made but one diocesse. For when to the general Councell of Ephesus^a, petition was made by certaine Bishops; that whereas it had bin an antient custome in the prouinces of Europe, that diuers Bishops should haue each of them two cities vnder them, as the Bishop of Heraclea had both Heraclea and Pannion, the Bishop of Byze had also Arcadiopolis, the Bishop

^a Exempl.
libelli syn.
Ephes. oblati
ab Euprepio
& Cyrillo
Episcopis.

of Cœla Callipolis, the Bishop of Sabladia, Aphrodisias, and the latter of these Cities neuer had a proper Bishop of their owne, but euer from the beginning were subiect to the aforesaid Bishops: and whereas now they feared some inno-uation, they referred the cause to the Councell. The Councell therefore derermined, that there should not then, nor afterwards bee any innouation, but the aforesaid Bishops should according to the antient custome, which hath the force of a law, retaine the said Cities. And likewise it may be added, that some whole nations in the primitiue Church were subiect to one Bishop, not as the primate or Patriarch, for that was ordinary (so was *Ignatius* ^b Bishop of Syria, *Liberius* ^c of Italy, *Cyprian* ^d of Atricke, *Diodorus* ^e of Cilicia, *Basil* ^f the Great of Cappadocia, &c.) but as hauing one onely Bishop: as the nation of the Scythians ^g hauing many cities, townes, and castels, had all of them by ancient custome one onely Bishop, which was the Bishop of their chiefe citie Tomis.

^a Ignat. epist.
ad Rom.

^c Socrat. l. 4.
c. 12.

^d Nazianz.
encom. Cypri.
Conc. Const.

Trull. c. 2.

^e Theodor.

l. 5. c. 4.

^f Sozom. l. 5.

c. 18.

^g Sozom. lib. 6.

c. 21.

CHAP. II J.

*Maintaining the first Argument in the Sermon, pro-
ning that the seven Churches of Asia, &c.
were Dioceses.*



These testimonies and proofes hitherto produced, are so euident & demonstratiue for dioceses and diocesans, as that if no more could be said, they are sufficient, if not to perswade, yet at the least to con- uince the gainers. But if besides these, the arguments which the Refuter hath in chase, shall be made to returne vpon him, and to driue him and his consorts like the men of Ai, vpon these new forces; and if the forces which hee bring- eth to maintaine his quarell, shall bee found to bee of no force, and altogether vnable to endure the least encounter; then

then doe I hope, that our Disciplinarians themselves will be perswaded to speake no more for the new found parish Discipline. But before I enter into this second conflict, I am to take a suruey of his forces, which I perceiue are diuided into 2. troopes, the one encountering with my forces, the other fortifying their hold of the parish discipline.

In his encounter or refutation; first he findeth fault, that *pag. 53.* I doe not conclude in this second part, what he would haue me to conclude according to his forced Analysis. For answer whereof let my words be considered.

(*Serm. f. 1 pag. 17.* I come now to the second: which is, to shew that in the Apostles time and in the ages following, the Churches wherof the Bishops are called Angels, (or to vse their own words, the visible Churches indued with power of Ecclesiastical gouernment) were Dioceses properly, and not parishes. This is prooued out of this place &c.)

The assertion which I indeuour to prooue in the foure first points of my Sermon, was this, that the Angels or gouernors of the primitive Church, were Diocesan Bishops, and for the substance of their calling, such as ours be. This assertion, after I had prooued it in the first point *ἀποστολικότης*, by disproouing their Presbyteries: in the three next points I indeuour to prooue it *ἐπιστολικότης*, shewing that they were such as ours are, both in respect of the largenesse of their authoritie; to which end I shew that their Churches were Dioceses in the second point, and themselves Diocesans in the third: and in respect of the height of their authoritie and Preheminence, that they were superiour in degree to other ministers &c. which I prooue in the fourth. In this second point

point therefore, if I indeauour to prooue that the primitive Churches, which had Bishops, and Presbyteries, and were indued with power of Ecclesiastical gouernment, were not parishes properly, but Dioceses; nothing could be more directly, and pertinently deliuered. But the onely thing, which I seeke to prooue and maintaine in this part, as euery man seeth, is, that the Churches which had Bishops and Presbyteries, &c. were not parishes properly, but Dioceses. And this I first prooue by mine owne arguments, and secondly maintaine against theirs.

§. 2.
That the 7.
Churches
were Dioceses.

My arguments were two: The former grounded on the text, and is thus to be framed:

Churches, whose circuit contained not onely cities, but also countries adioyning, were Dioceses.

The circuit of the 7. churches, wherof the 7. Angels were Bishops, (and whereto other Churches hauing Bishops, and Presbyteries, indued with power of Ecclesiastical gouernment, were like) contained the cities and Countries adioyning.

Therefore the 7. Churches &c. were Dioceses.

The proposition I did not expresse, but did presuppose it, and take it for granted. Likewise that part of the assumption (inclosed in the parenthesis) affirming that to the 7. Churches, all others which had Bishops, and Presbyteries, and consequently were indued with the power of Ecclesiastical gouernment, were like, I also presupposed: because it is not to be doubted but that the primitive Churches indued with the power of Ecclesiastical gouernment, were of the like nature and constitution. And vpon this hypothesis, the onely argument which this great disputer bringeth to

Page 66.

“ make good his cause, is grounded: affirming that it is
“ clear by al learned (I know not what) that the constitution of
“ the visible Churches, was at the first one & the same in all places.

“ Now that the 7. Churches within their circuit contained both the cities and Countries thereto adioyning, it is proued; first, ioyntly. For if the 7. Churches within their circuit comprised all the Churches in Asia, then all both in cities and countries: but the first is true; for our Sauour Christ

Christ writing to the churches in *Asia* compriseth all vnder these 7. as being the principall, and containing within their circuit all the rest.

Then, seuerally : The church of Ephesus, contained a great and ample citie (indeed a Metropolis or mother city) and the country subiect to it: the church of Smyrna a mother city & the country belöging to it: the church of Sardes a mother city and the country adioyning : the church of Laodicea, a mother city and the country vnder it : the Church of Pergamus, or Pergamü, a famous city, (which had beene the seat of the Kings of Asia) and the country belonging to it : the churches also of Thyatira and Philadelphia contained 2. cities with their territories.

Now let vs see how our refuter cauilleth with these arguments. The first he frameth thus:

If the churches of Asia to which our sauour Christ writ, were great and ample cities, and not the cities alone, but also the countries adioyning, then they were dioceses properly and not parishes:

But the churches of Asia were such. Therefore they were Dioceses &c.

§. 3.

„ Of this syllogisme (saith hee) the assumption is on the
„ eighteenth page, and the conclusion on the seventeenth.

„ The proposition is of necessity so to be supplied. To which

„ I answer, that the consequence thereof is naught. Euen

so in your conceit bee almost all that you make for me. But

is your necessity or need such, that you cannot frame a syllo-

gisme with hope to answer it, vnlesse the proposition haue co-

sequence which you may deny? Let me intreat you, that the

proposition may be simple as euen now I propounded it, &

thē deny it if you can. Churches whose circuit contained not on-

ly the cities but also the countries adioyning were Dioceses. This

proposition will stand vnmoueable, when the foundation

of your discipline will be rased. And so wil the consequence

which your self propoūd, being grounded on this proposition

as the hypothesis therof. But why is the consequence naught?

for it will not be amisse to take a breef view how he playeth

with it. 2. reasons he rendreth 1. Because it presupposeth that all

Churches

Ad page. 54.
His answer to
the proposition.

Vide in fir. lib.

4. c. 4. §. 3.

What is the hypothesis of a connexiue proposition.

Churches in the world at that time were ample and great Cities. Which as it appeareth to bee manifestly false to all that are of any vnderstanding ; so it , and some other places in his booke doe plainely bewray that hee doth not knowe, what is the hypothesis or thing presupposed in a connexiue proposition. The which that hee may know heere after, let him dispose his connexiue proposition in an enthymeme ; and what part of the syllogisme is wanting, let him vnderstand that to be presupposed as the hypothesis whereon that consequence is grounded. And if that hypothesis bee false, let him know that the consequence is naught. But if it bee true (as alwaies it is in their argumentations who do not dispute sophistically, for they presuppose and take for granted nothing but that which in their opinion is certaine and manifest) then is the consequence necessary. As for example, let his connexiue proposition be disposed in this Enthymeme: The 7. churches contained within their circuit, not onely the Cities but the countries adioining :

Therefore the seven Churches were dioceses.

That which is presupposed in this consequence is the proposition of the syllogisme which is vnderstood: viz. Churches which within their circuit contained not onely cities but the countries adioyning, were dioceses. Which being a certaine and manifest truth, the consequence was necessary. But if I should say thus:

Churches whose circuit contained both cities and countreys adioyning, were dioceses: Therefore the 7. churches were dioceses: in this consequence the assumption were presupposed, viz. that the circuit of euery of the seven churches contained both the citie, and country adioyning. Which parts of Syllogismes omitted in Enthymemes, if the refuter would adde to make vp a simple syllogisme, either in his arguing or analysing, hee might spare both himselfe and his aduersary a great deale of superfluous trouble about his consequences. Hee must therefore vnlearn that art (if he would not be

be accounted a trifler) of flinging all arguments into a connexive Syllogisme, that hee may haue a consequence to cauill with.

But so farre is the proposition which hee propounded from presupposing that all Churches in the world were great and ample Cities, that it doth not so much as presuppose those seuen in Asia, which it mentioneth, to be such. That is not presupposed in the proposition, but is assumed or affirmed in the Assumption. Nothing is presupposed in the Consequence of the proposition, but the simple proposition, which I said was the hypothesis thereof. If it be said, that what I say of the seuen churches, I would haue vnderstood of all other churches, and so seeme to presuppose (though not in my proposition, yet in my argumentation) that which the Refuter doth obiekt: I answer, that as in other places I am not to bee blamed for concluding from other Churches to these seuen: so neither here for concluding from these seuen, to all others. For the forme and constitution of all the Primitiue Churches, being one and the same, as the Refuter confesseth; it is euident that what is truly said of other Primitiue churches in respect of their constitution, is verified of these seuen: And what is verified of these seuen, may bee truly affirmed of the rest. Not that all churches had within their circuit great and ample Cities, (that was spoken concerning five of these in Asia) it is sufficient that they had Cities with the countries adioining. And so had all Churches which had a Bishop and a Presbytery, or were (as you speake and meane) indued with power of Ecclesiasticall gouernement. Neither can you giue instance in any one to the contrary. Yes, that they can. *T. C.* hath an instance: this disputer also hath one instance, pag. 57. and one in this place, and in some others. And yet all is but this: Some church was not a City, as for example, *Cenchrea*. He might haue said *Cenebrea*. Their reason is thus explicated:

§ 4.
Their instance concerning *Cenchrea*.

Rom. 16. 11.

*Cenchrea was not a City,
Cenchrea was a Church,
Therefore some Church was not a City.*

I distinguish of the word Church. For I denie not but the company of ^{christians} Presbyters in a family is a Church, much more in a village or towne. But the question is of such a church, as had a Bishop assisted with a Presbytery, and had, as they speake, the power of Ecclesiasticall gouernment. Such a Church was seated onely in Cities, or great towns answerable to Cities. And therefore, if they meane (as they doe: or else they might aswell hold their peace) that in Cenchrea was such a Church; I deny the assumption. Cenchrea was subiect to the church of Corinth, as all other towns thereabouts, and neuer had a Bishoppe or a Presbytery of her owne. Yea, but she had a Deacon. Suppose that were so, what then? seuerall Deacons, and seuerall Presbyters were placed in parish Churches, where was neither B. nor Presbytery, nor the power (which they speake of) of Ecclesiasticall gouernment. And yet their Deacon was but a Diaconisse, namely *Phœbe*. Of whom also it may be doubted, whether *Paul* calleth her *διάκονον*, one that ministred to the Church in Cenchrea, in respect of an office imposed vpon her to minister to the needy, & to entertaine strangers on the churches cost, or in regard of her voluntary ministring to the faithfull there, of her own substance. For if she were, as *Bullinger*, and diuers before him report, *nobilissima & ditissima femina, a most noble, and most wealthy woman*; it is not like, that she was a widow maintained of the church; but one, which (like to *Mary*, *Ioanna*, *Chusa*, & *Susanna* mentioned in the Gospell, which *δυνατοί* ministred to Christ of their goods) did maintaine and relieue the poore of the Church there, and giue entertainement to Christian traouellers of her owne cost. In which respect *Paul* saith of her, that she had been *προστάτις πολλῶν*, a patronesse of many, yea of the Apostle himselfe. Neither is it likely that a widdow maintained of the church, as hauing little or nothing of her owne, should haue such busines in Rome, or (as it is thought) at the Emperours Court, as that
the

Luke 8. 3.

Rom. 16. 2.

the Apostle should write to the faithfull in Rome to assist her in her affaires. But it may be you desire to heare some further reason of his deniall of that consequence: you shal
 "heare it. For, saith he, *though it were granted, that these 7.*
"were great Cities, & the Countries adioyning; yet there might
"be diuers others, which were small, &c. See you not how he seeketh about for starting holes? What if there were (and that is more thē might be) other smal churches? (as indeed there was none such as we speak of, but they were seated in the Cities, neither was any so small, but if it were indued with power of ecclesiastical gouernment, it was of the same constitution with those which were greater). What is that to this consequence? *If these Churches contained eck of them not onely the City, but the country adioining, then they were not Parishes properly, but Dioceses.* His answer if it bee well weighed, is an exception against the conclusion. As if hee should say, though I would fain wrangle with your proposition, but cannot (for how is it possible, ~~but~~ that if these churches did containe ample Cities with the countries, such as we call shires, belonging to them, they were not dioceses but parishes?) & although your assumption should bee granted, namely, that these churches contained not only the cities, but countries: notwithstanding your conclusion is to be excepted against. For though these were dioceses, yet others might be parishes. Such a froward aduersary I haue met withall; who in other places accusing mee, for not concluding what these churches, or the angels of thē were, here findeth fault that I conclude what they were. But both his accusations are alike vniust; seeing the constitution of them, and all others (indued with power of ecclesiastical gouernment) was the same; and what is said of the one, is to be vnderstood of the other.

His second reason why the consequence is naught: be-
 "cause it doth not appeare, (neither is it true) that euery one of
 "these Churches was diuided into diuers severall ordinary as-
 "semblies, all of: hē depending vpon some one as the chiefe, without
 "power of ecclesiastical gouernment apart in themselues. Is this the denial of any thing but the conclusion? is not the denial of the conclusion, an euidence that the answer is con-

§ 5.

confounded? and is not confusion a manifest signe of one that writeth against his conscience, resolved not to bee perswaded, though his conscience be conuicted?

As touching his assertion opposed to my conclusion, that they were not Dioceses, because they were not diuided, &c. it containeth three branches: First, that they were not diuided into diuers ordinary assemblies. Secondly, If they were, yet they did not all depend vpon some one as the chiefe. Thirdly, That they had the power of ecclesiastical gouernement in themselues. These assertions would haue bene proued by them that are opposents, and will needes perswade vs to admitte of their parish Discipline. But I am well assured that they are not able to proue any one of them. And although it were sufficient for me to deny these assertions, and to put them to proue them: yet because I desire from my soule to satisfie our opposites in this cause, as Brethren; and because they containe the very grounds of the parish-discipline, I will briefly disproue them. For, as touching the first, I haue often wondred what our brethren meane to argue from the example of the churches which were not diuided into parishes; to those that bee. Would they haue the Church of a City, and country belonging to it, to bee all but one congregation, assëbling ordinarily in one place? If they would, the are they too absurd to be thought worthy to be confuted. But though they would, the ancient christians would not; who when their multitude was increased, in all places of the world were diuided into diuers particular assemblies. If they would haue them diuided, as of necessity they must: then let them tell mee, whether wee (that doe, and of necessity must, consist of diuers congregations) are to follow the example of any ancient church, as it was before it was diuided, or as it was after it was diuided. If the former, then are they absurd againe: If the latter, then haue I that which I desire. They will say perhaps, that each congregation after the diuision, was as that one before. Nothing lesse: Let them proue that, and I will yeeld in the whole cause. The one be-

before had a Bishop, and a Presbytery, as they will confesse which were to attend the whole flocke, but after the diuision, not each parish had a Bishop and a Presbytery, but one of the Presbyters assigned to it, the rest remaining with the Bishop, who (as before) assisted with his Presbytery, had a generall superintendencie ouer them, as well diuided as vndiuided, and was but one in euery diocesse, as well after the diuision as before. Which is so manifest a truth, so confirmed by testimonies before cited, so testified by the generall consent and practise of the Christian world, not one instance to be giuen to the contrary, as that it cannot but conuince the conscience, I hope also it will perswade. For tell mee I pray you, were not parishes distinguished in *Constantines* time and before, as well as now? Yes questionlesse. Were any other assigned to them seuerally, then seuerall Presbyters, euen as they be now? That also is out of doubt. Was it euer, or at any time otherwise, after the diuision of parishes? No without question. There remained but one Bishop, and one Presbytery for the whole citie and country, as well after the diuision as before. And that is so euident a truth, by that which hath bin said, that no man of learning can with a good conscience any longer denie it.

But it will be said, that the Churches before they were diuided, were not dioceses. Whereto I answered, that the circuit of the Church, in the intention of the Apostle or first founder of it, was the same as well before the diuision of parishes, as after. Euen as the subiect of the leauen is the whole batch, in the intention of him that putteth it into the lumpe, though the loaues bee not yet diuided, yea though but a little of the dough bee yet (after it is newly put in) seasoned. If you aske mee how I know this? I answered. First, because the whole Church of God, euer since the Apostles daies vnto our age, hath so vnderstood the intention of the Apostles, and of their first founders: the circuit of euery Church hauing from the beginning included not onely the citie, but the country thereto belonging. Secondly, because that diuision of Churches which

§. 6.

was three or foure hundred yeeres after Christ, with their limits and circuits, were ordinarily the same, which had been from the beginning, as before hath been testified by diuers antient Councils. Thirdly, because it is confessed by ^a *Beza*, and testified by Doctor ^b *Rainolds*, and others^c, that the distribution of the Church did vsually follow the diuision of the common-wealth: insomuch that those countries which were subiect to the ciuill iurisdiction exercised in any citie, were also subiect ordinarily to the ecclesiasticall: and as they were accounted of the same county or prouince, in respect of ciuill gouernment, so of the same Church or diocese in regard of spirituall. And as the Church followed the ciuill distribution at the beginning, so also if there were any new citie erected by the authority of the Emperour, it was decreed by the Councell of Constantinople^d (following therein the canon of their forefathers) *that the order of ecclesiasticall things should follow the ciuill and publike forme.*

Therefore though these Churches had not been diuided into seuerall congregations, yet had they each of them been dioceses. But now I adde, that at the time of writing the Reuelation, which was almost an hundeed yeeres after the birth of Christ, it is more then probable, that they contained diuers congregations. For when *Paul* had continued but two yeeres at Ephesus, the holy Ghost^e testifieth, that all which inhabited Asia (so properly called) did heare the word of the Lord Iesus both Iewes and Gentiles. Well, *Paul* hauing placed many Presbyters among them, and hauing continued among them for the space of three yeeres, afterwards^f sendeth *Timothy* to be their Bishoppe, who ordinarily continued among them vntill his death. And that you should not thinke there was but that Church at Ephesus in *Pauls* time, hee maketh mention^g of the Churches of Asia. Saint *Peter* likewise had preached, and by his preaching conuerted many in Asia, to whom among others, hee directeth^h his first Epistle. After the death of *Peter* and *Paul*, because those Churches were as *Paul* had foretold, much annoied with heretikes,

Saint

^a *Bez. de grad.*^c 24.^b *Rain. & H.*

542.

^c *Cas. Baron.*

an 39. 10.

*Wolfg. Laz.**de rep.**Rom. l. 2. c. 12.**Beat. Rhenan.*

in lib.

*Notit. provinci-**ar. imp.**Rom. in de-**scriptione**Illyrici.*^d *Const. in**Trullo. c. 38.*

τοῖς πολιτικοῖς

καὶ δημοσίοις τυ-

ποῖς καὶ τῶν ἐκ-

κλησιαστικῶν

πραγμάτων ἡ

τάξις ἀκολου-

θεῖται.

^e *Act. 19. 10.*^f *Act. 20. 31.*^g *1. Cor. 16. 19.*^h *1. Pet. 1. 1.*

Saint *Iohn*^k, by the direction of the holy Ghost, went ^{Testified by} into those parts, preached the Gospell for many yeeres, ^{Origen,} ordained Bishoppes, and Presbyters where need was. To ^{Eusebius, Epi-} the ministry of the Apostles, adde the preaching of ^{phanus,} the Bishoppes and Presbyters ordained by them, and ^{Chrysost. N^a.} disciples which they had instructed : by whose ministe- ^{rianx.} rie, not onely many particular Christians, but some Chur- ^{apud Cas.} ches were brought to the faith. As that of Colossæ, ^{Baron. in} (which was in the confines of Phrygia, bordering on ^{an. 44. 29.} this Asia) in *Pauls* time, planted by the ministerie of *E-* ^{Coloss. 1. 7.} *paphras*^l, as their founder; watered by the ministerie of *Archippus*, as their Bishoppe. Now I appeale to the conscience of euery indifferent Reader, whether it bee not vnlikely, that not in any one of these famous Churches, no not in that of Ephesus, there were in the whole citie and country belonging to it, any more then one ordinary congregation, after the preaching of such, and so many for the space of forty five yeeres.

And so much for the first of his assertions : the other two I will ioyne together. For if there were but one Bishoppe for the Church, both of the citie and country, (as there were but seuen in all these seuen Churches) and but one Presbytery : if the Churches both of the citie and country were subiect to the Bishoppe of the citie : if the parishes both of citie and country had neither Bishoppe nor Presbytery, but Presbyters seuerally assigned to them : if the Presbyters of the country were ordained by the Bishoppe of the citie, and not onely they, but the rurall Bishoppes also were subiect to his authoritie ; all which, I haue by most euident arguments and testimonies proued already : then did the seuerall congregations and parishes, which I haue also prooued were all but members of one body, depend vpon the chiefe Church in the citie as the head, which afterwards was called *Matrix ecclesia, cathedra episcopi*, or the cathedrall Church, neither had the power of ecclesiasticall iurisdiction whereof they speake, as I haue also proued before.

§. 7.
His answer
to the assump-
tion.

I come to the assumption, wherewith hee cauilleth egregiously, because I said that the Churches whereof the seven Angels were Bishoppes, were not onely the cities, but the countries adioyning, that is, as I expressed my meaning in the syllogisme before, that the circuit of euery one of these Churches contained both the citie and country: which assumption I haue made good by necessary prooffe. But, saith hee, *Who euer said that the Church of Ephesus was a great Citie? Who knoweth not that the Citie is one thing, and the Church another? But this might serue M.D. turne to dazell the eyes of the simple, &c.* As touching this foule imputation (that I may beginne with it) I thanke God, I am free, both from desire, and intent of dazeling the eyes of the simple. But as in my conscience I am cleerely resolved of the truth of these five points contained in the Sermon: so I haue endeouored with plaine euidence, to vphold and maintaine the truth, against the nouelty of your inuentions, and the subtilties of your sophistications, wherewith you haue too long both dazeled and seduced the simple. So much of that by the way.

If hee discerned the speech which I vsed, to bee improper, had hee not so much neither Art, I meane either Rhetoricke, or Logicke, nor grace, I meane charity, as either to conceiue me to haue spoken by a trope, or to explaine my speech by such an enunciation, as the nature of the arguments doth require? When it is said in my text, the seven starres are the Angels; will he say, who euer heard that starres were Angels? Or when Christ saith, *This cup is my bloud that is shed, or, the new Testament in my bloud*: will he say; who euer heard that the cup is bloud or the Testament? When I said the Churches are the cities and the country; could he neither vnderstand me as speaking (after that most vsuall metonymy) of the Christian people in the citie and country: nor yet explaine my words, as the nature of the arguments contained in the speech doth lead him? If I should say, a man is not onely body, but soule also, or, the
body

body is not one member alone, but many, you would vnderstand me thus: Man consisteth of body and soule; the body consisteth not of one member alone, but of many. Or thus; Whole man containeth these two parts: the bodie containeth not one member alone, but many. Euen so the Church or diocesse of Ephesus is (that is, containeth) not only the City, but the Country.

But is that so strange a thing with our learned Refuter, §. 8.
that the name of the Citie should be giuen to the Church? Churches
Let him looke backe to *Apoc. i. 11.* and hee shall finde, called Cities.
that the seuen Churches were, *Ephesus, Smyrna, &c.* And
so vsuall is it with good Authors speaking of BB. to say
they were Bishops of such or such a Citie, as I might fill a
Volume with quotations to this purpose. These few te-
stimonies may suffice: *Ensebius* ^m saith, that *Euodius* was ^m *Euseb. Chr.*
the first Bishop of Antioch, and that *Ignatius* was the se- ^{an. 45.}
cond Bishop of Antioch, &c. The Councell of Nice wri- ^{Ann. 71.}
ting to the Church of Alexandria, maketh mention ^a *τῷ ἐν Σοκρατ. lib. 1.*
τῷ Ἀλεξανδρείας ἐπισκόπῳ, of the Bishop of Alexandria. *Athanasius* ^{fol. 177. a.}
• calleth *Damasus*, *ἐπίσκοπος τῆς μεγάλης Γῆρας*, the Bishop of the ^o *Epist. ad E-*
great Citie Rome; and *Dionysius*, ^p the B. of Alexandria. ^{piso. Afric.}
The first Councell of Constantinople ^q mentioneth the ^p *De sentent.*
Bishop of Alexandria, the Bishop of Constantinople, and ^{Dionys.}
the Bishop of Rome. And more plainly in the Councell ^q *Conc. Const.*
held in Trullo, ^r *Nectarius* is said to haue beene the Bishop ^{1. c. 1. 2. 3.}
of the Citie of Constantinople, *Dionysius* the Archbishop ^r *Const. in*
μεγαλοπόλιν, of the great Citie of Alexandria. Looke into ^{Trul. c. 2.}
the subscriptions of Bishops vnto Councils, as to that of
Nice subscribed *Osius* the Bishop of the Citie of Corduba,
Alexander Bishop of Alexandria, &c. to the Councell of
Sardica, *Athanasius* Bishop of the great Citie of Alexandria,
Alexander Bishop of the Citie of Mesenia; and in like ma-
ner all the rest, stiling themselves Bishops of the Cities.
Looke into the inscriptions of epistles written either by
Bishops, or vnto Bishops: *Ignatius* stileth himselfe thus: ^{Ignat. ad Po-}
^f *Ignatius ἐπίσκοπος Αντιοχείας*, the Bishop of Antioch. ^{lycarp.}
his Epistles stileth himselfe sometimes Bishop of Rome, ^r *Epist. 1. 2. 3.*
sometimes *Vrbis Rome*, of the Citie of Rome. *Basil* writeth &c.

to *Eusebius* the Bishop of Samosata, to *Athanasius* the Bishop of Ancyra, to *Ambrose* the Bishop of Millaine, and writing to the Bishops of France and Italy, calleth himselfe the B. of Cæsarea.

This title giuen to Bishops after the diuision of parishes, plainly prooueth also, that they were not Bishops of any one parish, but of all the Churches in the Citie, and of the whole diocesse.

My assertion therefore, that each of the seven Churches was not only the Citie, but the countrey also adioining, would according to the true meaning thereof haue beene confuted, if hee had beene able, and not the words fondlie cauilled with. But not contented heerewith, he stretcheth my words beyond that which his owne conscience would
 “ tell him was my meaning; as if I had said, *that all the*
 “ *people in the City and Country had beene at this time Chri-*
 “ *stians.* Which could scarcely bee verified of any Citie and Country for 200. yeeres after and more, I meane vntill *Constantines* time. Neuerthelesse, this was an assertion which he found himselfe able to confute. And therefore
 “ full soberly he goeth about it, telling vs, *that there were*
 “ *not then so many Christians as inhabitants, nor it was not*
 “ *then in Ephesus, as it is now in London.* And very lear-
 “ nedly out of his reading telleth vs, that *Polycarpus* *was*
 “ *put to death by the rage of the heathen multitude, in the sight*
 “ *of his people:* when euery body knoweth, that in all Cities and Countries, for the space of almost 300. yeeres, the Christians were persecuted by the Gentiles.

a *Euseb. l. 4.*
c. 15.

If any man aske, how it may bee said, that the Church contained the Citie and Country, when but a few Christians, in comparifon of the heathen, were in either of both: I answer (as before) that the circuit of the Church or diocesse was the same, when there were few, and when there were many, yea when all were Christians. Neither were there more Bishops set ouer the Citie and Country when all were Christians, then when there were but a few; the same Bishop of the Citie hauing iurisdiction ouer all the Christians both in the Citie and country, as well when all were

were Christians, as when but a few : which I prooued before by the generall consent and perpetuall practise of all Christendome euer since the Apostles times; which ought without comparision to preuaile with vs about the authoritie of a few selfe-conceited persons among vs, who are not so singular for learning, as they are singular in opinion; whose pride and arrogancie in aduancing themselves against the iudgment and practise of the vniuersall church in all places, and in all ages since the Apostles times, is intolerable.

“ Yea but saith hee, *the Church of Smyrna writing * of * Euseb. l. 4.*
the said Martyrdome of Polycarpus, mittuleth her selfe the c. 15.

“ *Church of God which is at Smyrna. Was there a whole*

“ *Diocesse or Countrey of Christians inhabiting Smyrna?*

Which is an obiection scarce worth the answering. For whether by the Church of Smyrna you vnderstand the whole Diocesse, it was seated chiefly in the Citie (as the soule, which is in all the bodie, is said to bee in the head; and God, who is in all places, to be in heauen) or but that part which did inhabit the Citie, you are not to maruell, if the whole companie of Christians inhabiting a City, are called a Church, seeing the companie of Christians in a parish, or in a familie, deserueth that name. Neither doth the naming of it selfe the Church which is at Smyrna, exclude the Churches in the Countrey from being of the same bodie or diocesse with it. And thus much may suffice to haue spoken concerning the first syllogisme which he framed for mee.

Now are wee to examine the second. *M.D.* (saith he) § 7.

“ *perceiuing that this assumption wanted strength, sought to* The 1. prooue
 “ *fortifie it by two reasons.* This is my aduersaries vsuall, of the assumption, viz.
 though odious, fashion, sophistically to argue euery assertion of weaknesse, for which I bring prooue : when rather the prooue (if it bee good, as hitherto hee hath not contained
 beene able to disprooue any) doth argue the weaknesse of their iudgement, who denie or doubt of the truth both the Cities and
 which is prooued, and the strength also of the assertion, Countries
 which is armed with such prooue. adiointing.

Ad pag. 55.

The former reason he propoundeth thus :

If our Sauour writing to the Churches of Asia, numbreth but seven, and some of them mother Cities, then were they great and ample Cities, and not the Cities alone, but the Countries adioining.

But our Sauour writing to the Churches of Asia, numbreth but seven, &c.

x Supr. §. 2.

To let passe his vnmanerly gibing, not worth the mentioning, and to referre you to the manner how this Syllogisme is to be framed, before * mentioned, let vs see how hee dealeth with this frame which himselfe hath fashioned. He denieth, after his vsuall manner, both the proposition and the assumption. So hard is my happe, that scarce any one proposition or assumption, which hee frameth for me, may be acknowledged to be true : and yet so hard is his happe, that he is not able to prooue any one either proposition or assumption of mine to be vntue.

The proposition hee would confute by an *argumentum*,
 “ though it were granted that our Sauour wrote these epistles
 “ to all the Churches of Asia, yet it will not follow, that there-
 “ fore all the rest depended upon these, as children upon the
 “ mother. To which he addeth the *isum*, in denying the
 “ former part of the assumption, viz. that our Sauour did
 “ not write to all the Churches of Asia. His deniall of the
 “ consequence he confirmeth by putting a case: If the Em-
 “ perour finding some abuses commonly rainging in the whole
 “ Country of Asia, should haue written to these principall and
 “ mother Cities for the reforming of those abuses, with intent
 “ (saith he) that all other Cities and Townes should be warned
 “ by his reproofe of them, (which put-case with that intent is
 “ worthy to be put into a cap-case) might a man conclude
 “ thereupon, that all other Townes and Cities of Asia were sub-
 “ iect to the gouernment of these seven? But say I, put the case,
 that the Emperor so should doe, with that intent, which is,
 and also ^{writes} hath beene vsuall in such cases, that is, to the in-
 tent that what hee writeth to them, might by and from
 them be notified to those Townes and Villages which were
 within the circuit of their iurisdiction : would it not
 strongly

strongly proue, that all those other townes and villages were subiect to them? Come we to our selues. When the King or his Counsell would haue any thing intimated to all his Subiects in certaine Counties, are not warrants directed to the Licutenants of each County, from them to the high Constables of euery hundred, from them to the Constables of euery towne? and doth not this shew that the officers of the towne are subordinate to those of the hundred, and much more to the gouernours of the County? In like manner when the Archbishop would haue any thing imparted to euery parish, hee directeth his letters to the Bishops, they, to the Archdeacons, they, to the officers in euery Deanry, they acquaint (in particular) euery Parish. Euen so by Christ his writing to the 7. Churches, what he would haue imparted to all the particular Churches, it may bee gathered, that the rest of the particular Churches were subiect to them. And it may well be, that when our Sauour writing to euery one of the Angels seuerally, & concluding each Epistle with this Epiphonema, *Let him that hath an eare, heare what the Spirite saith to the Churches*, would haue it vnderstood what he writeth to the Angell, he writeth to the Churches, which be vnder his charge.

And thus you haue heard, how he hath fared with the Proposition. The Assumption hee distinguisheth into two parts, the former, *affirming that Christ wrote to all the churches of Asia*: the latter, *that some of these seuen Churches were Mother-Cities*: both hee denieth as false. The former, *because it is unlikely, as he saith, if not impossible, that our Sauour writing to that third part of the world which was not much lesse then both the other, Africa and Europe, would write but to these 7. which were all together in one little corner of it*. Here I appeale to my aduersary, if he be a man of learning, whether hee doth not cauill against the light of his conscience, seeing he could not be so ignorant as to thinke, that by Asia mentioned in the Apocalypse, and else where in the Epistles and Acts of the Apostles, is
 § 10. Whether Christ wrote to all the churches in Asia.
 not

not meant Asia the great, nor yet that which is called Asia *minor*, being the whole Chersonesus, now called Nattolia, bounded on the north with Pontus Euxinus, on the west with the Hellespont, & *mare Aegaeum*, on the south, with the Mediterranean sea, including, according to *Ptolemy*, eight countries, whereof Asia (so properly called) is one. And albeit he knoweth (as I am perswaded) that by Asia in the Apocalypse, is meant onely that, which is so properly called; yet he maketh a great flourish, partly to shew some small skill in Geography; but chiefly (that I may vse his owne terme,) to dazell the

Ad pag. 56. " eyes of the simple; shewing how vnlikely it is, either that
 " the great Kingdomes of Asia maior should bee Parishes
 " under the seven Churches: or that those many famous
 " Churches of Asia Minor, as the Churches of Derbe,
 " Lystria, Iconium, Antioch in Pisidia, Pergain Paraphylia,
 " of Galatia, which were many, were but dependants vpon
 these seven. If hee doth not know, that none of these
 Countries are contained in that Asia whereof the holy
 Ghost speaketh: let him compare but these few testimonies of Scripture. Act. 2. 9. 10. & 6. 9. & 16. 6. 7.
 & 1. Pet. 1. 1. and he shall find, that Cilicia, Pontus, Galatia, Cappadocia, Bythinia, Phrygia, Pamphylia, and Mysia, (meaning Mysia *maior*, or Olympina) being all parts of Asia *minor*, are reckoned as diuers countries from that Asia, which is mentioned in the Scriptures. If the refuter would needs haue shewen his skill in Geography, he should haue done well to haue set down the bounds and limits of this Asia, whereof wee speake. For the Authors that write thereof, whome I haue seene, doe not agree with the Scriptures. The Romanes, when

a Strabo Geograph. lib. 13.

Attalus^a Philomator the King of Pergamus, and the countries adioyning, had bequeathed his Kingdome to them, and they had recouered it from Aristonicus who claimed it as his inheritance, they reduced it into a Prouince, and by the name of the continent called it Asia, hoping it would be an introduction to the rest.

Erasmus

rasmus ^b saith, it is euident, that when Asia is
 named absolutely, that part of Asia *minor* is signified
 where Ephesus standeth. And ^c on Act. 16. where
Paul and his company were forbidden to preach the
 Word in Asia, the holy Ghost meaneth (saith hee)
 that Asia, not which by the generall name is called
minor, enuironed on each side, but on the East, with
 the Sea, and which comprehendeth Phrygia, Pam-
 phylia, Galatia, and some other Countries; but that
 which is neare to Ephesus; for that properly is called
 Asia-*minor*. But hee doth not tell vs how much of the
 Country, which is not farre from Ephesus, is contai-
 ned within the circuit of Asia. Those which write of
 Geography, giue a larger circuit vnto it, then agre-
 eth with the Scriptures, bounding it northward on
 Bithynia, westward on Propontis, Hellespont, and
 the Aegean sea, which in those places is called the I-
 carian sea: Southward, on the Rhodian sea: East-
 ward, on Lycia, Pamphylia, and Galatia. And by this
 meanes, they include within the limites of it, Phrygia,
 both the greater and the lesse (wherein Troy stood,) and
 Mysia, both the greater, which is called Olympina, and
 the lesse, which is called ^d Pergamene. When as Phrygia
 is in the Scriptures distinguished from Asia, and onely the
 borders or frontiers of it, where Laodicea (according to
 their opinion) standeth, are reckoned in it, and likewise
 Mysia, Olympina, and Phrygia *minor*, (which is also
 called Epictetus or Troas) are reckoned apart from A-
 sia. So that according to the scriptures, Asia seemeth
 to include, Ionia, Mysia, Pergamene, Lydia, or
 Maonia, and perhaps Caria; for thereof is no men-
 tion. In Ionia stood Ephesus, and from it northward,
 Smyrna. In Mysia Pergamene ^e stood Pergamum north-
 ward from Smyrna: and southward from it Thyatira,
 which *Strabo* calleth Myforum *ultimam*. In Lydia (which
Strabo, *Ptolemy* and *Pliny*, l. 5. c. 29. take to bee all
 one with Maonia) stood Sardos (which *Strabo* calleth Ly-
 ties of Lydia, and Maonia reckoneth Thyatira, Sardos and Philadelphia.

^b *Erasmus*
Annot. in
Rom. 16.

^c *Erasmus* in
Act. 16.

^d *Ptolem. cal-*
leth Mysia
Pergamene,
maior.

^e *Mysia prin-*
cipatum Per-
gamum ob-
tinuit. Aen.
Sylu. in Asia
minor. c. 62.
Acolis quon-
dam Mysia ap-
pellata. Plin.
l. 5. c. 30.
Ptolemy a-
mong the Ci-

dorum

dorum caput) southward also from Pergamus. In the confines of Mysia and Lydia stood Philadelphia. The borders of Phrygia, Caria and Lydia are hardly distinguished, saith^f *Strabo*, because they meet together, and are confounded in the midlands, (as *Aeneas Sylvius* saith,) and this confusion is encreased, saith *Strabo*, because the Romaines have diuided these countries, not by the nations, but according to the administrations (διοικήσεις) that is, circuits of iurisdiction, wherein Courts are kept, and iudgements exercised according to law. Now in these confines standeth Laodicea, which according to *Ptolemy*^g is a City of Caria, and by the testimony of the holy Ghost in the Apocalypse is a part of Asia, though by the most Geographers it is saide to stand in the borders of Phrygia. *Eunapius*^h speaking of *Clearchus* made proconsull of Asia, by *Valens* the Emperor, describeth the circuit ἡ τοῦ ἰστανδου καὶ καρχηδονος, of that which now properly is called Asia, that it beginning at Pergamum, and comprehending the sea coasts, endeth in the continent at Caria, the mount Tmolus circumscribing the borders thereof on Lydia. So that according to this description the circuit of Asia is lesse then that which is limited in the Scriptures, Lydia, and Caria being excluded. And accordingly in the subscriptionsⁱ, to the Councell of Nice, not onely Phrygia, but Lydia also and Caria are reckoned apart from Asia, that we should not maruaile, that a lesse circuit is assigned vnto it in the Scriptures, then the Geographers doe describe, seeing within a lesse compasse then that which the Scriptures assigned thereunto, it is circumscribed by others.

ⁱ Subscript.
Con. Nicen.

Seeing therefore Asia is gathered into so small a compasse, let vs see what the refuter can obiekt, why our Sauiour writing to these seuen Churches, should not vnder them comprise all the Churches in Asia. Because *even* "there or near, saith he, we find diuers other churches: as those, of Colossia, Hierapolis, & Troas mentioned in the Scripture; to let passe Magnesia, and Trallis recorded in other writers.

But

But none of the three former are mentioned in the scripture as parts of Asia: Troas beeing the same with phrygia *minor*, and Hierapolis, and Colossæ, Cities of Phrygia *maior*. It is recorded by *Eusebius* ^a, that in the yeare of Christ 66. and ^b *In Chroni-* tenth of Nero¹ these three cities Laodicea, Hierapolis, and Colossæ, were ouerthrowne with earthquakes. And al- ^c *Tacitus* saith though we read that Laodicea was quickly reedified, and Nero, and flourished againe, when Saint *Iohn* wrote the Reuelation, so as it is and Hierapolis not long after, seeing we read that *Papias* thought with- Saint *Iohns* Scholler was by him made Bishop there: yet of in two yeares Colossæ, as ^m *Calvin* obserueth, that shortly after the Epistle after the Epi- was written to them, that Church with the rest perished; so stle to the Co- that it stood in Saint *Iohns* time, I read not, neither doe I written. *Tacit.* remember any mention of it, or of the Bishops thereof, *l. 14 eodem an-* in, or neere those times. Howbeit in procelle of time it was no *Scil. 6.* reedified, and called Conæ, or Chonæ, whereof *Nisetus* *Neronis exil-* the writer of the annales, because he was of that citie is cal- *lustribus Asia* led Coniates. Oecumenius ⁿ saith that Colossæ was a citie of *urbibus Laodi-* Phrygia *αλεγομένην νῦν χόνα*, which is now called Chona, and by *cea tremore* that name *χόνα*, is reckoned among the Bishopricks as they *terra prostra-* are digested by *Leo* ^a the Emperour. That Colossæ was *ta, nullo a no-* no parte of Asia *Theodoret* sheweth: For beeing of opi- *bis remedio* nion that *Paul* had beene at Colossæ, he prooueth ^p it *proprijs opibus* because it is said that he went through Phrygia. Neither *renauit.* saith he let any man object that *Paul* was forbidden ^q of *Cal. in ar-* God. For *Luke* speaketh of Asia and Bithynia, not of *gnm. epis. ad* Phrygia. *Coloss.* *In Coloss. 1.* *lur. græco-* *rom. pag. 38.*

As touching Magnesia, and Trallis; it appeareth not, ^{num. 54.} that they were as yet conuerted vnto the faith, when they ^p *Prefat. in* were conuerted (as not long after I confesse they were, see- *Epist. ad Co-* ing *Ignatius* a little before his death did write vnto them) ^q *l. 18.* they were inferiour to those seuen which Saint *Iohn* nameth as the principall, and both of them subject to the Bishop of Ephesus; as appeareth by the subscriptions in the Councill of Chalcedon ^r where *Entropius* the Bishop of ^s *Action 6.* Ephesus subscribing, as other Metropolitanes did, for himselfe and the Bishops which were vnder him beeing absent, among twentie others mentioneth Alexander of Mag-

^f Iur. græco-
rom. pag. 90.

Magnesia, and *Maximus* of Trallis. Likewise in the distribution of the Churches made by *Leo* the Emperour^f, among the Bishops subiect to the Bishop of Ephesus ὁ τραπεζιτικὸς ὁ μαγνησιακὸς ἀπὸς μαζανδρον, *the Bishop of Tralles, and of Magnesia, upon Maander* are numbred. Vpon these weake premisses the Refuter inferreth a very confident conclusion. *It is cleare therefore, saith he, that our Saviour intended not to write to all the Churches of Asia, but onely to those seven which he nameth; to none of which, so many and so famous Churches could belong.* Whereto I aunswere, according to that which I haue prooued, that euery Church that was in Asia in these times, was either one of these seven,] or depending on them. As for those Churches which he mentioneth in *Asia maior*, or *Asia minor*, yea euen those which were in *Phrygia minor*, or *Troas*, or in *Phrygia maior*, as *Hierapolis*, and *Colossæ*, were not any of them in Asia so properly called: there remaine only *Magnesia*, and *Tralles* to prooue his conclusion. Which either he cannot prooue to haue beene Churches at this time; or if they were, hee cannot dis-prooue, that they belonged to one of these seven. So that nothing, which he can obiekt, doth hinder, but that vnder these seven, our Saviour did write to all the Churches in Asia.

§. 12. Thus the former parte of the assumption remaineth true; That some of the seven Churches were mother Cities. “ and so will the latter, though he say *it is viterly false*: for his reason is no other, but that which I haue already confuted, that they were neither mother cities, nor cities at all. And whereas he obiekteth, *that the Epistles were directed to the Angell of the Church in Ephesus, in Smyrna &c. and not of Ephesus the Church, Smyrna the Church, as if the whole cities were the Churches*: I answer, that although the whole citie of Ephesus meaning *Cinitas*, was not the Church vntill it was wholly conuerted to the profession of Christianitie: notwithstanding the whole citie, meaning *vrbs*, was contained within the circuite of the Church intended by the Apostles, and acknowledged by the iudgement and practise of that

that Church, conformable to the iudgement and practise of all other churches in christendome. Neither is that materiall that the church is said to haue bin in Ephesus (as it also was when the whole city was conuerted to christianity) (seeing in *orbe*, in the city, the church was chiefly seated, as was said before.

Now that some of these were Metropoleis, that is, as I said, not onely mother cities, but also Metropolitan churches, I wil briefly declare. Those cities which were *capita diocesium*, the heads of the ciuill iurisdiction, where the presidets of the Roman prouinces held their assemblies, & kept their courts, were mother cities to the rest, which were vnder the said iurisdiction. But such were five of these, as hath beene heeretofore noted out of *Plinie*:^a viz. Ephesus, Smyrna, Pergamum, Sardes, & Laodicea. Where also *Philadelphia* is noted as one of the cities subiect to Sardes: and Thyatira to Pergamus. *et 30.*
 This distinction the Church followed in al, excepting Pergamus, which it selfe was subiected to Ephesus: and Thyatira, which had belonged to it, sometimes to Synada (for in the council of Chalcedon^a *Martinianus* the Bishop of Synada among the BB. which were vnder him, reckoneth Heliadius of Thyatira) sometimes to Sardes, as in the Emperor Leo^a the Philosophers time. The Bishops of the other 4.^a *Iur. græcorum. pag. 90.* in the council of Chalcedon^a in the condemnation of *Dioscorus*, are stiled Metropolitanes; and in the diuers subscriptions to that council, are placed among the Bishops of the mother cities. In the *diatribæ*^a or distribution of the Churches by the Emperour Leo, Ephesus is a Metropolis^{88.}
^a hauing 36. Bishopricks vnder it, among which Pergamum is the 19. Sardes likewise is a Metropolis, hauing vnder it 24.^a *Page 90.* Bishopricks, whereof Philadelphia is the first and Thyatira^b the third; to Laodicea likewise^b 21. Bishopricks were subiect, and to Smyrna,^c 7.^b *page 94.*
^c *page 100.*

And so much may suffice for the first argument grounded on the text.

CHAP. 4.

*That Presbyter^{ye}s were appointed, not
to parishes, but to dioceses.*

He Analysis of the 2. argument is mistaken by him, to say no worse : for hee should haue looked to the end of that, which though he make the 3. section, should haue beene ioined to the 2. Where hee should haue found this to be the main conclusiō of al that which followeth the first argument (concerning the 7. churches), to that place. viz. That the Presbyteries in the Apostles times, were not appointed to parishes, but to dioceses. From whence the principall question of this part, is thus to be inferred. *The Presbyteries ordained by the Apostles were appointed not to parishes, but Dioceses : therefore the churches indued with power of ecclesiasticall gouernement were not parishes, but dioceses.* This consequēce the refuter grāteth, in grāting the connexiue propositiō of the syllogisme, which he frameth p. 58. l. 1. If he did not, it might easily be confirmed by adding the assumption, viz. *to visible Churches indued with power of ecclesiasticall gouernement the Presbyter^{ye}s ordained by the Apostles were appointed.*

The antecedēt (which is also the propositiō of the syllogism if the assumption bee added) I proue by 2. arguments. The first concluding thus:

They who were appointed to whole cities and countreys to labor so far as they were able, the conuersion of al that belonged to God, were appointed to dioceses, and not to parishes.

Ad pag. 54.

This propositiō I omitted also, as taking it for granted. As for his caills against his owne proposition which he framed for the nonce to cauill withall, they are not worth the refuting. For besides that he absurdly cauilleth with me, as thogh I had said, that al in the city & country were in S. Iobus time, conuerted: he alleadgeth that *there is no necessity, that they, which were conuerted, should be of the same church with thē, who did conuert them. As for example they of Cenchrea received the gospel from Corinth, and yet were a distinct Church : For it is called the church of Cenchrea. Rō. 16. 1.* But I spake not

of them which did accidentally conuert others, but of such as by whose meanes the conuersion of the city and country was originally intended. And I say, that they whose ministry was intended for the conuersion of the city and countrey; to their care or charge, both for the first conuerting of the, & gouernment of the being conuerted, the city & country belonged. As for Cenchreae, though it be called a church, (as euery company of christians may so be termed) yet it was not such a church as they speak of, indued with power of ecclesiastical gouernement; but subiect to the iurisdiction of the Church of Corinth.

Now followeth the assumption:

But the Presbyteries ordained by the Apostles were appointed for whole cities & countries thereto belonging, to labour so farre as they were able the conuersion of all that belonged to God.

This assumption confirmed with 2. arguments, is set down p. 18. the one, the *end* intended by the Apostles in appointing presbyters in cities, which was the conuersion of the nation, for which themselves first preached in the chiefe cities: the other, is the *motiue*, or as they call it *causa conuersionis*, their hope, by the ministry of the Presbyters placed in the city, to conuert them which belonged to God both in city & country, grounded on the force of the gospell testified by our Sauior. The words are these: for it is euident that the Apostles when they intended to conuert any nation, they first preached to the chiefe cities therof. *Wherin when through Gods blessing they had conuerted some, their manner was to ordaine Presbyters, hoping by their ministry to conuert not only the rest of the city but also in the countries adioyning so many as did belong to God. The Kingdom of heauen being like a little leauen, which being put into any part of the moultre, seasoneth all.* Mat. 13. 53.

These words thus set downe at large, be the assumption of the syllogisme which he hath framed (for what cannot he bring within the compasse of his syllogisms?) and therof he maketh 3. parts. About the first, he saith, hee will not strue, viz. the Apostles beginning to preach in the chiefe cities of euery nation, which (though he think I cannot proue) is most

66 *The Presbyteries appointed not to parishes, Book. 2.*

Act. 20. 18. 31.

eaſie to bee proued, becauſe it was the moſt wiſe and likely courſe to be taken for the conuerſion of nations: as alſo becauſe it is manifeſt both by the ſcriptures & other anciēt records, that they took that courſe: As *Paul* intēding the conuerſion of *Aſia*, where hee ſtaied three yeares, continued in *Ephesus* all the time: intending the conuerſion of *Macedonia*, went to *Theſſalonica* & *Philippi*: of *Achaia*, to *Corinth* &c. The ſecond alſo he franckly yeeldeth, that the Apoſtles ordained *Presbyters* in cities where they had conuerted ſome to the truth. But the 3, which is indeed the aſſumption it ſelfe, and which is inferred on the former as I ſet them downe (that if the Apoſtles intending the conuerſion of the nation, as they began themſelues to preach in the cheefe cities, ſo they placed *Presbyters* to the ſame intent, hoping by them to conuert both city and countrey: then were they appointed and it was their duty to labour the conuerſion of all belonging to God both in city and country) the aſſumption, I ſay, it ſelfe he doth deny, ſaying, *it was the office of thoſe Presbyters, to attend vpon the flock, that is, the company already conuerted, but that it can neuer be ſhewed, nor may reaſonably be thought that it was any part of their proper duty to labour the conuerſion of the reſidue either in citie or country.* By which few words the deepe wiſedom of the pariſh-diſciplinarians may eaſily be ſounded. 1. They conceiue that churches in the firſt conſtitution of the when there were but a few conuerted, and before pariſhes were diſtinguiſhed, were in the ſame eſtate that now they are being fully conſtituted, al being conuerted to the profeſſion of the faith, & pariſhes diſtinguiſhed, paſtors being ſeuerally aſſigned to certain partiicular ordinary ſet cōgregatiōs. 2. That the flocke ouer which they were ſet, was onely that number of chriſtians already conuerted, and not the whole number which in thoſe parts pertained to God. But our Sauour calleth the elect not conuerted his ſheepe. And the Lord in *Corinth* had much people, when but a few were as yet conuerted. 3. That their proper office was to attend them onely which were already conuerted, & not to labor the conuerſiō of the reſt. As thogh the Apoſtles intended by their miſtiſtry the

John 10.

Acts 18. 10.

the conuerſion and ſaluation of no more, then of thoſe few which at the firſt were conuerted. But for the better manifeſtation of their wiſedome, they ſhall giue mee leaue to appoſe them with a few queſtions. The Presbyters which the Apoſtles ordained, were they not miniſters of the word? *Caluin* confeſſeth it; and if you ſhould deny it, I haue manifeſtly proued that they were not lay, nay that there were not any lay presbyters. Were not the presbyters many? in ſome places more, in ſome fewer, according to the proportion of the cities, or countreys where they were placed? were theſe many Presbyters (who at the firſt were ſometimes as many, as thoſe who were beſides conuerted, the Apoſtles conueying by impoſition of hands the gifts of the ſpirit, on them whom they had firſt conuerted, who thereby were inabled for the miniſtry, as *Acts* 19. 6.) Were they, I ſay, being many, intended onely to attend that ſmal number which at the firſt was conuerted? Did not the Apoſtles in ordaining many Presbyters, when few others were conuerted, intend the conuerſion of more then thoſe few? and was it not their office then to labour their conuerſion? If they were not to labour their conuerſion, how were they to bee conuerted? Nay if they did not labour it, how were they conuerted? Were all theſe Presbyters paſtors properly of that one flocke, or was there but one who properly was the paſtor or Biſhoppe; the reſt being his aſſiſtants, as the Presbytery? When therefore more were conuerted then could well aſſemble together in one ordinarie congregation, were not the congregations diuided? Vpon this diuiſion was there a Biſhoppe and presbyterie aſſigned to euerie ſeuerrall congregation, or onely a Presbyter; the Biſhoppe aſſiſted with his Presbyterie hauing a generall ſuperintendencie cuer all, not onelie to attend thoſe who were already conuerted, but alſo to procure the conuerſion of the reſt; and ſtill as people in diuers places were conuerted, to furniſh them with a Presbyter, and to guide and gouerne both them and

68 *The Presbyteries appointed not to parishes* Book. 2.

their Presbyter after their constitution to bee a severall Church, and his institution to bee their Minister. To imagine therefore that the state of the Churches and charge of the Ministers was so the same before the division of parishes and after, that as either before there was over one congregation a Bishoppe and presbyterie, so there should after to every particular congregation be assigned a Bishoppe and presbyterie: or after, as the proper office of the ministers appointed to their severall charges was to attend them; so before the Bishoppe and presbyterie should have beene provided properly for that number alone which was converted, and they should not have thought it to belong to their charge, to seeke or to labour the conversion of the residue: I say, to thinke this, argueth the parish-disciplinarians to bee of shallow iudgement, and the parish-discipline to consist of vndigested fancies.

Vpon the proposition therefore and the assumption before propounded, this conclusion notwithstanding al his cavills, doth follow:

Ad. Pag. 58.

Therefore the Presbyteries ordained by the Apostles, were appointed not to parishes but to Dioceses.

(*Serm. sect. 3. page 18. Neither were the parishes distinguished &c. to page 19. l. 5*)

The second argument whereby the same assertion in these words is proued may thus be framed:

When the Churches were not diuided into severall parishes nor Presbyters assigned to their severall titles or cures, but were in cômô to attend the whole flock feeding them

them that were already conuerted, and labouring the conuersion of the rest, so farre as they were able both in citie and country: then were not the Presbyteries appointed to parishes, but to dioceses.

In the Apostles times the churches were not diuided into seuerall parishes, &c.

Therefore in the Apostles times the Presbyteries were appointed not to parishes, but to dioceses.

The proposition seemeth to be of necessary and euident truth: for when there were no parishes distinguished, how could the Presbyters be assigned to seuerall parishes? And if they were appointed to labour the conuersion of all which belonged to God, both in citie and countrey, how were they not appointed to dioceses? For can hee thinke, that all the people which belonged to God in the city and country, and which after also were conuerted, belonged to one parish? Is it not euident, that after their conuersion they were diuided into many both in citie and countrey? And what though at the very first all the Christians in the citie and countrey, if they had beene assembled together, would haue made but a small congregation? were they therefore of one parish before there was any parish at all? Was not the circuit of the Church, as before hath beene prooued, and of the Bishop and Presbyteries charge, the same in purpose and intention at the first, when they were but a few, which it was afterwards in execution, when all were conuerted?

The assumption also is that which the Refuter himselfe holdeth, that there were not in any Church many parishes in the Apostles times. Howbeit, I except the Church of Alexandria, as after you shall heare. But though he know not how to answer directly to either of both, yet he wrangleth with both, and as a man confounded, yet resolved to contradict, though against the light of his conscience, he denieth the conclusion, and contradicteth himselfe.

The proposition after his perpetuall manner, hee propoundeth connexiuely: If the parishes were not distinguished, &c. then were not the Presbyters appointed for pa-

rishes, &c. The force of the connexion, as it inferreth they were appointed to dioceses, he suppresseth, leauing out the words of greatest force, viz. that they were appointed to labour the conuersion of those that belong to God, so farre as they should be able, both in the citie, and in the countries adioining. And as it inferreth that they were not appointed to parishes, he answereth not : only he maketh a flourish with the shew of regection; which kinde of answer best fitteth him that is at a Nonplus. Howsoeuer the world goeth, the consequence must be denied : that is resolved vpon, though he haue nothing to oppose against it. Yes he hath two things to oppose; the first a question, "*What if euery one of the Churches then were but one parish?*" As if hee should say, What if the maine question betweene vs bee true, in that part which wee hold, viz. that the Churches were parishes, and not dioceses? Where are you then? Why, but I prooue they were not parishes, because the presbyteries were not appointed to parishes, but to dioceses. And come you now with this question, What if they were? Yea but I will prooue they were. You will neede your proofes in a fitter place. Yea but in the meane time I disprooue your consequence. You will say something perhaps to bleare the eyes of the simple : but you doe not indeede denie, and much lesse doe you disprooue the consequence. The deniall of the consequence were this : Though it bee supposed that parishes were not distinguished, and that the Presbyteries were appointed for the conuersion of all both in Citie and Countrey; yet it doth not follow, that they were appointed to dioceses, and not to seuerall parishes : and not this, nay but the Churches were each of them but one parish. This is to denie the maine conclusion which is already prooued. Yea but the prooue of this deniall disprooueth your consequence. The consequent perhaps, which is the conclusion, but the consequence it cannot, without supposing as it doth not, those things which are supposed in the proposition, thus : Though there were no parishes, yet they were assigned to parishes :
though

though they were appointed both for Citie and Country, yet they were not appointed for dioceses. You deny therefore, as a man amazed, the maine conclusion : the consequence of the proposition you touch not.

But let vs see how he disproueth the conclusion, though his argument come out of time, and be here vsed only for a poore shift. It may thus be framed :

§. 4.

Such as are the French and Duch Churches here in England, such were the Churches in the Apostles times. But the French and Duch Churches here in England are not diocesan, but distinct parishionall assemblies.

Therefore the Churches in the Apostles times were not diocesan, but distinct parishionall assemblies.

First, I denie the proposition, not onely because the circuit of the Churches (in the Apostles intention) was not included within a Citie, as of the French and Duch Churches with vs; but chiefly because the French Church (for example) in London is but one Church, among many professing the same religion, being a certaine and set number, hauing a Presbytery consisting for the most part of lay men, placed among vs, not with purpose to conuert either the City or Country to them, but to attend them of their owne Church; whereas contrariwise the Churches in the Apostles times, before the diuision of parishes, were not each of them one among many, but were planted among heathen people, hauing a Bishop and a Presbyterie of learned men placed among them, as leauen is put into the lumpe, with purpose to conuert the rest both in Citie and Country. The Church which had the Bishop and Presbytery first placed in it, was *Matrix Ecclesia*, as after it was called, begetting other Churches and spirituall Fathers for them; which being begotten in Citie and Countrey, were all (euen when the whole Citie and Country were filled with her off-spring) to bee subordinate and subiect to her, as their mother. But no such thing can be imagined of the Duch and French Churches among vs.

As touching the assumption, I say, that the French and Duch Churches with vs are not properly parishes, nor such

Alasco.

as the ancient parishes were, after the first diuision of them, seeing the members thereof dwell in many distinct parishes, either of them being endued with power of ecclesiasticall gouernement, and not subordinate to another Church as members thereof, but being entire bodies by themselves are models (as it were) of diocesan Churches, hauing a Presbytery (as the Church of Geneva hath) to supply the want of a Bishop, which once they had, and still might haue, in imitation of the ancient Christians, who when the Citie where they dwelt was replenished, and the Mother Church occupied with men of another faith, (as with Arians sometimes in Antioch and Alexandria) as ours be with men of another Language, had a Bishop of their owne in all respects like other Bishops, sauing that they held not the Mother Church, and therefore had neither the like Clergie, nor the like reuenues to maintaine them.

The second thing which hee opposeth, is (as I said) a shew of regection: which he propoundeth with great confidence, as if hee had mee at no small aduantage saying, *that I pull downe with one hand that I set vp with another.* *If there were at that time no parishes, how could there bee dioceses, seeing euery diocesse consisteth of diuers distinct parishes? Thus (saith he) the light will breake out, though men shut their eyes against it.* You see how bragge hee would seeme to bee. But good sir, what is this to my consequence? If there were no parishes in the Apostles times, then the Presbyteries were not appointed to parishes. You answer, If there were no parishes, then there were no dioceses. To what end is this spoken? To denie my consequence, or the maine conclusion? Assume, But you say there were no parishes, therefore there were no dioceses; which is the contradictorie to the maine conclusion. But where doe I say there were no parishes? Not in the proposition, where it is only supposed; but in the assumption: for that which is supposed in the antecedent of the proposition, is positiuely set downe in the assumption. Therefore when he would seeme to deny the consequence of the proposition,

proposition, he doth not so much as touch it. But by taking a supposed aduantage, against the Assumption, hee denieth the principall conclusion.

But let vs examine his argument. *If there were no parishes in the Apostles times, there were no Dioceses.* This consequence I deny. For the Diocesse was the same before the Parishes were diuided and after. And the circuit of the spirituall iurisdiction intended the same before parishes were diuided, with that it was after they were diuided, that is answerable to the ciuill. The same circuit belonging to the Church both in the intention, before all were conuered, and in execution after all were conuered, which belonged to the ciuill state, Yea, but saith he; *every Diocesse consisteth of distinct Parishes.* It is true after the distinction of Parishes, but not before, as a bach of bread consisteth of many distinct loaues after the distinction, which before it contained vndistinguished in the lumpe. A man consisteth of many distinct members after they are distinguished, which at his first conception were not distinct.

The Proposition being thus recovered out of his hands, I am now to rescue the Assumption. Which saith that the Churches in the Apostles times were not diuided into parishes, &c. Which is to be vnderstood, *ἡ ἐκκλησία ὅλη*, as true of the most Churches. Here I expect a direct answer. were they diuided into parishes, or were they not? If they were (as at Alexandria it seemeth to haue beene, euen in the Apostles times) then was not euery Church but one parish: if they were not, then the Presbyters were not assigned to seuerall parishes, and so the assumption is true. Nay, rather then the assumption shall goe for currant, we will deny each Church to haue beene but a parish. Is it credible that any man should bee so transported with the spirit of contradiction, as that hee should not care so hee may gaine say his aduersaries present assertion, how shamefully hee contradicteth himselfe? yet thus it fareth with our refuter. In oppugning the proposition hee said, and laboured to proue it, that each church was but one parish, the same he saith, and saith againe, in defending their ob-

§. 6.

iecti-

74 *The Presbyteries appointed not to Parishes, Booke 2*

iections, & propounding his own only argumēt. And yet
 “ here, this assumptiō must be censured, as hauing *no truth*
 “ in it, for that it denieth *Parishes to haue beene distinguished*
 “ in the Apostles times, and the Presbyters *to haue beene as-*
 “ signed to their seuerall titles or cures. They be his wordes
 in the conclusion of his answer to the assumptiō. And the
 same he repeateth, pag. 71.

Ad pag. 59. But let vs see what he obiekteth against the assumption.
 “ First, he findeth *an errorr in it before noted, concerning the*
 “ *end of the Presbyters ordination, which he saith, is here re-*
 “ *peated,* and (therefore not of ignorance by him omitted
 in the proposition) the which though hee call an errorr,
 yet I proued to be an euident truth, and discouered the
 shallownes of their iudgement, which do denie it. Besides
 that errorr, he chargeth the maine points in the assumpti-
 on as altogether void of truth. The points are these: 1. that
 parishes were not distinguished in the apostles times 2. that
 Presbyters were not then assigned to their seuerall titles or
 cures: 3. that they were in common to attend the whole
 flocke conuerted. For that which is added of labouring
 the conuersion of the residue, &c. is the errorr forsooth
 which before he noted. How proueth he these points to be
 “ false? Thus: *whome can M.D. perswade that the Apostles*
 “ *would either appoint or allow of such confused assemblies,*
 “ *wherein the teachers and hearers should euery day so disor-*
 “ *derly be changed?* And then putteth the like case of a
 schoole, himselfe being worthy to be put into a cloake-
 bagge. For in which of these points doth this orderly &
 vnconfounded man, note such disorder and confusion? or
 was not the confused conceite he speaketh of, in his own
 braine? Let him call to mind what euen now hee said in
 “ oppugning the proposition; *that euery one of the chur-*
 “ *ches then, was but one parish, which by reason of the multi-*
 “ *tude of the people had many teachers. Do we not see the like,*
 “ saith he, *in the French & Dutch churches here in England?*
 “ & concludeth, *that such Parishes there were in the Apo-*
 “ *stles times, and none but such.* Tell me then, is the French or
 Dutch Church in London distinguished either of them
 into

into severall parishes, which is the first point? If they be, how are they but one Parish? Are their ministers, supposing them to be as he saith many, (as there were many Presbyters in the Apostles times in each Church before the diuision of the parishes) are they assigned to severall titles, that is, parishes or cures? If their Church be not diuided into diuers parishes, how can their Presbyters be assigned to diuers? which is the 2. point. Thirdly, doe not their ministers *communiconfilio & mutuo auxilio*, by common counsel and mutuall helpe attend their whole flocke, none of them being appointed to a severall charge? And yet all this (I hope) without disorder or confusion. That therefore which hee bableth in the greatest part of the page, concerning disorder and confusion, is wholly to be ascribed to his owne distemper and confusion.

“ Yea, but *M.D. tellerib vs that the Presbyters were to attend the whole flocke*. So saith *S. Luke, Act. 20. 28*. What of that? If they were to attend the whole flocke in cōmon, then were they not assigned to severall parishes, which were but parts of the flocke, to which purpose the place of the Acts was *Act. 20. 28*,
 “ quoted. *Doth either of them say, that a flocke was any more*
 “ *then one ordinarie assembly, and might not that be a Pa-*
 “ *risb as well as a Dioceffe*? Either of whome? hee had mē-
 tioned none but *S. Luke* onely. But let that passe. For to what purpose doth he aske; whether *Luke* said, that a flocke was any more then one assembly? If the flocke were but one assēbly, that which I proposed is the more confirmed. For if they were to attend al one assembly, thē were they not assigned to severall parishes. But yet I would haue him know, that the word flock, the word *ecclesia* or church which there, & the word people, which in other places is vsed as a word of the same signification, is of a larger extēt then to signifie onely one assembly. The flocke is that, for which Christ the good shepheard did giue his life; vnto *Ioh. 10. 16*.
 which appertained the sheep which his father gaue him, not only amōg the Iewes, but the Gentiles also. And this flock is that Church which God (meaning Christ, who is God) *Act. 20. 28*.
 in that place of the Acts is said to haue redeemed with his
 bloud

Mat. i. 21.

bloud, & that people of his which he saueh frō their sins. And as this is spoken of the Church in generall; so the company of them that belong to Christ, in any Nation, Prouince, Diocesse, City or Parish, may bee called *the Flocke*, *the Church*, *the people* of God. Neither doe I doubt, for the reasons before alleadged, but that the flock in which those Presbyters, Act. 20. were set as ouerseers, was the people belonging to God in the City of Ephesus, “and the Country adioyning, where he saith, *the word* “*ποιμνίον* or *ποιμήν*, is ordinarily vsed of beasts and fowles that “heard and flocke together. I confesse it is beyond the compasse of my reading, who neuer read *ποιμνίον* or *ποιμήν*, applied to fowles, but haue found the word vsed properly for a flocke of sheepe, and metaphorically for the flocke of Christs sheepe; but that flocke is not one onely particular congregation. ^{See} *For Luke 12. 32. Iohn 10. 16.* as touching the word *Ecclesia*, which he denieth to signifie any other outward company of men, then a particular congregation only, I haue already said more to confute that ignorant conceit then will be answered in hast. But heare his “conclusion: *if ^{may} my* (that is, if the word *Ecclesia* doth not “signifie any other then a particular congregation) *what truth is there in his assumption, that denieth parishes to bee distinguished,* (he would haue said to haue beene distinguished,) *in the Apostles times, and the Presbyters to haue been assigned to their seuerall titles or cures?* This conclusion I desire may be kept in remembrance, vntill as you haue scene him deny it before, so you shall see him againe and againe to deny it. In the meane time I beseech you how is it inferred? If the word Church signifie onely a particular congregation, (and such a one was that flock in which the Presbyters were set, Act. 20. 28.) therefore there is no truth in the assumption which denieth the parishes to haue beene distinguished, and the Presbyters assigned to their seuerall titles or cures. Who seeth not, that the contrary is to bee inferred? If the word Church did signifie one congregation, and was in euery City but one, and if such was the flocke which the Presbyters were appointed

Sup. cap. I.

Ad pag. 60.

to attend wholly and in common, then it followeth that the flocke was not diuided into particular parishes, nor the Presbyters assigned to seuerall cures. And so the assumption by his owne inference is proued to be true.

This and thus weakly, saith the refuter, hath M.D. proued the point of so great importance: And thus and thus strongly, say I, hath our refuter disproued it. Now let the iudicious Reader iudge, whether my weakenesse hath not been of sufficient force to ouerthrow his strength.

CHAP. V.

Answering their obiection, who say, that in the first two hundred yeeres, all the Christians in each great Citie, were but one particular congregation, assembling in one place.



Now wee are to examine their proofes. And first, that which I obiected for them, and then that which the Refuter bringeth for himselfe.

(Serm. sect. 4. page 19. Against this which hath been said, they doe obiect, that in the first two hundred yeeres, &c. 16 lines.)

“ Here the refuter chargeth me, that I making shew of taking away what euer can bee said against my assertion, doe
 “ propound but one onely bare obiection, whereas diuers testimonies and reasons both from scriptures and fathers haue
 “ been alledged by others, &c. Thus makes he no conscience, either of belying me, who onely intended to answer that, which I tooke to be their chiefe obiection, and had of late been most vrged : or of outfacing the truth with vaunts
 of

of diuers testimonies and reasons, which are scarce worth the answering; blaming also me for bringing but one reason for them, when himselfe after all his brags, bringeth but one, and that not so strong, though you adde thereto the testimonies which he vaunteth of.

In the obiection, which I bring for them, he putteth such confidence, that if he can make it good against me (where-
 “ of he doubteth not, such is his tried valor) all my *labour*
 “ *about my Sermon will prove nothing worth.* No doubt he would appeare to be some tall man, if he durst shew his head. But let vs heare his dispute : for he hath taken the obiection out of my hands, because I did not vrge it strongly for them, obiectioning no more then I knew my selfe able to answer : and yet all that he addeth is but losse of time in multiplying of words.

First, he premiseth a syllogisme concluding the maine question, that the Churches in the Apostles times (hee should haue added as I did, and the age following, for themselues in their question include two hundred yceres) were not dioceses properly, but parishes.

“ *If the Presbyteries and presidents thereof in the great*
 “ *Cities were assigned but to one particular ordinary*
 “ *congregation assembled together in one place : then*
 “ *the Churches in the Apostles times (and in the age*
 “ *following) were not dioceses properly, but parishes.*
 “ *But the Presbyteries and presidents thereof in the*
 “ *great Cities were assigned but to one particular*
 “ *ordinary congregation assembled together in one*
 “ *place.*

“ *Therefore the Churches in the Apostles times (and*
 “ *in the age following) were not dioceses properly*
 “ *but parishes.*

“ *The consequence of the proposition is cleare by that I answered a little before, where I said that a diocesse must needs*
 “ *consist of distinct congregations.* But if this proposition haue no better hypothesis to support it, I may deny it : seeing I haue proued before, that there were dioceses in the first conception of the Churches before distinction of parishes.

So

So that the addition of this syllogisme hath made his cause somewhat worse then it was before.

"The assumption is thus proved:

"If all the Christians in any one great Citie did make *Ad page 61.*

"but one such congregation: then both the Presbyte-

"ries and presidents thereof were assigned but to one

"congregation: hee should say to one particular ordi-
narie congregation assembled together in one
place.

"But all the Christians in any great Citie (vnderstand
in the first 200 yeeres) did make but one such congre-
"gation.

"Therefore both the Presbyteries and presidents ther-

"of were assigned but to one congregation.

The former syllogisme for breuity I omitted, desiring in few words to bring their argument to the issue, presuming that any man might from my conclusion deduce the maine question, after this manner:

They were provided but for one particular ordinary con-
gregation assembling together in one place.

Therefore not for a diocesse.

The second which containeth the issue, I propounded as forcibly as he hath done. But my aduersary is one of those disputers, who when the consequence of an *Enthymeme* is denied, make it good by a connexiue syllogisme. When as an *Enthymeme*, for disputation, is by so much better then a connexiue syllogisme, by how much it is shorter: the consequence being the same with the connexion of the proposition, the antecedent all one with the assumption, and the consequent the very same with the conclusion of the connexiue syllogisme. Such disputers are good to waste paper, and spend time.

But to the point. I deny, as before, both the consequence and the antecedent of the *Enthymeme*; so now, both the proposition and the assumption of his syllogisme. The prooffe of the consequence hee slubbereth ouer, for his faculty is better in denying consequences, then in prouing
"of them. For, saith hee, seeing the deniall is vpon this
S. 2.
His conse-
quence de-
nied.
ground

“ ground, that the Presbyters were appointed not onely
 “ to take charge of them that were converted, but also to la-
 “ bour the conversion of the rest, which we have shewed to bee
 “ false, it wil remaine good notwithstanding.

But I haue proued that it is an vndigested fancy & rase
 conceit of shallow (if not giddy) heads, which see no fur-
 ther then their nose end, to imagine that the Apostles in-
 tending (as they cannot deny) the conuersion of the citie and
 country, did place in the citie a Bishop and Presbytery, to
 take charge only of that small number which at the first was
 conuerted; but chiefly from hence to infer, that euery par-
 ticular parish should haue the like Bishop and Presbytery.
 The antient Church of God in all places vnderstood the A-
 postles intent, as I expound the same. And therefore when all
 both in citie and country, were conuerted to the profession
 of the faith, they acknowledged the generall care and inspe-
 ction ouer them all, to belong to that one Bishop of the ci-
 tie, and themselues as I said in the Sermon, to be part of that
 Church: and neuer did, vnlesse it were in time of schisme or
 heresie, set vp another B. and Presbytery within the dio-
 cesse: but euery congregation contented it selfe with a lear-
 ned Presbyter, if it could bee so well prouided for. And
 this is so manifest a truth, that I doubt not to pronounce him
 void either of a sound iudgement, or good conscience,
 that shall deny it. This consequence therefore will ne-
 uer bee made good. And therefore the Refuter might
 haue saued his labour if it were ought worth, which he spen-
 deth vpon the assumption, vntill he had proued the propo-
 sition.

Yea but this consequence belike might haue been made
 “ stronger. For he did wisely, saith he, to digge the pit no dee-
 “ per, but that he might be able to fill it againe: so could hee
 “ not haue done, had he gone as low as we doe, who thus frame
 “ our reason:

“ All the Christians in any one great Citie and the
 “ townes about it (vnlesse there were distinct Churches in
 “ those townes) did make but one particular ordinary
 “ congregation, assembled in one place.

Therefore

Chap. 5. *were but one parishionall congregation.* . 81

*“ Therefore both the Presbyters and Presidents thereof,
“ were assigned but to one congregation.*

I mislike not his addition of the townes about, so he will bee pleased, as hee addeth them to strengthen his consequence, so not to forget (as I doubt he will) to take them into the defence of his antecedent. But where he speaketh of his digging deeper; others as good Pioners as hee, to vndermine the state of our Church, went no deepeer: and I durst not adde more to their antecedent, as he hath done, lest I should make it too absurd.

“ But what meaneth that parenthesis, (*vnlesse there were
“ distinct Churches in those townes?*) I feare to be circumvented with this inclosure. Belike there were more congregations then one in the cities and townes (as he said before *Cenchrea* was a distinct Church from Corinth) and then, how shall all both in citie and country, be said to bee but one congregation? Tush, wee haue a bush for that gap. We will except all other congregations but that one, and so they being excepted, all will bee but one. *Ridiculum caput!* As if you had said, all the congregations of Christians both in citie and country were but one, vnlesse there were more then one. I promise you you haue digged well, and haue hedged your ditch with a strong enclosure. But why had you not the like hedge or wall rather for the citie? (vnlesse there were distinct Churches in the citie) for then all had been cocke sure. This hedge for the townes, and this wall for the citie, would haue sufficiently fenced the antecedent. But then the consequence had been ridiculous: and as it is now propounded, (with this inclosure in the antecedent) is altogether as weake as it was before. For to what purpose are the townes added, if the parishes be excepted? And by this inclosure the antecedent it selfe is bewraied of falshood. For if there were in the citie and country more distinct Churches, or parishes, (as here is supposed) and these all subordinate to one (as I haue manifestly proued before) then all these will make a diocesse. I say therefore againe, that though their antecedent were true, yet the consequence were to be denied.

§ 3.
The Church
of each citie
not one pari-
shionall con-
gregation
only.

(*Serm. sect. 5. pag. 19.* But the Antecedent is not onely false, but also vnreasonable, and vncredible, &c. 20. lines, to, one day.)

He should
haue added,
and the
townes about.
Ad. Pag. 62.

The reason whereby I disproue the Antecedent, is by the Refuter framed after his fashion, and propounded at large. It shall suffice to turne his proposition into an Enthymeme; thus: The number of the Christians in the greatest Citie was very great, (hee should haue said, greater then could ordinarily meet in one assembly) the times such for persecution, as would not permit them ordinarily to meet in great multitudes, and the places of their meeting priuate and vncapeable of any great multitude, (I say such multitudes:)

Therefore in the first two hundred yeeres, all the Christians in any great Citie (and the townes about, which he should haue added) did make more then one particular congregation ordinarily assembling in one place.

Did not I tell you that hee would forget to adde to the Citie, the Townes about them, which hee did adde to his Antecedent to make the former consequence good, but dares not adde it now for feare of marring all?

T. C.
H. I.

But what doth he answer to it, as it is? First, hee cauilleth, and meereley cauilleth with the consequence, obiecting such things as hee is perswaded in his owne conscience, neither were in the primitiue Church, nor ought to haue been. Themselues doe teach, that parishes ought to bee so well compact and trussed together, as that all of the same Church may conueniently and ordinarily meet together; and also that where the multitude is greater, then that all can well meete together, they ought to di-
uide

uide themselves into diuers congregations. And now he telleth vs of great parishes, either in the suburbs of London, or in some parts of the land, which were at their setting out nothing so populous as now they are: both which sorts being so mightily increased in respect of the number of their parishioners, himselfe I dare say is of opinion that they ought to bee diuided. And therefore ought not (but that hee meant to caull) to haue supposed the practise of the primitiue Church (which hee and his consorts doe alwaies vrge as a precedent for imitation) to bee sutable to those instances, which though hee giueth, yet hee and all his partners doe vtterly mislike, as swauing from the practise of the primitiue Churches. And where he saith, *M. D. doth mistake the matter, whiles hee thinketh that wee hold, that all and euerie of the Christians in the great Cities did, or could alwaies meete in the same place*: hee vtterly mistaketh me in so conceiuing (though I am not ignorant they hold very strange things) but this I conceiue you to hold, that each visible Church was, and still ought to bee a particular ordinary constant congregation of Christians, which not onely may conueniently, but also must necessarily, (if they bee not by sufficient causes hindered) assemble together ordinarily to praier, and to the ministry of the word and Sacraments. And I say, that in respect of the number, or rather innumerable company of Christians (which T. C. himselfe thinketh to haue been greater in those times then now) in respect of the times wherein they liued, raging with persecution, and in regard of the places, vncapable of such multitudes, it is vncredible, yea impossible, that all the Christians in the greatest cities and countries about them, should make but one particular congregation, ordinarily and constantly meeting in one place. Neither doth that further his cause, which he professeth to be their assertion, *that the Christians which dwelt in and about any great Citie, and were called the Church of the Citie, were members of one body*: for not onely they, but also those that dwelt in the remotest parts of the Coun-

try (though distinguished into many particular congregations) did not hold themselves to be entire bodies by themselves (vnlesse they were schismatickes or heretikes) but all members of the same outward body and visible Church, whereof the mother Church in the citie was the chiefe or head, by which they were denominated, and also distinguished (as now they are) from other Churches.

§. 4.
Of the number of Christians in one Citie.
Ad pag. 63.

Having thus caualled with the consequence, hee proceedeth to the antecedent, (which is the assumption of his syllogisme) denying euery particular branch thereof. And first for the number: hee would examine my proofes: but "*what should hee speake of proofes, when all I say is but*" "*upon imagination?*" Verily, for ought I see, my imaginations are better reasons then your strongest proofes. And that here appeareth where you weaken my imagination, I will not say falsifie it, by propounding it after your manner. But could a man professing sincerity, so cast off all shame, as to affirm that all I say, is but vpon imagination, when of that which I say there are foure proofes set downe in the Sermon? first, by comparison of the lesse to the greater: secondly, an instance of Rome: thirdly, the testimony of *Cornelius*: fourthly, the testimony of *Tertullian*. The first he propoundeth thus: *If the multitude of Christians at Ierusalem* "*within a few weekes after Christ was very great, then*" "*was it great in such cities.*" "*But the former is true: Therefore the latter.*"

It is your fashion to make my consequences not to exceed the proportion of your owne imagined ability in answering them. My reason standeth thus:

If the multitude of Christians at Ierusalem was verie great within a few weekes after the ascension of Christ; then in all likelihood the number of Christians in greater cities having the like (though not alwaies so great) meanes, was within two hundred yeeres increased so much, as to exceed the proportion of one particular assembly, ordinarily meeting in one place.

But

Chap. 5. *were but one parishionall Congregation.* 85

But the former is true : (for at the Feast of Pentecost Act. 3. 41.
 3000. were converted in one day, and shortly af- Act 4 4.
 ter their number was growne to 5000. which af- Act. 6. 1. 7.
 terwards daily and mightily increased) therefore
 the latter.

In my argument (as you see) comparison is made not
 onely betweene Ierusalem and other greater Cities, but
 chiefly (which was omitted by the Refuter) betweene the
 short time of a few weekes, and the continuance of 200.
 yeeres. If at Ierusalem, within a few weekes, the Christians
 were become many thousands; how may wee thinke they
 were increased before the end of 200. yeeres, in Rome, Ale-
 xandria, Ephesus, Antioch, and such like Cities? So that I
 doubt not, but the consequence is strong enough (contai-
 ning an argument from the lesse to the greater) though I
 prooue none of those foure things which hee would haue
 “ prooued: as first, *that all which were converted in Ierusa-*
 “ *lem at that time, remained members of that Church.* Which
 maketh not against the consequence, but rather for it, see-
 ing those which remained not in Ierusalem, were by per-
 secution dispersed to other Cities, to helpe forward the
 “ plough of Christ there. Secondly, *that all the great Ci-*
 “ *ties had the like meanes to that of Ierusalem:* which need-
 eth not to be proued, seeing the meanes which had beene
 vsed, and the miracles which had beene wrought at Ieru-
 salem, were also effectuell in other places, and are at this
 day, besides the like meanes of their owne. Thirdlie,
 “ *though the meanes were alike, that yet the effects were an-*
 “ *swerable:* which also needeth not to be prooued, seeing
 wee know by the report of the best Writers, how wonder-
 fully and miraculously the Church was multiplied in the
 “ greatest Cities within that time. Fourthly, *that there*
 “ *was neuer any apostasie in any of those Churches with which*
 “ *Paul (in his conceit) doth seeme to charge them of Asia,* 2.
 “ *Tim. 1. 15.* Which exception also is friuolous, seeing 2. Tim. 1. 15.
 not only the Churches of the greatest Cities, Rome, Ale-
 xandria and Antioch, but euen these seuen of Asia, were
 famous in those times for the profession of the faith. Thus

you see, how he seeketh all the corners of his wit, to finde, if it were possible, some starting hole, whereby to escape the force of this consequence. But these points are not worth the standing on.

§. 5. Only whereas now hee chargeth, the second time, all
 Pag. 57. & 63. them of Asia, with apostasie from the faith, because *S. Paul*
 Whether all in Asia made an apostasie from the faith in *Pauls* time. faith, that all who are in Asia had forsaken him; hee must be admonished to reforme his iudgement. For first, *Paul* speaketh not of all the Christians of Asia, but onely of all those Asians of note, who had beene in Rome since his imprisonment: of which number (saith hee) are *Phygellus* and *Hermogenes*. Neither doth hee speake of an apostasie from the faith, but of their forsaking him in his affliction, as the Disciples had shrunk from our Sauour Christ: for else, when hee saith in the fourth chapter of the same epistle, *In my first Apologie no man stood with me, but all did forsake me*, wee might in like manner collect, that all were Apostates from the faith. But what kinde of desertion *Paul* meaneth, whereinto those of Asia did fall, it appeareth by the contrary practise of *Onesiphorus*, whom he commendeth in the same place, who often refreshed *Paul*, and was not ashamed of his chaine: but when he was at Rome, hee was so farre from shrinking from *Paul*, that hee most diligently sought him out and found him. The others of Asia (of whom hee complaineth) when they were in Rome, shrunk from him, as being ashamed or afraid of his chaine. Thus *Chrysostome* expoundeth it, that *Paul* when hee was apprehended, was forsaken of his friends: *ἐκαστος δὲ τῶν ἐκ τῆς Ἀσίας ἐν τῇ Ῥώμῃ ὄντων, ἀλλὰ οὐδεὶς αὐτὸν παρέστη, οὐδὲ τις αὐτὸν ἐκτίθειτο, πάντες ἀποστρέφοντο*: *it is likely there were many then in Rome, from the parts of Asia; but none, saith hee, stood to mee, no man would know me, all were estranged from me. Theophylact* likewise: *When Paul was apprehended of Nero, hee was forsaken of all the faithfull in Asia, who from Asia had gone to Rome with him. Oecumenius* in like manner: *When Paul was apprehended of Nero, his friends of Asia did forsake him: for there were in Rome many of Asia which were followers of Paul, or otherwise faithfull men; but all ἀντιχρίστους ἰαυίς, withdrew them-*

Chrys. in 2.

Tim. 1. hom. 3.

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themselves, and as we say, drew their neckes out of the collar, after Nero had laid hold on him. *ὡς ἐν Ἀσίᾳ*, (saith hee) *οὗτοι ἐστὶν οἱ ἐν τῇ Ἀσίᾳ* : those in Asia, that is, those of Asia. It is likely (saith Theodoret) that some of those which in Asia had beleev'd were at Rome, but avoided the companie of Paul for feare of Nero.

As for the assumption, viz. that the multitude of Christians at Ierusalem within a few weekes was great, "it maketh nothing (saith he) for him, or against vs. Which is a strange speech, seeing it is one of the premisses whereupon the conclusion is inferred, and which being granted, their assertion cannot be true. But heere againe hee telleth vs of "the great parishes about London, saying, that they of Ierusalem did all meet together as well as they. Which is spoken against reason, and against sense : for first, it was not intended, that they of Ierusalem should meet, as those of London which be of one parish, after their multitude was increased. Secondly, neither might they (being vnder persecution) meet in great multitudes, as those of London, which through Gods goodnes enioy peace and liberty. Thirdly, neither had they such places of meeting for great multitudes. But where I said, it was not intended, when their multitude should bee great, that they of Ierusalem should assemble together, as they who are of one parish about London; that needeth some explanation. The parishes about London, and euery where from the beginning, are each of them one among many, seuered from the rest, with purpose that all within that precinct should make an ordinarie set congregation, hauing one Presbyter, and not a presbyterie, much lesse a Bishop assigned to them : whereas contrariwise, the Church of Ierusalem, whereunto James was appointed Bishop, assisted with a presbyterie of Ministers, was neuer intended to be one parish among many, but to bee a mother Church, which should by Gods blessing beget others to bee seuered from it in particular assemblies, and yet to remaine subordinate and subiect vnto it, as children to the mother. It was neuer meant, neither in Ierusalem, nor in any other Citie, that the Bishop

§. 6.

Of the number of Christians at Ierusalem.

Ad pag. 64.

and his presbyterie should bee set ouer no more but one particular congregation ; or that as more congregations should bee constituted, euerie one should haue a Bishop and a presbyterie. But they were prouided for the people of God, that either then were in the Citie and Countrey, or after should bee ; which as it increased, was to be diuided into seuerall Congregations, whereunto Presbyters seuerally were to bee assigned ; all being members of one bodie, subiected to the Bishop and Presbyterie of the mother Church, which was (as it were) the head of that bodie.

§. 7. The Refuter not contented thus to haue cauilled with
 He retorteth my argument, doth also threaten (as though he had wre-
 my argumēt. “sted my weapon out of my hands) *to turne the point of it*
 “ (such is his crueltie) *to the very heart of my cause.* But his
 minaces are but words, and his words but winde : for this is
 all he can say or doe :

*If the Christians in Ierusalem were not so many but that still
 they continued one parishionall assemble, meeting to-
 gether in one place ; then the Christians of other Ci-
 ties might be, and did so in like sort.*

But the antecedent is true : therefore the consequent.

“ *Of the consequence* (hee saith) *no reasonable man can*
 “ *make any doubt :* and so taketh it for granted, wanting
 reason to prooue it. Me thinkes there is great reason, why
 I should not onely doubt of it, but plainly denie it : for
 “ when he saith, *At Ierusalem they were not so many &c.* hee
 “ should haue said when ; *and that still they continued, &c.*
 hee should haue said how long ; that being compared with
 other Cities at the same time, and of the like continuance,
 the reason of his consequence might appeare. There bee
 three reasons to be giuen, why the Church at *Ierusalem*
 should not bee at the end of one hundred or two hundred
 yeeres, so great as in other Cities. First, the persecution
 begunne with the martyrdom of *Steuens*, and continued
 vntill the destruction of *Ierusalem* : vpon the beginning
 of which persecution, all the faithfull in *Ierusalem* (except
 the Apostles) were dispersed into other parts. Secondly,
 the

Act. 8. 1.

Rom. 9. 10. 11.

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he reiection of the Iewes, (for the generality of them) when the Gentiles were to be called. 3. The destruction of Ierusalem by *Titus*, about the yeare 72. and finall extirpation of the Iewes out of Ierusalem by *Ælius Hadrianus* about the yeare 137. who called it *Ælia* after his owne name, prohibiting any Iew to come any more within that City. So that if it were true, that the number of the Christians in Ierusalem within the first 200. yeares had neuer exceeded the proportion of a parishionall assembly: yet hereof it would not follow, that the number of Christians in other Cities, should for 200. yeares continue so smal. No reasonable man therefore would looke to haue that consequence granted him.

After which time the BB of Ierusalem were of the Gentiles, who till then had beene of the circumcision.

The Assumption also is false. The Church of Ierusalem, whereof *James* was Bishop, neuer was a Parish; so far was it frō continuing so still. But as the people both in the City and Country were vnder one high Priest; so was it intended, that all the Christians, both in the City and country should be vnder the Bishop of Ierusalem, and so continued vntill the destruction thereof. Afterwardes, because that City being destroyed, *Cæsarea* was made by the Romans the Metropolis of Iewry; it came to passe (the church following the common-wealth) that the Bishop of *Cæsarea* was the Metropolitan. The Bishop of Ierusalem hauing the Bishopricke of the City, & the places adioining. Howbeit, in proesse of time, the Christians honouring the place, granted the prerogative of the 4. Patriarchship to the Bishop of Ierusalem or *Ælin*, reseruing to *Cæsarea* the Metropolis, her owne dignity.

§ 8.
The church of Ierusalem not parishionall.

Conc. Nic. c. 7.

Nether is it probable, that the Church at Ierusalem after they once came to the number of 5000. (as quickly it did, & continued with great increase vntill the death of *Stenē*) did ordinarily meete all in one place. We reade of some Panegyricall meetings, as it were, in *Salomons* porch, and in the temple, such as be the meetings at *Paules Crosse*, or at the Spittle; but their ordinarie, & as it were parishionall meetings, were by cōpanies in more priuate places. Nay, I say further, that the meetings either of the 12. Apostles,

(w).o.

(who neuer were intended to be members, either all, or any of them, of one parish) with the Disciples, Act. 6. 1. or of some of them with the Presbyters, and whole assembly, Act. 15. 22. 26. (which places are by the refuter alleadged) were not parishionall, but rather Synodicall.

Act. 1. 5.

As for those other places in the Acts: some of them are ignorantly, some absurdly alleadged. In the 2. of the Acts he quoteth three places, viz. the two first verses, 6. & 44. In the first, it is said, that when the day of Pentecost was come, they were all with one accord in the same place. *All*, that is, all the Apostles, whose mutuall society, and conuersing together is noted. So doe some old Manuscripts reade, saith *Beza*, *ἅπαντες ὁ ὡς ἐν ὅμοιοις*, *all the Apostles*. For to them alone had Christ promised, that they should bee baptized, after a few dayes, with the holy Ghost, and to that purpose hee commaunded them to stay at Ierusalem, expecting the performance of this promise. *Luke* also sheweth, who they were, verse 14. saying, that *Peter stood with the eleven*, and the people who wondred at them, seem to insinuate, saying, *are not all these men of Galilee?* Is it not strange then, that the conuersing of the Apostles together in one house, should be alleadged as an example, yea patterne of a parishionall assembly? Or if by all, were ment the 120. Disciples assembled before the descending of the holy Ghost; how doth it proue, either that they were a parishionall assembly, wherein the 12. Patriarches of Christendome were met; or that they continued for an 100. or 200. yeares, so small a company as a parishionall assembly; seeing within a few dayes, yea the very same day, they grew to bee many thousands?

In the 6. verse it is said, that when this voice or rumor was spread in the streetes concerning the Apostles, speaking with variety of tongues, great multitudes of people flocked together, not of Christians (to make a parishionall assembly,) but of all sorts to behold this wonder: whereat when some had wondred, and some had scoffed, by *Peters* sermon, 3000. of them were conuerted.

In

Chap. 5. *were but one Parishionall Congregation.* 91

In the 44. verse, *Luke* saith, that all they which believed, were *ἐν τῷ αὐτῷ*, and had all things common, and sold their possessions, &c. Where *ἐν τῷ αὐτῷ*, doth either signifie they conuerſed together in one place, and kept company one with another, and ſo ſpeaketh not of their aſſemblies, for verſ. 46. hee ſpeaketh of their meeting in the temple, (where they could not meet alone,) wherein nationall, rather then pariſhionall meetings vſed to bee aſſembled: or elſe it ſignifieth they were in one, that is, they were ioined together in heart and affection, as it is ſaid *Act. 4. 32.* which ſenſe *Caluin* preferreth. There remaineth *Act. 21. 22.* where the Presbyters of Ieruſalem, who were with *James* their Biſhop, when *Paul* came to him, tell *Paul* that it cannot be auoided, but the multitude would come together, hearing that he was come. Vnderſtanding by the *multitude*, either the multitude of the people of Ieruſalem, as well thoſe which believed not, as thoſe which did, (for they direct him to goe into the temple, there to ſhew himſelfe to be an obſeruer of the law) or the company of beleeuers onely, who when they would flocke together to ſee him, ſhould find him in the temple conforming himſelfe to the law of *Moses*. But to the abſurditie of alleadging theſe places, this is added, that none of them reach any thing neare the time which we ſpeake of. For the 2. of the *Acts* ſpeaketh of that which was done within a fortnight after Chriſts Aſcenſion. The 6. before the martyrdom of *Stenen*: the 15. about 20. yeares, the 21. about 15. yeares before the deſtruction of Ieruſalem, that is, almoſt 150. yeares before the period of that time whereof we ſpeake. And yet in *Act. 21.* there is mention of I know not how many ten thouſands of believing Iewes; ver. 20. You ſee, ſay they to *Paul*, *οὐκ ἔστιν μυριάς*, how many ten thouſands there are of believing Iewes, &c.

My ſecond argument to proue, that in ſome Cities the multitude of Chriſtians did not ordinarily aſſemble in one place, as one ſet particular congregation, is a particular inſtance of the City of Rome, in theſe words.

§. 9.
My Inſtance
from the City
of Rome.

Serm.

(*Serm. Set 6. Pag. 20.* At Rome about the yeare 100. the Company of Christians being much increased &c. Euaristus diuided them into diuers Parishes, &c. *to Apolog. c. 37. pag. 21.*

To this instance his answer is twofold. First, *that it is but a tale of no credite, nor truth.* Of no credite; because, both the author deserueth no credite, and the matter reported by him, is vnlikely and vntrue. The Author, either because wrongfully hee beareth the name of *Damasus*; or if it be *Damasus* himselfe, hee is not to be credited in reporting a matter done 300. yeares before his time. So that wee are resolved to deny it, let the author bee who hee will. Yea, but the *Venerian Edition* of *the Councils* chargeth that Author (but hee saith not where) *with disagreement from other approued histories,* (but he saith not wherein.) Doth hee in this particular disagree from approued histories? Or is there any reason, why he should be suspected of forgery in this particular? In all writings of the Romanists, which are suspected of forgery, there is something contained which seemeth to bee coined, or foisted in for an aduantage. Now I would gladly know, to what end they should faine this particular? serueth it to magnifie the Papall supremacy, or to maintaine any of their corruptions, or to contradict their opposites in any thing which they held in former times? Nothing lesse. For to begin with the last; It could not bee counterfeited with purpose to contradict any body; for, that one and the same Church, was and ought to be diuided into Parishes, and that Presbyters were and ought to be seuerally appointed to them, neuer any man that I haue read or heard of, denied before *T. C.* Not *Caluin*, nor *Beza*, nor any other fauourer of the pretended Discipline

discipline before him. Likewise, that which is reported, was a godly and necessary act, which had been practised long before this in Alexandria (though I knew not so much when I made the Sermon, but you shall heare of it in due place) which also was practised vpon the like occasion in all the Churches of the world: that is to say, when the number of Christians was so increased, that they could not all conveniently meet in one place; they were by their B. diuided into diuers assemblies. Was not this done in all Churches whatsoever yea ought it not to haue bene done? In Rome it was done, long before the time of Damasus (for before his time there were about 40. parish Churches built in *Rome*) and no doubt but it had a beginning, and a beginner; which, if it were not *Euaristus*, let it be shewed who it was. It was done, as I will straightwaies note, before *Tertullians* time, who flourished about the year 180. And therefore if not by *ENARISTUS*, the by one of the other ancient BB. within the compass of the limited time, who were godly BB. & famous Martyrs.

That it was *Euaristus* his act (to let passe Damasus, and the volumes of the councils which report it out of him, *Platina*, *Onuphrius* before cited, and *Sabellicus* testifying the same:) others as opposite to Popery as our refuter, haue beleueed, & accordingly reported. *Iohn Bale* reporteth of *Euaristus*, that hee shining with the grace of God, euen in the time of persecution increased the number of the sacred assemblies of Christians. Likewise *Robert Barnes* that famous Martyr saith, *Presbyteris Roma, titulos distribuit*: Hee distributed the titles or parishes to the Presbyters. To these I might adde the testimony of a Protestant writer, who for 30. yeares together studiously laboured in penning a Chronologie (though it be not printed) wherein among other things he reporteth of *Euaristus* (who as he noteth was made Bishop of *Rome* in the year 99.) that hee brought the places of the assemblies of the Christian brethren in Rome vnto 7 congregations. & appointed to each of them seuerall pastors & teachers, that they might by such means remaine more secret, liue in better securitie, and heare the word with more ease and profit, then otherwise they could (considering the

Ennead. 7. l. 4.

De vitis R. pō-

tis. in Euaristo.

De vitis pōtis.

Will. Harison

Prebendary

of Windfore.

the iniquity of the time) if they did meete in greater nūbers.

•s. 10.

“ As touching the matter, he saith. 1. *it is unlikely that the*
 “ *Presbyters attended the flocke promiscuously, and the people*
 “ *met in diuers places vncertainly:* and yet that which he excepteth against as the matter, is not so much as material. The question is, whether *Euaristus* diuided the Church of Rome into diuers seuerall congregations, and assigned seuerall Presbyters to them, as *Damasus* reporteth. But whether the Presbyters before attended them promiscuously, or the people mette vncertainly, that is not the question. But seing hee is pleased to except against those words which are not in *Damasus*, but *Onuphrius* & my selfe added as a reason of *Euaristus* his act; let him also be pleased to answer me, whether the whole Christian people of Rome in the city, suburbs & country adioyning, did vsually & ordinarily meete together in one assembly throughtout the whole term of 200. years; or in diuers assemblies, as they could most conueniently. If they alwaies or most vsually met together; then, whether alwaies in one certain place, or in diuers vncertainly & occasionally. The former himselfe denieth. If the latter, then the Presbyters had not charge of them seuerally, but of them al promiscuously: then also the people met vncertainly. If they did not ordinarily meet all together, but in diuers assemblies (which is the truth) then, whether were the seuerall meetings set and certain, and seueral Presbyters appointed to them: or were the meetings and Presbyters for the instructing of those assemblies, appointed vncertainly, as occasion and opportunity serued. If the latter, which seemeth to haue beene the vse before *Euaristus* his time: then that is true, which hee excepteth against. If the former, which was brought to passe by *Euaristus*, then the maine assertion which he oppugneth, is true.

Secondly, he would proue it to be false, and that by 2. testimonies, the former of *Iustin Martyr*, an. 142. *Who directly affirmeth of the Church of Rome in speciall (as in generall of all other Churches) that they used upon the sabbath day all to assemble together in one place.* His words are these: *On the sunday as it is called, all the Christians dwelling in the cities, or abroad in the countries, do come together in the same place*

Ad. Pag. 65.
 Iust. Mart. A-
 polog. 2.

place. He speaketh not of the Church of Rome in speciall, but of the practise of all Christians in general. Is therefore the word *all* to bee taken *collectiue*, or *distributiue*? if in the former sense, then his meaning should be that all Christians in the world, whether they dwelt in cities or countreys, did on the Lords day meet in one place; which is absurd. If the latter, then he meaneth all them distributiue, who, whether they liued in the cities or countries, belonged to one congregation. As if one of vs speaking of the custome of our times should say, τῇ τῷ ἁλὶς ληγομένη ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγροὺς μνηστῆραν ἐπὶ τῷ αὐτῷ συνάλευσις γίνεσθαι, *on Sunday so called, there is a coming together of all into one place who doe dwell in the cities or the countries*: that is, all in euery place that belong to the same congregations. And that it is so to be vnderstood, it appeareth by the word *πόλεις* *Cities*, propounded in the plurall number. For his meaning neuer was, that the people of diuers cities did meet ordinarily together: & the note of distinction or, added to the word *ἀγροὺς* cuntry, doth signifie that those of the country did not al meet with thē of the City; for then he would haue said *ἐν ἀγροὺς*: but that al did meet in their seuerall congregations, whether they liued in the cities or countries.

His other testimony is of *Platina*, affirming that *Dionysius* about 160. yeares after *Enaristus*, did first diuide and set (out) parishes, and therefore hee referreth him & *Damasus* to *Onuphrius* to be reconciled. But well may this refuter with shame enough hide his head, who shameth not so oft to falsifie the authors which hee quoteth. This is that which *Platina* reporteth of *Dionysius*, that he being made Bishop straightwaies diuided the Churches and cœmiteries (which were the places of christian meetings) in the city of Rome to the presbyters: but he saith not that he first did it; neither was it his mening: for he had said the same before of *Enaristus*. A broad also, saith he, in the country, he distributed parishes & dioceses (so cōtry parishes are called) to the end that euery one should be content with his bounds & limits. Agreeable hereunto is the report of *Dionysius* himself (it it be himself) in his epistle to *Seuerus* the B. of *Corduba*. For wheras *Seuerus* had asked his directiō, what course was to be takē cōcerning parish churches throughout the prouince of *Corduba*: he wisheth.

§. II:

Plat. de vit.

pontif. in Dionysio.

Presbyteris ecclesijs et cœmisteria in urbe Roma statim diuisit.

Dionys. epist. ad Seuerū.

wissheth him to follow that, which he had lately done in the church of *Rome*, *ecclesias vero singulas, singulis presbyteris dedimus*, *seueral Churches we assigned to seueral presbyters*, & diuided to the churches & coemiteries, & ordained that euery one shold haue his proper right, in such sort as that none may inuade the lands, bounds or right of another parish, but that euery one should be content with his owne boundes, and so keepe his church and people committed to him, that before the tribunall of the eternall Iudge he may giue an account of all committed to him, and may receiue glorie and not iudgement for his deeds.

*De episcopat.
et titul &c.*

Now these reports are easily reconciled, with the afore cited testimony of Damasus. For, as *Onuphrius* also hath obserued, *Euaristus* first diuided the parishes to the presbyters, the nūber wherof by *Hyginus* not long after was augmented *an. 138*. After whō nothing was altered vntill the time of *Dionysius*: *an. 260*. who increased the nūber of the parishes, which afterwards were multiplied by *Marcellus*, about the yeare 305 &c. Besides, thogh *Euaristus* first diuided the parishes in *Rome*; yet *Dionysius* might be the first that set out the cōuntry parishes. Which distinction, if it wil salue their credits, who haue said that *Dionysius* first diuided parishes, I wil not be against it. His 2. answer is, *that if Euaristus did any such thing, he diuided the titles to only governing elders &c.* A likely matter. For the titles were the *sacra ades*, the places of meetings vnto Gods worship, in which the Presbyters, or as *Dionysius* calleth the, *sacerdotes* the *Priests*, were ordained to feed the people cōmitted to them, with the ministry of the word & sacraments, and goe before them in the worship of God. But of lay elders I haue sufficiently spoken before, if any thing wil suffice, to perswade men, that there neuer were any such in the church of God.

§. 12.
The testimony of Cornelius.

Euseb. l. 6. c. 43

My 3. proof, is the testimony of *Cornelius* the B. of Rome: who, as he saith, there were 46. Presbyters at that time in the Church of Rome, & 108 others of the clergy, & 1500. poor people maintained al of them by the contributiō of christians: so he calleth the Christian people in Rome *μὴ λίαν καὶ ἀριθμήτων λαόν*, *a very great & innumerable people*. Did the B. and 154. clergy men attend one parishionall assembly only? was there

there 1500. poor christians, besides 154 of the clergy, together with the B. maintained of one parishionall congregatiō? was an innumerable people, the people of one particular ordinary congregation assembling in one place? This testimony, saith our refuter, is quite besides the purpose, a fifth part,, (meaning 50. yeres beyond the time we speak of. The limitatiō,, of the time, wherto they haue cōfined the primitiue church was deuised for a poor shift, because they knew there was not the like euidence for the 2. century, as for the 3. Otherwise, what reasō can be redred, why there should be diuers parishes vnder one B. in the year 250. if it were not so in the year 200? especially, seing they, which of purpose haue written of these things, do professe that there was no differēce in the nūber of the parishes in that time, & 10. years after. What reason can be giue, why the christian people which was innumerable in the yeare 250. should haue been in the yeere 200. the people of one particular parish? especially, seeing good authors before the year 200. doe acknowledge as much as if they had said, that then they were innumerable.

To which purpose in the 4. place I quoted *Tertullian*, whom I needed not, if we wil beleue the refuter, to haue cited, seeing (saith he) *he speaketh vnlmitedly of the christiāns in the Roman Empire, & saith nothing herein that was deny, nor ought*, for M.D. profit. By his good leaue therefore, I will recite the words. For after that hee had professed that christians then (contrary to the iudgement and practise of the Papists now) thought it vnlawfull for them to auenge themselves on their persecutors, he saith: For if we should shew our selues to be open enemies & not secret auengers, should we want either number or strength? we are aliants frō you, *et vestra omnia implenimus*, and we haue filled al places that are yours, citics, Islands, Castles, towns, assemblies &c. only your temples we leaue vnto you. If we should but depart away from you, the losse of so many citizens would amaze you. Without doubt you would be astonished *ad solitudinē nostrā* at the solitarines which our absēce would make, you would seek the reliques of a dead city, wherein you might rule, more enemies then citizens wold remain vnto you; but now you haue the fewer

The testimo-
ny of
Tertullian.

Tertul. apol.
c. 37.

enemies by reason of the multitude of Christians, *penè omnium civium*, being almost all citizens, *penè omnes ciues Christianos habendo*, by hauing almost al your Citizens Christians. Let the Reader judge what the number of Christians were in those times, & whether *Tertullian* doth not speake chiefly of the city of Rome; & let him consider whether almost all the citizens of Rome (of whom ordinarily there were diuers hundred thousands) besides christian strangers, seruants, and the female sex, were like to be the people of one parish.

Ad Scapulam.

The same author speaking to the same purpose in another place, saith, it may be sufficiently manifest vnto you that we deale according to the doctrine of diuine patience. Seing we being so great a multitude of men, *euē the greatest part almost of enery city*, do cary our selues in silence & modestie.

And so much concerning the multitude of the people.

§. 13:
The time and
place.

(*Serm sect. 7. p. 21.* Ad to the multitude of the people, the consideration of the times, raging for the most part with persecution &c. to the end of the 2. point.)

As touching the times, the refuter answereth, that "*how furiously soener the times raged with persecution: yet the christian people did usually assemble together.*" Whereof I doubt not. But the question is, whether in diuers congregations, as I say, & as it is most euident; or altogether in one place, which is altogether vncredible. As for the places, wherein the christians in the first 200. yeares vsed to assemble, especially in time of persecution; whereas I say they were priuate houses, vaults and secret places not capable of such multitudes, as haue bin spoken of; for refuge he flieth to the vaults & holes, as he calleth the, which he supposeth were capable of great multitudes, but omitteth priuate houses, and other small roomes turned to this vse. And whereas J say they were not capable of such multitudes, as were the whole companies of Christians in the greatest cities, proued before to haue bin in a manner innumerable, hee onely saith great multitudes. But what we are to conceiue of this point, let

vs enquire of *Hospinian* a Protestant writer, who hath tra-
uelled in this argument. He therefore saith, in the time of the
Apostles, and some while after, the places of meetings which
Christians had, were simple houses, neither were they per-
mitted by the cruelty of tyrants, and rage of the people, to
build, I say not magnificent, but not meane Temples. The
places therefore of publike meetings in those times were
base, more like dens and secret corners, then magnificall
Temples, as *Eusebius* testifieth. And *Tertullian* plainly affir-
meth, that in his time the Christians had no other temples
but simple houses. *Polydor Virgil* testifieth, that the Christi-
ans were so far from hauing any temple built in these times,
that all was secret, & their places of meeting were chapels,
and those hidden and for the most part vnder the ground,
rather then in open and publike places. *Bullinger* likewise
saith, that the antient Christians vnder *Constantine* the Great,
were wont vnder the quire of the temples to build *cryptas*,
vaults, in memory of the persecutions, whereby the Christi-
ans vnder the Emperors before *Constantine*, were not suffe-
red sometimes to come abroad; and therefore they were for-
ced to hold their assemblies, and performe the sacred exer-
cises in secret, sometimes in dens and other priuy places.

*De origin.
templor. c. 6.*

*Lib. 5. de in-
uent. c. 6.*

*De orig. erro-
rum. lib. 1. c. 21.*

“ But, saith the Refuter, *Let them bee as little as he would*
“ *make them, yet it doth not follow hereof, that the Churches in*
“ *the Cities alone, contained many particular congregations or*
“ *parishes.* To which purpose againe, he alleageth his cha-
pels of ease for a meere euasion, seeing himselfe is perswaded
there was none such in those times. And where he saith,
“ *that although there were diuers places of meeting in those*
“ *times, yet all appertained to one congregation;* I confesse
it to be true: for euen after the distinction of parishes both
in citie and country, all of them belonged to one Church, as
members of the same body. Yea but, saith he, *if there were many*
particular congregations in enery city, how chanceth it, he told
vs before, that the parishes were not distinguished? Distinguish
the times, and the answer is easie. In the first hundred
yeeres, though Christians met in diuers places, as they could;
yet neither, were there in the most cities certaine set places

Ad pag. 66.

of meeting, nor certaine Presbyters assigned to them, as to their perpetuall and peculiar charge. But at the end of the first hundred yeeres, *Enaristus* diuided to severall Presbyters in Rome, *titles*, that is, the set places of meetings, which we call parish Churches, whereof they were entituled, and called the Presbyters of such and such a title or parish.

And thus haue I maintained my arguments and answers against his cauls. Now am I to defend my assertion against his proofes.

CHAP. VI.

Answering the Refuters arguments.



And first, because you shall know what he meaneth to conclude, he propoundeth the "question; which is, saith he, whether in the "Apostles times and the age following, that "is, the first two hundred yeeres, the visible "Churches indued with power of ecclesiasti- "call government, were parishes or no. In which question, seeing he & his consorts reſtraine the times of the primitive Church to the first two hundred yeeres; the Reader will I hope expect, that he should conclude, that for this whole terme at the least, the churches were each of them but a parish, and that in all this time there were no dioceses.

His argumentation containeth two ranckes of instances: the former taken out of the scriptures; the latter out of the Fathers. The former he concludeth thus:

The Refuters
first argumēt,

" If the Churches of Corinth, Ephesus and Antioch (being
" visible Churches indued with power of ecclesiasticall go-
" uernment) were each of them but one parish (vnderstand
" for the whole terme of 200. yeeres) then the other vi-
" sible Churches endued with the like power, were also each
" of them (during the same terme) but one parish.
" But the Churches of Corinth, Ephesus and Antioch, (be-
" ing visible Churches endued with power of ecclesiasticall
" government) were each of them but one parish (for the first
200. yeeres.

Therefore

“ *Therefore the other visible Churches endued with the
“ like power, were also (for the like terme) each of them
“ but one parish.*

The proposition I will be content to yeeld to my aduer-
sarie, so it may be lawfull for me to vse the like : for then I
would conclude thus :

If the Churches of Alexandria and Rome were not
parishionall Churches in the first 200. yeeres, neither
were the Churches of other Cities.

But the antecedent is true: therefore the consequent.
The consequence is the same with his, and grounded on
the same hypothesis : viz. *that all Churches endued with
power of ecclesiasticall government, were at the first of the same
nature and constitution.*

The former part of the assumption, concerning Alex-
andria, I will manifestly prooue when I come to the third
point, concerning Diocesans : viz. that it was not one pa-
rish, but contained diuers parishes, euen in the first 100.
yeeres. Concerning Rome, I haue proued already, that
within the first 200. yeeres it was diuided into many parish-
es : and therefore although there bee not so good eu-
dence for other Cities in particular, yet the like is to bee
concluded of them, seeing they were all of the same con-
stitution.

Passing by therefore his proposition, I take hold of his
assumption, and doe plainly denie, the Churches he spea-
keth of, or any other, which had a Bishop and Presbyte-
rie, to haue beene for the first two hundred yeeres, no
more but parishes : for I doubt not, but it is easier to proue
that within this terme, not onely the Presbyters and peo-
ple in the said dioceses, but also the Bishops in the same
Prouinces, were subiect to the Bishops of these three Ci-
ties. For as it is euident of Antioch, by the testimonie of
Ignatius, who calleth himselfe the Bishop of Syria ; so no
reason can bee alleged why the Bishops of Ephesus and
Corinth, who in the third centurie, and in the ages fol-
lowing, were Metropolitans, were not so in the second ;
or if they were Metropolitans in the third, and in the a-

§. 2.
Whether the
Churches of
Corinth, E-
phesus, and
Antioch
were each of
them but a
parish.

ges following, (as most certainly they were) why they should not haue beene Diocesans at the least in the second.

“ *The assumption (hee saith) appeareth plaine by the prooffe of the particulars.* But what doth he prooue of the particulars? Are his syllogismes so soone come to an end? His chiefe proofes be, that in the Apostle *Pauls* time each of them vsed to assemble in one Congregation. Was this your assumption? You that are so strict in exacting syllogismes and direct proofes, should not haue sought to carrie away the matter, as it were, in the cloudes. Yea but that which hee prooueth, doth prooue the assumption. That shall thus bee tried by his owne forme of argumentation :

If those Churches of Corinth, Ephesus, and Antioch, in the Apostle *Pauls* time, were each of them no more then ordinarily assembled in one place, then were they for the first 200. yeeres each of them but one parish.

But the Churches of Corinth, Ephesus, and Antioch, in the Apostle *Pauls* time, were each of them no more then ordinarily assembled in one place.

Therefore for the first 200. yeeres they were each of them but one parish.

The proposition is omitted by the disputer, as taken for granted : but therein he hath plaied the sophister ; for he that meaneth truly, doth not vse to omit any part of his argument, but that which is certaine, or confessed. But the consequence of this proposition is worse then naught : for if hee had onely said thus, *If in the Apostles times they were each of them but one Congregation, therefore for 200. yeeres they were so* ; the consequence had beene starke naught : or if he had onely said, *If in the Apostles time they were each but one Congregation, then were they each one parish* ; that consequence also had beene naught : but when he saith, *If in the Apostles times each was but one Congregation, therefore for 200. yeeres each of them was but a parish* ; that consequence is, as I said, worse then naught.

That the first of the two consequences is naught, it is euident :

evident: for though at the first conuersion of any great City, and for a while after, the number vsually was so small, that they might haue assembled in one place; yet it is certaine, that within 200. yeeres, their number was growne to bee almost innumerable, as hath beene shewed, and therefore too great to make one ordinarie congregation. This one exception (if no more should bee added) ouerturneth all his dispute.

As touching the second: though it should bee granted, that each of these Churches in the Apostles time, did ordinarilie assemble together in one place; yet would it not follow, that therefore each of them was but a parish; and much lesse (which is the end of all this disputation) that all Churches endued with ecclesiasticall power should be but parishes; and consequently, that euery parish should haue a Bishop and presbyterie. The reasons of my deniall of these consequences I haue before set downe at large, Chap. 3. §. 5. and 6. and therefore this disputation I haue sufficiently ouerthrowne already. For a surplussage I adde these two reasons:

First, *If these Churches, because they were each of them but one Congregation, were parishes before the diuision of parishes; then were they such Churches, as after the diuision, parishes were.* This consequence may not be denied, especially by them who would haue all parishes framed to the constitution of the first Churches. *But they were not such:* for the parishes, after their diuision, had not a Bishop and presbyterie, but only a Presbyter assigned to them: neither was the Pastor thereof superintendent ouer others, neither was any of them intended to bee a mother Church. Secondly, if that assumption was false which denied parishes to haue beene distinguished in the Apostles times, then these Churches were not onely many congregations, but many parishes also. But he said before, that that assumption Page 60. had no truth in it. These two iust exceptions I haue against his consequence. If against the former it bee objected, that some of his testimonies doe seeme to prooue, that after the Apostles times these Churches were each of them

but one congregation: I answer, that his maine argument and proofes thereof, doe speake of the Apostles time. Those which are extended further, shall bee further examined.

§. 3.

Whether the Churches of Corinth, Ephesus, and Antioch, were each but one congregation. His proofe out of Scripture.

In respect of Antioch hee might haue said 45.

Corinth was situated in Isthmo, betwene two seas, hauing on either side a port, the one Cenchreæ, seruing more properly for Asia; the other Lechæum, seruing for Italie and other parts of Europe: Strab. l. 8. As pag. 67.

Now I come to his assumption; for though I doe not denie, but that at the first, and namely in the time of the Apostle *Paul*, the most of the Churches so soone after their conuersion, did not each of them exceed the proportion of a populous congregation; yet I cannot yeeld to all his proofes. His proofes be either allegation of Scriptures, or other testimonies.

His Scriptures for Corinth, are out of the first epistle to the Corinthians, and *Rom.* 16. 1. for Ephesus, *Act.* 20. 28. for Antioch, *Act.* 14. 27. Now let vs consider the date of his testimonies, and then what is testified in them.

The date of them is ancientser then *Paul* his going to Rome, which was in the yeere 55. or 60. Which I do note, to shew to what time his proposition is to bee restrained:

as if hee had said, If before the yeere 55. or 60. they were but one congregation, then they were no more vntill the yeere 200.

The thing that is testified for Corinth, 1. *Cor.* 11. is such, as might bee written to the Church of England, as verse 18. *When you come into the Church, I heare there bee schismes among you: vers. 20. When you come together in the same place, this is not to eat the Supper of the Lord: vers. 33. When you come together to eat, expect one another. Rom.* 16. There is mention of the Church of Cenchreæ, whereof mention hath beene made now thrice, to no purpose, vnlesse it bee against himselfe: for if Cenchreæ were a parish subordinate to the Church of Corinth, as most certainly it was, it selfe hauing not a Bishop or presbyterie, but a Presbyter assigned to it; this will prooue, that the mother Church of Corinth was diocesan, (as all Cathedrall Churches bee) and that parishes distinguished from the Cathedrall, as children from the mother, were such as that of Cenchreæ.

That which is testified for Ephesus, *Act.* 20. 28. is such as vpon

vpon like occasion might by a B. in his visitation be applied to all the ministers of a diocesse; *that they should attend the flocke, &c.* For must the word *flocke*, which may be extended, either to the vniuersall, or nationall, or prouinciall, or diocesan Church; must it needes signifie onely the congregation of a Parish? & yet he, that breathes nothing but nouelties, saith it is a new conceit, to suppose a Diocesan flocke. But this calumny of nouelty I haue by plentifull testimonies of antiquity (before cited) wiped cleane away.

As touching Act. 14. 27. cited for Antioch; where it is said, that *Paul and Barnabas gathered together the Church*, to relate vnto them, what God had done by them, since they had laid their hands vpon them, and had commended them to the grace of God: it is apparant; that not all the Church consisting of husbands, and wiues, their children and seruants, but some of the chiefe and principall, perhappes not many, perhappes not any, besides those of the Clergy, were called to that meeting.

These were his proofes out of the Scripture. His other testimonies are out of *Eusebius*, *Ignatius*, and some § 4. His testimonies out of our owne Writers, all which testimonies are scarce nics out of humane writings. "worth the mentioning. *Eusebius* calleth the Churches " of *Corinth*, *Ephesus* and *Antioch*. *supra*. Of the ancient vse of this word, sometimes signifying the whole Diocesse, sometimes the whole City and Suburbs, I haue spoken sufficiently heretofore, as also of that which hee objecteth, concerning the " *Parish in Ephesus*. Whereto I adde, that *Eusebius*, as he vsed the preposition *in*, so sometimes *etiam* to the same purpose.

Ignatius writing to the Church of *Ephesus*, the multitude whereof hee calleth *ἐκκλησία* (as if he had of purpose noted it to be a Church consisting of many multitudes or congregations) exhorteth them, as one a Ignat. ad Eph. might in like manner the faithfull in London, b in ἐκκλησία, οὐκ ἐν σὺνεδρίῳ. (though diuided into many congregations) to come oft together to b giue thanks and glory to God: for when you.

you come oft together into one place, the power of Satan is weakened, &c.

c Epist. ad
Magnes.

d Igna. ad Ro.

e Ad Rom.

f Perk. pro-
blem.

g Euseb. l. 3. c.
35. 36.

His other testimony out of *Ignatius*, is out of his Epistle to *Hero*, where he calleth the Church of Antioch *συναγωγὴ κυρίου*, the *Synagogue*, that is, the church or congregation of the Lord. The word being vsed in the same signification with *Ecclesia*, whereof I spake before. But whether *Ignatius* were Bishop onely of one Congregation, or parish, let his own words testifie. *Remember me* saith he, (in his Epistle to the Magnesians) *in your praier, and the Church which is in Syria, whereof I am not worthy to be called the Bishop*. And in the Epistle to the Romanes towards the latter end^d, *Remember in your praier the Church in Syria, the which, in stead of me, hath the Lord to bee her pastor, who saith I am the good shepheard*. Or, if these words bee not plaine inough, hee calleth himselfe in the same Epistle, *ἐπίσκοπος Συρίας*, the *Bishop of Syria*. Now let my aduersarie tell mee, what maner of Parish Syria was. And let me heare also, what he can obiect against these two Epistles of *Ignatius* to the Magnesians, and Romanes. For euen they^f, which suspect his Epistle to *Hero*, which the refuter citeth, and soure others, acknowledge these two to bee no bastards *Eusebius*^g mentioneth both. And that to the Romanes, he not onely mentioneth, but also citeth a good part thereof.

Thus leauing that most pregnant, and authentique euidence of *Ignatius* to my aduersary to muse vpon; I come to his testimonies of our new writers, all which (excepting two testimonies of *Tindall*) he most childishly alleadgeth, to proue, that the Churches of Ephesus, and of other the like Cities, were each of them but a Parish; because they call a Church a *Congregation*; vsing the word *Congregation* in as ample sense, as before I proued the word *Ecclesia* (whereof that is the English) to bee vsed. The auncient English Bibles, neuer almost vse the word *church*; but in stead thereof doe vse the word *congregation*, not onely where is mention of particular Churches, but of the vniuersall or catholicke Church. As Mat. 16. *Vpon this rocke I will*

I will build my congregation. Eph. 1. *Hee hath made him head of the Congregation, which is his body.* Eph. 5. *Yee husbands love your wives as Christ loved the congregation.* And so in the Communion Booke, both in the Praiers & translation there vsed. As in the Praier for the King, before the Epistle; *haue mercy on the whole congregation.* In the solemnization of Matrimony, out of Ephes. 5. *I speake of Christ and the Congregation.*

“ But you shall heare his particulars; First Tindall translates the word *Ecclesia* by *congregation*: thus, to the angel of the congregation of Ephesus, &c. 2. Iohn Bale translates and expounds the word *Candlesticke* and *Church*, by *Congregation*.

The reasons why the first Translators of the Bible into English in these latter times did auoid the name *Church*, and instead thereof vsed *Congregation*, doe seeme to haue been these two. The first, because Church or Kyrk, being deriued from the Greeke *κκλησία*, or, *κλῆσις*, doth more properly signifie the place of meeting, then the congregation it selfe, which is meant by *ecclesia*: and therefore the word *Congregation* thought to be the fitter translation. The second, because the Papists had abused the word *Church*, whether it were generally vsed, to signifie the Romish Church; or particularly, to import the Romish clergy. So saith Tindal; *Because the clergy had appropriated to themselves the name Church, therefore I translated the word Ecclesia, by this word Congregation.* For when the people vnderstood, that by *Church* was meant the company of men professing the faith of Christ, the name *Church* is euery where vsed, as the translation of *ecclesia*. Tindal. pag. 350.

“ Thirdly, Yea, but D. Fulke iustifying the translation of *Ecclesia*, Eph. 5. 23. by *congregation*, argueth plainly, that he held the Church of Ephesus to consist but of one particular congregation onely. Which allegation sheweth extreame want, either of iudgement, or honesty: for what church or congregation is there mentioned? the Church of Ephesus, or the vniuersall Church of Christ? when it is said, as *Christ is the head of the Church*? Vpon which words, when the

D. Fulke in
Eph. 5. f. 2.

the " *Rhemists* had noted it as a corruption of the first English Bibles, which did not vse the word *Church*, but *congregation* in stead thereof. D. *Fulke* answereth; *that the Translator rather used the word Congregation then Church, to auoide ambiguity, because this word Church is commonly taken for the house of the assembly of Christians: and that the people might know, that the Church is a gathering together of al the mēbers into one body, which in the name of church doth not appeare. But after the people were taught to distinguish of the word Church, and to vnderstand it for the mysticall body of Christ, the latter translations used that terme; not that the other was any corruption; or the latter, any correction; but to declare, that both is one. Is it not plaine, that he by congregation vnderstandeth the vniuersall Church, which is a gathering together of all the members into one body, but of the Church of Ephesus speaketh neuer a word?*

Ad pag. 68.

In the 4. place the notes of M. *Perkins* sermons on the Apocalypse, taken from his mouth, are alleadged; wherein " it is said, *that the seven Churches were particular congregations, meaning thereby (that which I doe not deny) particular churches, and that euery particular congregation is a Church, and hath priuiledges of a Church belonging to it, which is also true.*

" *Fiftly, the great Church Bible readeth thus; Iohn to the seven Congregations. Lastly, D. Bilson saith, that the church is neuer taken in the old or new Testament for the Priests alone, but for the congregation of the faithfull. From which allegations to inferre, that each church is but one particular congregation, is (as I said) most childish.*

Tindal. pag.
135. 250.

" But those 2. out of *Tindall*, the one, that a *Bishop* " *was the gouernour but of one congregation: the other, that hee was the ouerseer but of a Parish, to preach the word to a parish: was not a childish mistaking, but a wilfull misal-* leading of the Author, who in the former place hath no such thing. Or if hee haue any where, he vseth the word *Congregation* in as large a sence as *Ecclesia*, wherof it is the translation. In the latter, speaking of such a *Bishop* as is described, 1. Tim. 3. that is, of such a one as (in his conceit)

was

was but a Presbyter; hee saith, *by the authority of the gospel, they that preach the word of God in every Parish, and (performe) other necessary ministeries, haue right to challenge an honest lining*: Neither is the Refuter content once to haue falsified the testimony of this holy Martyr; but againe in the end of his booke hee allcadgeth him to the same purpose.

Vid. infr lib. 4. c. 7. §. 9.

After hee hath thus doughtily proued his Assumption concerning these 3. Churches, he bringeth a new supply of testimonies out of *Ignatius, Tertullian, and Eusebius* concerning others. *Ignatius* exhorteth the Magnesians, *that they would all come together into one place to prayer*; *nes.* all, as with vs, that belonged to the same congregation. And perswading the Philadelphians to vnity, exhorteth them, *that they would vse one faith, one preaching, one eucharist, because the body of Christ is one, and his blood one, one cup, and one bread, one Altar for the whole Church, and one Bishop with the Presbytery and Deacons: for there is but one God the Father, &c. one faith, one baptisme, and one Church, which the Apostles haue founded from one end of the world to another, &c.* In which words, none saoureth the Refuters conceit, *but that of one altar seruing for the whole Church*: the word Altar being expounded for the Communion Table, which is not likely, and too much saoureth of popery. But by *one altar*, is meant Christ, who sanctifieth all our sacrifices or oblations, and maketh them acceptable to God: as *Ignatius* expoundeth himselfe in his Epistle to the Magnesians; *all as one, runne together into the Temple of God, as it were into one altar, unto one Iesus Christ as it were unto one altar.* But that which he alleageth out of the same Epistle, *that they were to gather themselves together into one place to chuse their Bishop*: if it were rightly alleaged, would proue, not their ordinary and parishionall, but extraordinary and panegyricall meeting to such an end: but this needed not: their Bishop at this time was come to *Ignatius* in his iourney towards Rome, as appeareth by the beginning of the Epistle, as it were vpon an honourable ambassage from the Church, as were the B.B. of other Churches. But he saith,

§. 5.

His second rancke of instances.

Ignat. ad Mag.

Ad Philadelph.

Ignat. ad Magnes.

Ad Philadelph.

it becometh you as being a Church of God, to doe as other Churches haue done; that is, as he sheweth in the words following, to appoint a Bishop, that he may in Antioch performe the ambassage of God, that it may be granted to them being gathered together into one place, to glorifie the name of God From whence
 “ also the Reuerer gathereth, that a Bishop is Gods Ambassa-
 “ dor to a people that are together in one place. Which is true, so oft as he preacheth. But *ignatius* meaneth nothing lesse, then that they should appoint the Bishop of Antioch; but onely willeth them to send a Bishop, as it were vpon ambassage thither. His meaning is more plainly expressed in his Epistle to the Smyrneans, where he writeth to the same purpose, that seeing the Church of Antioch after his departure had some peace, (the persecutors contenting themselves to haue taken him who was their ringleader from among them) he exhorteth them to ordaine *Discipulum*, a sacred Ambassador, who when he should come into Syria, should reioice with them, because they had peace.

*Ignat. ad
Smyrn.*

Tertull. apolog.
c. 39. *Tertullian* also is made to speake for them, as though he
 “ said the Christian Churches were all one body, and came all
 “ together into a company and congregation. By which testimony, if it were truly alledged, all Christian Churches, as they are one body of Christ, so all should meet together to make one parish. His words be these: I will now set forth the practises of the Christian party: That hauing refuted the evils (objected) I may declare the good. We are a body consenting in the knowledge of religion, in the truth of discipline or doctrine, and the conuenant of hope: We come together into a company and cōgregation. Which words may be verified of the Christians of these times, which in euery Church are diuided into seuerall congregations.

Eusebius.

Out of *Eusebius* hee hath nothing to alledge, but that which before I came to his arguments I sufficiently answered; that he calleth the Church of Ierusalem the parish of Ierusalem, the Church of Alexandria, the parish of Alexandria, &c.

To which I answered, that *Eusebius* indeed calleth each of the Churches by the name *παροικία*, but he calleth none of

of them a *parish*, as we vnderstand the word *parish*. In the place which hee quoteth concerning Ierusalem, *Eusebius* saith, *that after the martyrdome of Iames* (who no doubt ^{Eusl.3.c.11.} from an Apostle, had been preferred to bee a parish Bishop, because he was Christs kinsman) *the Apostles and disciples of Christ, which yet remained, did from all places come together, with those who were of Christs kinred, to consult, whom they might thinke worthy to bee Iames his successor; and that with one consent they made choice of Simeon the sonne of Cleophas, as worthy the throne of that παρῖκία, that is, Church, because he also was our Saviours kinsman.* All this was done (no doubt) in a parish meeting, to set a parish B. in his throne. In which throne of *Iames*, reserved, as *Eusebius* saith, till his time, the BB. of Ierusalem, hauing the honour of Patriarches, did succeed.

As touching Alexandria, it is euident by that which before hath been shewed, that *Eusebius* speaking of the Bishop there, calleth him sometime the Bishop *of the Church or paræcia*, sometimes *of the Churches or paræcia*, belonging to Alexandria, and all in one and the same sense: which plainely sheweth, that by *παρῖκία*, hee doth not meane that which we call a parish. Which wil then better appeare, when I shall proue, that from Saint *Marks* time, there were more Churches or parishes there, and yet but one Church and one Bishop.

But suppose it were granted him, that each of the Churches for a time did not exceed for their number, the proportion of an ordinary congregation; yet this would not proue them to haue been parishes, as hath been shewed.

Thus and thus weakly, to vse his owne words, the Disputer hauing prooued his cause, notwithstanding concludeth "with a stout brag. *Now let any man, iudge whether M.D.* " *hath better proued, that the Churches in those times were* " *dioceses, or I, that they were parishes.* So say I, let any man now iudge, who is of iudgement; and if there be any comparison betweene the plaine euidence which I haue brought, and his slender proofes, let me be taken for a man of no iudgement.

Yea

§. 6.

The Refuter
objecteth
that we haue
no diocesan,
because we
haue two
prouinciall
Churches.

Ad page 69.

“ Yea but (saith hee) *the worst is still behinde*: for his cause indeed, but to mine, aduantage. For if there were not onely diocesan, but also prouinciall Churches, and that within the first two hundred yeeres; then is it absurd to imagine, that there were no Churches, but parishionall. Neither did, or doth the being of prouinciall Churches, hinder dioceses, or diocesan BB. These be the shallow conceipts of this disputer, and his fellow challengers of disputation: First, *that euery visible Church hath a sufficient and independent authority, immediately derined from Christ, for the gouernment of it selfe in al causes ecclesiasticall*. Secondly, *that euery parish is or ought to be such a Church*. From the former of these, this disputer seemeth to inferre, that if diocesan Churches and BB. be subordinate to the prouinciall Churches, and BB: that then the prouinciall be the onely Churches. And by the same reason when the prouinces were subiect to the Patriarches, none but patriarchall Chuches, (as that of Rome, Constantinople, Alexandria, Antioch and Ierusalem) were to be esteemed Churches. But let vs heare “ the disputer. *Admit the Churches were then diocesan, what is that to vs, who haue none such in these daies, if G. P. say true?* And how is this proued? because he saith the BB. of “ either prouince in England are *Suffraganes, or rather Curates to the two Arch-bishoppes in their severall prouinces, euen their deputies exercising ecclesiasticall iurisdiction, from and vnder them*. It shall not be amisse therefore for M.D. to “ confute him the next time he writeth. In the meane time you should haue answered for your selues, and not put off the confutation of his reioynder to others. But though you cannot confute him, yet you can abuse him, as by reuiling and scornefull termes in other places of your booke; so here by notorious falsifying of his words. For where doth he say that our Bishops bee but Suffraganes or Curates to the two Arch-bishoppes, as you without shame or conscience doe belie him? saith hee, or meaneth he any more but this, that during the time of the Archiepiscopal visitation, whereby the iurisdiction of the Ordinary is suspended, that ecclesiasticall iurisdiction which he practiseth, he doth exercise from

from and vnder the Archbishop as his deputy? And what
 “ is this to our purpose? Yea but, *If we may iudge* (saith our
 “ Disputer) *by the outward practise, we haue onely two Churches,*
 “ *and they are prouinciall, the one of Canterbury, the o-*
 “ *ther of Yorke, vnsubordinate either to other, or to any other*
 “ *ecclesiasticall power, and so entire Churches* (such as hee
 would haue euery parish to be.) Heere by the way let the
 Reader iudge, with what conscience the Refuter hath so oft
 objected against our Bishoppes, that they be petite popes,
 “ *hauing sole and supreme authority,* seeing now himselfe
 confelleth, that according to the order and discipline of
 our Church, they are subiect to the Metropolitanes. But
 to the point: none of these things which hee objecteth,
 doe hinder the being of dioceses, or diocesan Bishoppes;
 no not though they had been by *G. P.* called the Arch-
 bishoppes *Suffraganes*. For whereas the Bishoppes haue
 been by authors which haue written within these nine hun-
 dred yceres, called *Suffraganes* to the Archbishoppes, they
 meane thereby comprouinciall Bishoppes, who in the ele-
 ction of the Metropolitanes, and in the prouinciall synods
 held by the Metropolitanes, did giue their suffrages with
 them: not that they bee such as commonly we call Suffra-
 ganes, but are as absolute Bishoppes as haue been since the
 first appointment of Metropolitanes; and they were actu-
 ally acknowledged, as they were at the first intended, so
 soone as the diuers cities of one prouince had their Bishops.
 In all which, as there was consociation among themselues,
 as being all of one body; so also subordination to the Bishop
 of the Metropolis, or mother Citie, as being their head.
 Thus was it provided in the canons, which for their anti-
 quity, are called the Apostles canons, *that the Bishops of e-*
uery nation must acknowledge him that is the first or primate a-
mong them, and esteeme him as the head, and that they should
doe nothing exceeding the bounds of their owne iurisdiction,
without his consent. And that euery one may doe those things
alone which belong to his owne Church and the Countries which
bee vnder it. Neither may hee (meaning the Primate)
doe any thing without the consent of all. The same is repea-

C. Antioch.

c. 10.

The councell
of Sardica
callethe the
metropolitan
the gouernor
of the pro-
uince. τὸ ἐξέρ-
χαι τῆς ἐπαρχί-
ας, λυγὼ δὲ τῆ
ἐπισκόπου τῆς
μετροπόλεως.
c. 6.
ἐξουσία.

ted and explained, as yee heard before in the Councell of Antioch; calling the Primate, τὸ ἐν μετροπόλει ἀρχιεπίσκοπος, the Bishoppe which gouerneth in the mother Citie, appointing him to haue the care of the whole prouince, because there is concourse of men, who haue businesse from all parts of the country to the mother Citie. And although they forbad Bishoppes to attempt any thing beyond their compasse, without his consent, according to the antient canon, yet they say, *Euery Bishoppe hath power or authority of his owne diocesse, to administer or gouerne the same according to his conscience, and to haue prouident care of the whole Country subiect to his Citie, and to ordaine Presbyters and Deacons, and to dispose of all things with iudgement.*

§ 7.

Of Metro-
politanes, when
they began.

It is apparant then, that the being of prouinciall Churches doth not hinder the diocesan, nor the authority of Metropolitanes take away the iurisdiction of diocesan Bishops. Neither is any Church in the world, more agreeable to the forme and gouernment of the most antient and Apostolicall Churches, then this of England. For at the first, Metropolitanes were not subordinate to any superiour Bishoppes, but were, as *Balsamo* saith, ἀντικεφαλαι, heads by themselves of their prouinces, being Bishoppes of their owne peculiar dioceses, and yet hauing a generall superintendencie ouer the whole prouince. I cannot deny, but that long before the Councell of Nice, there were Patriarches about Metropolitanes, whose originall, as it seemeth, proceeded from humane policie; as the cause of their ratification and continuance is ascribed to antient custome. But the superiority of Metropolitanes was either intended by the Apostles, as I thinke, when they appointed Bishoppes ouer mother Cities, who though at the first actually were but Bishoppes of their owne diocesse, yet vpon the conuersion of other Cities in the prouince, were to be acknowledged the chiefe; or at least, as *Beza* supposeth, they were ordained, not by authority of Councils, but *suadente natura, & necessitate flagitante; nature aduising, and necessitie requiring it.* For it was conuenient, or rather necessary

In Conc. Con-
stant. a. c. 2.

Conc. Nic. c. 6.

De gradib.
c. 24.

necessary, that there should be consociation of Churches within the same province; and that the governours of the severall dioceses, should meete for the common good; as also that the wrongs offered to any by the Bishoppes within their dioceses, might bee remedied. By consequent therfore it was necessary, especially before there were Christian magistrates, that one in every province should be held as chiefe, or primate, who should assemble the synods, moderate them being assembled, see the decrees executed, and haue a generall superintendencie ouer the whole province. *Beza* therefore speaking of the aforesaid Canon of the Apostles, saith, *quid aliud hic statuitur quam ordo ille, quem in omnibus ecclesiis restitutum cupimus? What other thing is here ordained, but that order, which in all Churches wee desire may be restored?* De. grad. 20.

That there were Metropolitane Bishoppes within the first 200 yeeres, it is euident by those prouincial counsels, which in the second Century were held concerning the feast of Easter, being assembled and guided by Metropolitans. As the president of the prouinciall synode held at Rome, was *Victor* the Metropolitane Bishoppe of Rome; of those in Palestina, *Theophilus* the Metropolitane of Cæsarea, and *Narcissus* Bishoppe of Ierusalem; of that in France, *Irenæus* the Bishoppe of Lyons; of that in Achaia, *Bacchylus* the Bishoppe of Corinth; of that in Asia, *Polycrates* the Bishoppe of Ephesus. And so of that in Osroene and of diuers others. Now it is to be noted, that *Eusebius* speaking of the synode held in France, saith, there was a meeting of the Churches in France, *ac ipsarum inuicem*, of which Churches *Irenæus* was B. Such a parish B. was he. Euseb. l. 5. c. 23

That there haue been Metropolitans, and prouinciall Churches euer since the Apostles times, this once-
uidence among many, which might bee alleaged, may
sufficientlie euince. In the time, of the first Ephe-
sine Councell, *Dionysius* the governour of the East,
whose chiefe seat was Antioch, hauing appointed *Theo-*
dorus to bee the Lieutenant of the Isle of Cyprus, the Pa-
triarch of Antioch, because the ecclesiasticall iurisdiction Ex Balsam.
in Conc. Ephes.
c. 8. & exem-
plar. suggest.
de Cypr.
Episcopis. &
ex Decreto
Conc. Ephes.
post aduen-
tum Episcopo-
rum Cypr.

for the most part followed the ciuill, challenged authority ouer the Isle of Cyprus, and power of ordaining the Metropolitan Bishop of Constantia, the mother city of Cyprus. To which end, the clergy of Antioch procured from *Dionysius* letters, both to the clergy of Constantia, and to the Lieutenant of Cyprus, to interdict them from chusing their Metropolitan, the See being then void: or if they had already chosen their Bishop, that both he and they should repaire to the Councell at Ephesus, hoping that by the Councell they should be ouerruled, according to the Bishop of Antioch his desire. *Reginus* therefore, who was chosen Bishoppe, with other Bishoppes of Cyprus, put vp a Supplication to the Councell, complaining that the Bishoppe and clergy of Antioch had sought, contrary to the Apostles Canons, and contrary to the determination of the Councell of Nice, to bring them in subiection to them: and therefore requested, that *as euer since the Apostles times*, the prouinciall synod had ordained their Metropolitan; so their ancient right might not now be infringed. Whereupon the Councell hauing censured the attempt of the Bishoppe of Antioch, *as an inuouation, contrary to the lawes ecclesiasticall, and canons of the holy Apostles*, decreed, not onely that the Bishoppes of Cyprus, but also of all other dioceses and prouinces, should retaine their antient right; and that no Bishop should challenge vnto himselfe any prouince, which had not bin *ἀνδρὶ καὶ ἐκ ἀρχῆς*, in former times from the beginning, vnder his predecessors iurisdiction. It hath seemed good therefore to the sacred and oecumenical synod, that to euery prouince her right, which euer from the beginning it hath had, shall bee kept pure and inniolable, according to the antient received custome. Euery Metropolitan hauing good leaue to take a copie of this Act for his owne security. Whereby it appeareth, that the Isle of Cyprus had a Metropolitan from the Apostles time. And that no Metropolitan had, or ought to haue, the gouernement of any prouince, which had not alwaies from the beginning been subiect to his Sec.

And that Metropolitans were either actually appointed,

Can. Apost. 35.

Conc. Nic. c. 5. 6

Constant. 1. c. 2

Troilus, Sabinius, Epiphanius, & qui ante illos sanctissimi Episcopi, & qui sanctis Apostolis erant omnes orthodoxi, ab his qui in Cypro Constituti sunt.

ted, or at the least intended by the Apostles, appeareth hereby: That euer since their times, in all prouinces, throughout the Christian world, there haue been Metropolitanes, neuer misliked or contradicted by any, vntil this our age.

And whereas the Refuter obiecteth, that this maketh against Diocesan Bishops, I say it maketh for them. For euer Metropolitan is also a diocesan Bishop: hauing a peculiar diocesse of his owne, whereof he is Bishop; as the Archbishop of Canterbury, hath Canterbury, and part of Kent, besides some other peculiar Churches; the Archbishop of Yorke, hath Yorke (excepting the County of Richmond, which belongeth to the Bishop of Chester) and the County of Nottingham.

§ 8.

Metropolitan
Churches
are proofs rather then dis-
proofs of
Diocesan.

“ To his question therefore demanding, *where then are our Diocesan Churches become?* I answered, there remaine 24 of them, where they were wont to be, for any thing that he can say to the contrary, besides the Churches of Canterbury and Yorke; which, as they be prouinciall Churches in respect of the 2. prouinces; so are they Diocesan in respect of the peculiar dioceses belonging vnto them. And where he saith, *the Cathedrall Churches are as it were parishes*, he saith he knowes not what. For Cathedral Churches, which are the mother Churches of euer diocesse, neither are, nor euer were parishes; nor the Bishop, nor Presbyteries of them, euer intended to one parish. And if it so fall out, that to some part of the Cathedrall Church a particular parish belong; therto a seuerall Presbyter is appointed as to other Parishes. The meetings in Cathedral Churches whereof the Bishops haue beene presidents, were neuer *Parishionall*, but rather *Panegyricall*, euen in the most ancient and purest Churches, vnder the best and most renowned Bishops since the Apostles times.

In the conclusion the Refuter pusheth at me with a Dilemma, as it were with a paire of rams hornes. For such is his wisdom, that he thinketh diocesan & prouinciall Churches (which are subordinate one to the other) to be so opposite, as that to hold the one, is to deny the other. And therefore if I

yeeld there be prouinciall Churches, then I must confesse there be no diocesan: or if I will needs hold there be diocesan Churches, then I ouerthrow the prouinciall. So that
*“ what way soeuer we looke, saith he, I see nothing against vs,
 “ but all for vs.* Thus hath he brought himselfe into a fooles paradise, where I leaue him to feed vpon his owne fancies, and to solace himselfe with the conceit of his imagined conquest.

CHAP. VII.

*Prouing the third point of the Sermon, that the Bishops
 of the primitive Church were Diocesan
 Bishops.*

*(Serm. sect. 1. Now these Presbyteries in
 the Apostles times, as the Presbyterians confesse, had, &c. ad lin. a
 fine 4.)*



He Refuter hath acquitted himselfe, in his owne conceit, so valiantly and victoriously in subuerting my former assertion concerning dioceses, which he supposeth to be the foundation of my building; that as he lookes for no strength in the rest of the building to resist his
“ forces, (the foundation it selfe being so weake and tottering)
 so he promiseth to himself assured successe in ouerthrowing the rest. But if my building be founded, as it were, on a rocke, against which his maine forces could not preuaile at al, but like the waues and billowes of the sea, though they beate against it with great noise, returne backe with froth and fume, (as I hope it appeareth to euery indifferent and iudicious Reader) then may I promise to my selfe the like successe in withstanding his future assaults. And the better
 hope

hope I doe conceiue hereof, because he seemeth to confesse that if I can demonstrate that the ancient Churches, were dioceses, that then the other points will follow of their owne accord. But, that I haue so demonstrated, that I neuer expect any sound answer thereto. As for this point which now I haue in hand, it is not onely demonstrated already, in the proof of the former, but is also by necessary consequence deduced therefrom. My purpose therefore is to bee as brieue in propugning this truth, as hee is in oppugning the same. Ad page 70.

I will therefore omit his friuolous cauill, which now the fourth time he repeateth for my not concluding, what he, according to his forced Analysis, would haue concluded: because the Reader cannot but discern, that I directly conclude what before was propounded, viz. that the Angels or Pastors of the primitiue Church were diocesan Bishoppes, which I proue in the Sermon by degrees: first seuerally, before the diuision of parishes, and after the distribution of them, both in the city and in the country: then iointly, both before and after. For hauing concluded the former point with these words, *that the Churches contained many particular congregations, unto all which there was but one Presbytery, or Colledge of Presbyters assigned*: and hauing here signified, that by the confession of the most learned Disciplinarians, each Presbytery had a President, which S. Iohn calleth the *Angell of the Church*, and the Fathers, a *Bishop*; I proue from that which hath already been proued, that the President of the Presbytery, the Angell, of the B. of the Church, was not a parishionall, but a diocesan Bishop.

But before I come to the prooffe contained in this section, I am to note, how those last words of the former part, which are very materiall, are by this refuter passed ouer in silence. For it would be knowne, whether there were in Cities (where were many congregations) yea in whole dioceses, any more Presbyteries or Colledges of Presbyters, then that one belonging to the mother Church in the Citie. If to shew either his ignorance, or want of good conscience, he shall say there were (as indeed that is their asser-

sion, that in euery parish both in citie and country, there ought to bee a Presbytery or senate of ruling Elders) let him giue but one approued instance to proue his assertion in the first foure hundred yeeres; and I will yeeld, that where was a parish Presbytery, there was a parish Bishop. If *Caluin* and the reformers of other Churches, according to the pretended discipline, had been of that iudgement, they would not haue appointed one onely Presbytery for many parishes. If he shall confesse that in a whole circuit, which wee call a diocesse, there was but one colledge or senate of Presbyters, consisting of those who were called the Presbyters of the citie, (which is a most certaine and vnderstandable truth) then must he confesse his platforme of parish discipline to be a meere nouelty, and an vnderstanded fancy, hauing no warrant of scriptures, nor testimony of antiquity; and contrarywise, that there was but one Presbytery, and one Bishop set ouer a whole diocesse. Hee that catcheth at euery word, yea at the least letter whereat hee hopeth to haue the least aduantage, (as at the terme *paganus* in this passage, and at the little letter *s*, in the word Cretians) would not swallow vp in silence such pregnant arguments, if silence were not his best answer.

§. 2.
This third
point deduced from the
second.

But though he would not see that argument, yet in my propounding of the question here to bee concluded, hee hath spied a syllogisme, which I did not intend, out of that which I propounded in axiomaticall disposition, as taking it for granted. But the Refuter maketh me reason thus:

The presidents of the Presbyteries were diocesan BB.
The Angels of the seauen Churches were presidents of the Presbyteries.

Therefore the Angels of the seauen Churches were diocesan BB.

Which is the handsomest syllogisme he hath bestowed on me as yet, neither wil I refuse to maintaine any one part of it, if he will be pleased to take notice of that, which euen now was proued; that there was but one Presbytery for a whole diocesse. So the proposition will be manifest, that the presidents of Presbyteries (which were prouided for whole

whole dioceses) whom the fathers call BB. were diocesan BB. for so much might have been added to the proposition out of my words.

The assumption I have made good before by the confessions of *Calvin and Beza*. But he beginneth with the assumption, saying that *he hath good cause to doubt of it, and that I doe but threapen kindnesse on them when I talke of their Confessions*. For plentifull proofe whereof I referre you to that which before hath been alledged out of *Calvin Lib. 1. cap. 2. and Beza*. But what will not this Refuter quarrell with? §. 16. for if the Churches had been such as he conceipteth, that is to say parishes, hauing euery one a Bishop and a Presbytery of gouerning Elders; would any man doubt, either that the Bishop was called the Angell of the Church, or that he was president of the Presbytery?

“ *Now to the proposition (saith the Refuter) for answere Ad pag. 71. whereto in one word, I say it is false: let vs examine the proofe of it, and then frameth a syllogisme, the conclusion whereof is this; therefore the Bishop who was set ouer a whole diocesse, and who was President of the Presbytery, allotted to a whole diocesse, was undoubtedly a diocesan Bishop*. Was this the proposition which he denied? or was he so vnreasonable to deny it? What can be more euident? But hee seeth by this time what a goodly analysi he hath here made.

To returne therefore to mine owne analysis. In this section I proue, that the antient Bishops were diocesan Bishops, euen before the diuision of parishes, by three arguments, which for breuity sake I ioined together.

The first. If the Churches whereof they were BB. were dioceses, and not parishes, then were they diocesan BB. But the Antecedent is true, as hath already been proued in the second point.

Therefore the consequent.

The second: If the parishes were not distinguished in the Apostles time, nor ministers appointed to peculiar titles or seuerall cures, then there could be no Parishionall Bishops in that time.

But

But the former hath already been proued; Therefore the latter is true.

The assumption is to be vnderstood, *οἱ ἐν τῇ πλείονι*, as I said before, that is, as true for the most part. For it admitteth some exceptions, as namely the Church of Alexandria, (and perhaps some others) wherein I acknowledge the parishes to haue been distinguished in the Apostles times; but so, as seuerall Presbyters being assigned to them, there remained one Bishop ouer all.

The third. If the Presbyteries were allotted to whole dioceses, and not to seuerall parishes, then the Bishops who were Presidents of those Presbyteries, were not parishionall, but diocesan.

But the first is true, as hath been already proued: Therefore the second.

To all three, he answereth by denying the assumption: the truth whereof dependeth vpon the proofes of the second point, which haue been so many, and so manifest, as I hope to heare no more of the new-found parish discipline.

§. 3.

(*Serm. sect. 2. pag. 22.* Howbeit in the end of the Apostles times, parishes began to be distinguished in Cities, and afterwards in the Country, &c. *to page 24. line 3.*)

The analysis of this section and that which followeth.

Here I prooue, that after the diuision of parishes, the Bishops were diocesan: albeit in this section is contained but part of my argument, which standeth thus:

Those Bishops who were ouer all the parishes both in the citie and country, were diocesan, and not parishionall Bishops.

The ancient Bishops in the first two hundred yeeres, were ouer all the parishes both in the citie and country, viz. after they were distinguished:

Therefore

Therefore the ancient Bishops in the first two hundred yeeres were diocesan, and not parishionall Bishops.

The proposition is most euident. The assumption standeth on two parts: first, that the Bishops were ouer all the parishes in the citie, after they were diuided. The second, that the Bishops were ouer all the parishes in the country, after their diuision. The former I proue in this section by induction of particulars: the latter in the next.

The Analysis being here mistaken by him, I wil not meddle with that, which he hath thereby taken occasion to speake besides the purpose: because heere I finde him more modest, then hitherto he hath shewed himselfe: neither will I shame him with his owne friends, when for an euasion he supposeth, that in the primitiue Church, some "Ministers might haue more Churches vnder them, like
"our double beneficed men and pluralists, euen those that haue
"tot quor, and yet be no Bishops. Onely I will touch those things, which contradict that which I haue deliuered. And first, he obserueth a contradiction in my speech. I said, *that parishes (in cities) were not (for the most part) distinguished in the Apostles times.* Here I say, that in the end of the Apostles times, viz. about the yeere one hundred, they began to be distinguished at Rome, by *Euaristus* the Bishop there. A shrewd contradiction I promise you, especially if you consider, that all the Apostles, but *S. Iohn*, were dead before this time, and that this was in the very end of *S. Iohns* time. Yea but after I say, *that Titus was Bishop of the Cretians*, (I cry, *Tit. 1. 12.* you mercy, I should haue said *Cretans*, and yet by his leaue, the Geneva translation and others, read *Cretians*) and *Timothy of them in Asia*, therefore parishes were distinguished in the Apostles times. Neither is this a contradiction: for although *Timothy* was Bishop of Asia, and *Titus* of the Churches in Crete; yet it followeth not, that the parishes in the Churches of Asia or Crete, were distinguished. They were both by *Pauls* direction, as well by letter as example, to ordaine Presbyters in the seuerall cities; but that they placed any in the country, or assigned the Presbyters to seuerall

uerall cures in the Cities, wee reade not.

To returne therefore to my proofes: The induction standeth thus:

That the Bishops had the charge of all the parishes in the city after they were diuided or set out.

In Rome, and Alexandria, and so in other cities, the parishes being once diuided, were assigned to seuerall Presbyters, the Bishop remaining superintendent ouer them all:

Therefore the Bishops were ouer all the parishes in the cities, after they were once diuided.

As touching Rome, I shew that the parishes were first distinguished by *Euaristus*, about the 100. yeare; and not a Presbytery, but seuerall Presbyters assigned to them, as hath beene prooued heeretofore. At Alexandria I proue, that the Bishop had the charge of many Churches, within the first 200. yeares.

Ad page 74.

* By T.C. pa. nusquam.

q Euse. l. 2. c. 15

* ἐκκλησία ἐστὶ
πᾶσι, ἢ αὐτῆς
Ἀλεξανδρίας οὐ
ἐκκλησία.

^d Euse. l. 5. c. 9

* Lib. 5. c. 22.

^f Lib. 6. c. 1.

" But what I say concerning *Alexandria*, might well haue
" beene spared (for that is his vsuall censure of such proofes
" as he knowes not how to answer) because that Church is
" excepted against*, as the beginner, and breeder of diocesan
" government. Excepted against? why? what was done in
Alexandria, which all the Churches in the world did not
practise, so soone as the parishes were diuided? But what if
this order began in *S. Iohns* time? what if by *S. Marke*, who
died fve or fixe yeares before *Peter* and *Paul*? let *Eusebius*,
alledging the reports of them that went before him, be wit-
nesse; viz, b that *Marke* being sent into *Egypt* did preach
the Gospell there, and was the first which did constitute^c the
Churches in *Alexandria* it selfe. Then euer since *S. Marks*
time, there haue bene Churches in *Alexandria*, which all
from the beginning were subiect to the B. Of these Churches^d, as I alledged in the sermon, was *Iulianus* Bishop in
the first yeare of *Commodus*, viz. 180. In the 10. of *Commo-*
dius, *Demetrius* was^e Bishop τῶν παροικιῶν, of the Churches in
Alexandria. And againe more fully, that in the 10. yeare of
Seuerus, *Latus* was president of *Alexandria*, and the rest of
Egypt ^f: τῶν δὲ αὐτῆς παροικιῶν, but of the Churches there, *Deme-*
trius had lately receined the Bishopricke after *Iulianus*. In the
third yeare of *Philippus*, after *Heraclius* had beene fixtene
yeares

yeares Bishop, *Dionysius* receiued ^{ἡ τῆς ἀποστολῆς τῶν κατ' Ἀλεξάνδρην ἐκκλησιῶν τὴν ἱεροποιαν}, the Bishopricke of ruling the Churches in or about Alexandria. So it is said of Peter ^ἡ the famous B. ^{Lib. 6. c. 35.} of the Churches of Alexandria. ^ἡ of Alexander, that he was ^{Socr. l. 2. c. 6.} Bishop of the Churches belonging to that City. ^ἡ *Constantius* ^{Euseb. l. 9. c. 6.} requested of *Athanasius* the Bishop ^ἡ, one of the Churches, ^{Ruf. l. 1. c. 19.} which were many, at Alexandria, for the Arians. *Valens* by his letters signified, that *Athanasius* might safely retaine the government ^ἡ of the Churches. What these Churches were, ^{Socr. l. 4. c. 13.} *Epiphanius* before in part declared, ^ἡ signifying that they ^ἡ were of ancient assigned to seuerall Presbyters; all of them ^ἡ which were Catholique, or orthodoxall, beeing vnder the Bishop. ^ἡ *Epiphanius* baref. 69.

Neither should this seeme strange, that the Churches in Alexandria were subiect to the Bishop, seeing the rest in Egypt were vnder his iurisdiction. Neither was this a thing peculiar to the Bishop of Alexandria, but commo to others, especially who were Bishops of mother Cities. *Ignatius* was Bishop not onely of Antioch, ^ἡ but of Syria, as you heard testified by himselfe. *Irenaeus* the Bishop of Lyons, was Bishop of the ^ἡ Churches in France. And to omitte others, ^ἡ as *Diodorus* the Bishop of Tarsus, to whose charge was committed the ^ἡ nation of the Cilicians, *Amphilochius*, who governed the whole ^ἡ nation of the Lycaonians, *Photinus* Bishop of the ^ἡ Churches in Illyricum, *Agapetus* Bishop of the ^ἡ Churches which were vnder Synada &c: *Eusebius* testifieth of ^ἡ *Titus*, and in the next age after of *Philippe* ^ἡ, that hee ^ἡ was B. of the Churches in Creet. *Theodore* saith the like, ^ἡ * and of *Timothe* that hee was Bishop of the Asians, whose metropolis was *Ephesus*. It is manifest, saith *Chrysostom* ^ἡ that to *Timothy* was committed the rest of the Church, or ^ἡ that whole nation of Asia. ^ἡ *Theodor. in 1. Tim. 3.*

To these testimonies of *Eusebius* and *Theodore*, (I name ^ἡ so many as were cited in the sermon) the refuter answers: ^ἡ "First, that *Eusebius* liued 230. yeares, after *Timothy* and *Titus*; and *Theodore* 330. What then? the question is not whether the witnesses liued in the first 200. yeares, but whether within that time, there were diocesan Bishops? It is a

very

very vncharitable and vnlearned part, that I say no worfe, to imagine that *Eusebius* and *Theodoret* would, of their owne heads, testifie these things, and not by the relation of those which liued in former ages: especially, seeing *Eusebius* saith *isopistilus*, it is recorded in histories. But suppose the testimonies of these 2. were not sufficient; what wil he say to that cloud of the ancient & most autheticke witnesses, which with one cōfēt do testifie, that *Timothy* was B. of Ephesus, & those parts of Asia; and that *Titus* was B. of Creet? But of this more heereafter. In the meane time, let it bee acknowledged, as a point of intollerable impudency, that in a matter of fact, so agreeable with the scriptures (I meane especially the Epistles to *Timothy* and *Titus*, written to them, as to Bishops) any of vs should deny credit to the constant, generall and perpetuall consent of the ancient writers, whereof some liued 13. or 1400 yeares before vs.

“ 2. Yea but if these testimonies be true, *Titus* and *Timothy* were Archbishops. So is *Titus* called in the subscription of that Epistle. And that they were Metropolitans, appeareth by all their successors, who were Bishops of *Gortyna* and *Ephesus*: the one, Metropolis of *Creet*, the other of Asia. How *D. Bilson* denieth this, let the reader see page. 409. of his book,

^a Homil. 1. in Tit.

^b De script. eccl. in Tit.

^c Prefat. in 1. ad Tim.

^d Epist. ad Ioan. Hieros. a.

^e Epiphanius 1. 2.

^f Lib. 2. contr. Parmen.

^g Euseb. in vita Const.

^h Theod. 1. 1. c. 19

(the other which the refuter citeth being misalleged) where he citeth *Chrysostome* ^a and *Ierome* ^b testifying that to *Titus* was committed a whole Iland, and the iudgement of so many Bishops; ^c *Theodoret*, that to *Timothe Paul* committed the charge of Asia. Now if there were Metropolitan Bishops in the Apostles times, who besides their own peculiar diocesse, had the ouersight also of other Dioceses & Bishops; it should not seeme strange, that there were Diocesan Bishops, who besides their cathedrall churches, had manie parishes and Presbyters subordinate to them. To which purpose *Epiphanius* ^d also was alledged; who saith that each Bishop had diuers churches vnder them: to whom many other might be added; as that of *Optatus*, ^e that in the city of Rome (where was but one onely Bishop) were about forty Churches: the Epistle of *Constantine* ^f to *Eusebius*, mentioning those diuers Churches which were vnder him, and signifying

nifying as the multitude of Christians did encrease, so the number of Churches was to be multiplied: the testimony of *Theodoret* the Bishop of *Cyrrus*, who affirmeth, that it was his lotte to be pastor of 800. Churches: for so many parishes. *In epist. ad Leon. M.*
 “ *hes*, saith hee, *hath Cyrus*. Yea but *Epiphanius* was 390.
 “ *yeares after Christ*. Will any wise man therefore inferre that
 “ *in the first two hundred yeares it was so?* Good sir, sauing your wisdom, you shall seldome reade in ancient records of enlarging of dioceses: but of the contracting of them, by erecting new Bishopricks, very oft. It was testified before, that the circuits of dioceses were from the beginning of the Churches: and therefore what circuit was of any Bishopricke in *Epiphanius* his time, the same ordinarily, if not greater, was in the first 200. yeares. *Ex Conc. Ephesin. Et Afric. &c.*

Serm. sect. 3. page 24. As touching country townes, they were indeed conuerted after the cities &c. to page 25. ad lin. 8. *§. 6.* That the B. had the charge of the parishes in the country.

In this section I proue the latter part of the former assumption, concerning country parishes: viz. that the Bishop of the citie was ouer them also; which I proue by this Enthymeme:

The B. and the Presbytery of the City in all places acknowledged them to belong to their charge:

Therefore the Bishop was ouer them, as being part of his Diocesse.

The antecedent I proue by their care ouer them, both before they were conuerted, and after. Before, because they labored their conuersion; after, because the Bishop out of his Presbytery assigned to each of them a Presbyter, not a Presbytery, or a B. 2. Where the diocesse was large, he substituted a Chorepiscopus, or country B. Of these points, the last, our refuter wery conscionably concealeth: all the former, very learnedly he denieth. He denieth, I say: 1. *That the Bishop and Presbytery of the city acknowledged the country to belong*

"long to their charge. Which, as it is a most ignorant conceit, as hath beene proued before: so would it haue beene most ^{burnt} precious to the church of God, if the BB. and Presby- of those times, had so conceiued. Now that both they and the country churches so conceiued, as I said, the vniuersall & perpetuall practise of the church of Christ, subiecting in all places the country parishes to the Bishop of the city, doth "ineuitably proue. 2. *That they did not labour their conuerfi- on by vertue of their office, but were to attend those who were conuerted.* As if the Bishop, and presbytery had beene ordained onely for those fewe, that were at the first conuerted; and were not rather, as leauen put into the meale, to season the whole lump. I would gladly know therefore, who after the death of the Apostles and apostolicall men (which laboured in the cities) were appointed or prouided for the conuerfion of the country towns? If it were not the office of the Bishop and Presbytery of the city, to which they were subiect, much lesse was it the office of others, who being neither Apostles, nor Euangelists, were tied to their own charges, & might not by the most ancient canons of the church, exercise any mysteriall function out of their owne bounds. Besides the bounds of Ecclesiasticall iurisdiction followed the ciuill ordinarily; so that those countries were subiect to the Bishop of the City in respect of ecclesiasticall iurisdiction, which were subiect to the city it self. And therefore as they were actually vnder the Bishops charge, after their conuerfion; so were they intencionally, before. This is a point clearly confessed by *Caluin*, as you shall heare. So is the third, though this learned man deny it; viz, *that Presbyters were by the Bishops of the city assigned to country parishes out of the clergy of the city.* For the clergy of the city was the seminary of the ministry for the whole diocesse. Neither was there any other ordinary meanes to supply the Churches which wanted. Schollers of their own, fitte to be ministers, country parishes had not: ^{christian} vniuersities there were none: learned men from other dioceses were not to be expected, vnlesse the Bishop of the city were not able out of his clergy to furnish them. But hercof I haue spoken before:

As touching the last, that where the diocesse was large, the Bishop in certaine places appointed *Chorepiscopos*, as his substitutes, who together with their charge remained subiect to the Bishop of the city (which is a thing most notorious, and confessed by *Caluin* and *Beza*, being also a most euident prooffe, that the churches were dioceses, and the Bishops diocesan, as I haue shewed before) our refuter passeth it ouer in silence; with what conscience, let the refuter Iudge.

Passing therefore by this, which in no wise he was able to answer, he oppugneth the 3. point, bringing an instance of his owne, and taking exception against my prooffe. We haue, saith hee, a plaine instance to the contrary in the churches of *Cenchrea* and *Corinth*. A plain instance? to what purpose? that *Cenchrea* had a Bishoppe and a presbytery, and not a seuerall presbyter assigned to it? that when it wanted a presbyter, it was not furnished from the clergy of *Corinth*? It is euident that *Cenchrea* was a village belonging to *Corinth* and subiect vnto it, as were al other townes and villages in those parts: and as the rest, so it (euen by his^a own confession) receiued the gospell from *Corinth*. That it euer had a Bishop it is incredible: for by the lawes of the church, those churches which at the first had Bishops, were to haue them still. Let him shew, that euer it had a Bishop or a presbytery, or that it was not subiect to the Bishop of *Corinth*, as well as other towns and villages of *Achaia*; that ordinarily it receiued not their presbyter from *Corinth*, from whence, by his owne confession, it receiued the Gospell; and I wil yeeld to him. If none of these things can be necessarily proued; nay if none of them be probable or likely, how could he say that this was “*a plaine instance to the contrary*. And yet this is the fourth time that the church of *Cenchrea* hath been obiected to no purpose, vnlesse it be to confute himselfe.

Against my allegation of the councell of *Sardica*, hee taketh great exception, obiecting two contrary things vnto me: whereof, if either were true, the one would take away “the other. The former, is *subilty and craft, as though I went about to delude my auditors at Lambith, and readers euery*
I i. where

S. 7.

That the B. of
the city assign-
ned seuerall
Presbyters to
the countie
parishes.

Ad pag. 77.

a Page 57.

“ where. For, saith he, when was this Councell held? was it not
 “ about the yeere 347. almost 150. yeeres after the time in
 “ question? If I had alleaged that canon, only to testifie the
 practise of the Church at that time, not permitting Bishops
 in country townes and villages, there had been some small
 colour for this obiection: and yet but a colour, seeing
 they doe not (as you shall heare) prohibit the ordaining of
 Bishops in any Church where they had formerly been. And
 therefore the practise of the Church for multitude of Bi-
 shops now, was as it had been before; saving that by this
 canon order was taken for erecting Bishopricks, where
 none had been, but not for dissolving of Bishopricks, where
 any were. But it was the iudgement and determination of
 that Councell, which chiefly I alledged; which was, *that*
one Presbyter is sufficient for a village or towne. And there-
 fore nothing was in this respect to bee innouated, but as
 they had hitherto no Bishops or Presbyteries, but Presby-
 ters severally assigned to them, so they should continue.
 The iudgement of these men (I hope) was not much inferi-
 our to theirs, who liued in the first two hundred yeeres.
 This being a councell of three hundred orthodoxall Bishops
 who confirmed the decrees of the councell of Nice, among
 whom was *Osius* the famous confessor, and *Athanasius*
 (then whom there hath not bene a more famous Bishop for
 piety, wisdom, learning and soundnesse in religion since the
 Apostles times) whose iudgement also in this particular was
 approued, as hath bene shewed, by the decrees of other coun-
 cils, by the iudgment of other fathers, by the practise of all
 churches, and neuer gaine said or misliked by any in the for-
 mer ages, nor yet by the reformers of the church in our age
 according to the pretended discipline, T. C. and perhaps
 some one or 2. others excepted. Now I would gladly know,
 what either reasons our refuter hath to confute their iudge-
 ment, or testimonies to overweigh their authority. There
 was therefore no subtile purpose in mee to delude any in
 this allegation, but an euill conscience in him that sought
 with so friuolous an euasion to elude so plaine and preg-
 nant euidence.

Theod. l. 2. c. 15
 ὅσους τῇ μεγάλῃ
 διακρίσει καὶ
 δικαίᾳ συνόδῳ
 ἐν τῷ ἐν Σαρδικῇ
 ἐκκλησίᾳ,

“ The other thing which hee obiection is simple follie,
 “ in alledging a Canon, which, as he saith, *makeih so much a-*
 “ *gainst mee.* For, saith hee, *what greater prooffe can there*
 “ *bee, that villages or little cities or townes vsually had BB.*
 “ *ouer them euen till that time, viz. the yeare 347, then that*
 “ *the counsell of Sardica was faine to make such a decree a-*
 “ *gainst it?* For the vnt ruth of which obiection, his igno-
 rance must bee his best excuse. It is plaine, that in that ca-
 non direction is giuen chiefly for erecting of new Bishop-
 ricks; authorizing the Metropolitane and the other Bi-
 shoppes of the prouince, if the people of cities and popu-
 lous places desired a Bishop, to erect a new Bishopricke:
 but forbidding this to be done in villages or petite cities
 or townes, for which they iudged the ministry of one Pres-
 byter to be sufficient. Besides, the counsell of *Nice* had de-
 creed, that the priuiledges of all churches should bee pre-
 serued; and the councils of *Africke* more then once de-
 termined, that what Church soeuer had in former times
 had a Bishop, should still haue a B. and the ancient custome
 of the church was euer held as a law among them, in this
 behalfe. So that I hold it for a certaine truth, that what
 Church in the end of the first 400 yeares had not a Bishop,
 the same had none in the beginning: and what Church soe-
 uer had in the first 200. yeares a B. was at the end of 400.
 yeares acknowledged to haue right to a B.

Indeed I doe confesse that the people of countrey townes *Balsam.*
 sometimes being vaine glorious, haue desired a Bishop of
 their owne, and the ministers beeing ambitious, and as it is *e. 54. grec.*
 said in the counsell of Carthage, *lifting up their necks against*
their Bishoppes, haue inflamed their desires: but these at-
 tempts were esteemed vnlawfull, and therefore as in coun-
 cels they were prohibited, so in well ordered Churches
 they were not allowed. But hereof also I haue spokē before.

“ Yea but, saith hee, *this canon was not vniuersally ob-*
 “ *serued, as may appeare by the oft renewing of it, in o-*
 “ *ther councils, and the practise of the Churches to the con*
 “ *trary afterward.* Here I aske him, first, when this was
 done? for will he prooue, that the irregular and vnlawfull

§. 8.
 The refuters
 instances of
 parish Bishops
 answered.

practises of vaine glorious people, and ambitious ministers in the fourth or fifth century after Christ, were the lawfull and ordinary practises of the purest churches in the first two hundred yeeres? Secondly, whether it were lawfully done, or not? if yea, then doth hee contradict the iudgement of approued councils, the authority of orthodoxall Fathers, the general consent of the ancient churches of Christ, hauing nothing to oppose therto but vain surmises, & vnlikely likelihoods. If not, why are they alledged? shal irregular & vnlawful practises be commended as patterns for imitation?

But let vs heare his instances, which T. C. with great labor and long study gathered. The 1. *Was not Zoticus Bishop of a small village, called Coman?* If I say no, how will hee proue it? *Eusebius* is alledged ^h lib. 5. c. 16. where *Apollinarius* speaking of certain approued men, & BB. who came to try the spirit of *Maximilla* (one of *Montanus* his truls) mentioneth *Ζωτικὸν καὶ Κομανὸς κείνου*, *Zoticus* of (or from) the village *Coman*, whose mouth *Themiso* stopped: noting the place, not wherof he was Bishop, but whence he came or where he was borne, for he was *Episcopus Otrenus* in Armenia, saith *Cesar* ¹ *Baronius*, *ex vico Comana in Armenia oriundus, Bishop of Otrea in Armenia, borne at the village Comana in Armenia*. In the eighteenth chapter of the same book of *Eusebius* ^{*} *Apollonius* reporteth the same story; which *Nicephorus* ¹ also reciting, vseth these words: *Apollonius* reporteth that *Zoticus Ostrenus* whē *Maximilla* begā to prophcy at *Pepuza* (a place which *Montanus* called *Ierusalem*) indeuored to cōvince her euil spirit, but was hindred of those which were her fauourits, meaning *Themiso*. Indeed *Apollinarius* calleth him *συμπρεσβύτερον*; wherupō *Nicephorus* supposed him to be but a Presbyter: but thogh *Apollinarius* being B. of Hierapolis calleth him in one place *συμπρεσβύτερον*, as ^m *Peter* calls himself, being more then a Presbyter, & as BB. vsually cal one another *Consacerdotes*: yet afterwards he expresse lie calleth him a Bishoppe. And thus the village, the little village *Coman* hath lost her Bishoppe. For little the Refuter added of his owne, to make his instance the greater. The second: *Was not Mares* (he should haue said, *Maris*) *Bishoppe of Solica*? Of *Solica*? Truelie I cannot

^h Euseb. l. 5. c. 16.

¹ An. 205. 27.

^{*} Euseb. l. 5. c. 18.

¹ Lib. 4. c. 25.

^m 1. Pet. 5. 1.

not but smile that so great a clerke hath learned his letters no better; for though the first letter be not vnlike an S. yet is it the D. vsed in that print, as hee might haue learned of a Deacon in the same page. But this sheweth that our refuter taketh his allegations at the second hand, not consulting with the author. *Theodoret* saith, that *Eusebius Vercellensis* ordained *Maris* Bishop in Dolicha, which hee saith was but a small towne, vsing the word *πολίχνη*, which I will speake of, when I come to *Nazianzum*, which also is termed so. For, saith *Theodoret*, *Eusebius* beeing desirous to install *Maris*, a man worthy commendation and shining with many sorts of vertues *τῶν ἐκκλησιαστικῶν ἀρετῶν*, in the Episcopall throne, he came to Dolicha, by which phrase it appeareth, he did not ordaine him the Presbyter of a parish, but such a Bishop as others were, at least of that time, being the fourth century after Christ. So farre hath our refuter also ouershotte his marke. For though Dolicha were but a small city or towne, as some of our Bishops Sees in England and Wales be: yet that hindreth not, but that it might haue a diocesse belonging thereto, as wel as ours haue, though perhaps not so great.

„ The third, *Asclepius* of a small towne in Africke. For this, *Apud Hier. T. C.* quoteth *Ierome* tom. 1. catalog. *Gennadij* vir. illustr. tom. 1. *Gennadius* indeed saith, that he was *vici non grandis episcopus*. But *Ioannes de Tritembem* in his booke *de scriptorib. ecclesiast.* saith that he was *Vagensis territorij episcopus*; so that although his seat was no great town, yet his diocesse was that whole territory. But when was this? about the yeare 440. so farre doth my aduersary, who complaineth of my ouershooting my marke when I alledged the councill of Sardica, ouershoot me: for when he wil scarce suffer me to shoot ten score: he, as if he were shooting for the flight, shoots 22, euen twelue score beyond the marke. I say vnto him, it was not so frō the beginning. But by counells of Africk held towards the end of the fourth century permitted, namely, that in part of the diocesse belonging to the B. of a city, new Bishoprickes might be erected, if the people of those partes being populous desiring so much, and the Bishoppe of the

T. C. l. 2. pag.

5 19.

L. 5. c. 4.

Apud Hier.

tom. 1.

Fortè Baiēsi.

Conc. Carth.

græc. c. 54. et

57. et 101.

Afric. c. 20. et

23. et 65.

Leo epist. 87. ad
Episcopos A-
fric. c. 2.

city consenting thereto, it were agreed vpon by the prouinciall Synode. But the Bishops of the fifth century so much exceeded in their indulgence that way, in granting popular requests, against the canons of other receiued counsels, and ancient practise of the Church: that *Leo* the great Bishop of Rome, was faine to write vnto the Bishops of Africa to stay that excesse.

Socrat. l. 4. c.
26.

The fourth: What was *Nazianzum*, but a small towne where that famous *Gregory* the Diuine was B. For which T. C. quoteth *Socrat. l. 4. c. 26*. But what if *Nazianzum* were a City? what if *Gregory* the Diuine were not B. of *Nazianzum*? *Nazianzum*, though *Socrates* make mention of it as *πολις* *μεγάλη*, a meane city, yet he calleth it a citie: and though somewhere it is called *πολίχμ*, that is, a little city or towne, yet was it such a city, that the Emperor *Leo* the Philosopher, rec-

Iur. græcorum.
in διατομῶν. pag
88.

koneth it among the seats of the Metropolitane BB. not that I thinke it had any other cities or Bishopricks subiect vnto it. I will not stand to argue that question, whether *Gregory* the Diuine were Bishop of *Nazianzum*. For although diuers good Authors affirme it, yet I beleue *Gregory* himselfe, who saith, he was not B. but onely coadiutor to his Father there. He was by his dear friend *Basil* the great, made Bishop of *Sasima*, partly against his wil, and after was made Bishop of Constantinople; but leauing both, the former, being seized vpon by *Anthemius* the Bishop of Tyana, who placed another there; the latter, resigning it into the hands of the councill of Constantinople, which preferred *Nectarius* to bee his successor; hee returned vnto *Nazianzum*, where finding the See void, obtained of *Helladius*, who was the Bishoppe of Cæsarea after *Basil*, that *Eulalius* might bee ordained Bishoppe there. But I will not dispute this question; seeing it is confessed, that *Nazianzens* father was B. of that diocese.

Greg. epist. 42.
et 65 Cæs. Ba-
ron. an. 366.
num. 10.

These bee all the instances which T. C. bringeth in this cause, excepting one more out of the canon law, which our refuter thought not worth the obiecing. But his inference " hereupon is worth the observing. *Altho M. D. could not choose but know, if he had read but so much as M. Carw. 2.* reply

"reply with as good a mind, as hee did D. Bilson. Whereto I answered: that I read with resolution to yeeld to the truth whersoever I find it. But God hath giuen me so much iudgment, as not to be perswaded by meere colours, such as I signified in my preface T. C. arguments in this cause to bee, and such as in this treatise I haue prooued many of them to bee, and so will the rest, if the Refuter shall urge them, or take vpon him to maintaine them.

§ 9.

Hauiing so substantially answered the substance of my argument, hee taketh occasion to shewe his learning, in giuing a more learned reason why the heathen are of Christians called Pagani, then I did. I said, and, I am sure, haue read it in some learned author, that they are so called, because the people who liued in the country villages (which are properly called *pagani*, a *pago*, and that of *μῦς*, as *Pomp. Festus* saith, *quia eadem aqua uterentur*) remained for the most part heathenish, after the cities, for the most part, were conuerted to Christianity. Hee thinketh the heathen were "called *pagani*, because they are not Christs Souldiers; induced so to thinke, because *Tertullian* saith, *Apud hunc, tam miles est paganus fidelis, quam paganus est miles infidelis*. Which hee englisheth thus, as well a faith-
 "full Souldier as an unbeleeuing souldier is a *pagan*. Which if it were *Tertullians* meaning, as well Christians, as infidels should bee called *Paganes*. But *Tertullian* is *exilevris darke*, and writeth (as it seemeth) aboue some mens capacity. With Christ, saith *Tertullian*, as well a beleeuing *pagan* is a souldier, as an unbeleeuing souldier, is a *pagan*; meaning by *Pagan*, according to the vse of the Romanes, him that is not a Souldier. Whereas therefore among the Romanes, and all warlike nations, those who were Souldiers, were greatly honoured (as the vse of the word *miles* and *armiger* with vs doth shew) and contrariwise those who were not Souldiers; were of base esteeme, called *Pagani*, perhaps in some such sense as *Villani* with vs, that is to say, villaines, clownes, boores: *Tertullian* dissuading Christians from going to warre vnder infidels,

Why the heathen are called Pagani.

Master Hooker is of the same iudgement, l. 5.

Pagani quasi ex eodem fonte bibentes.

De Corona militis.

perswadeth thē not to be meued with this respect, of being honoured, if they be souldiers; and dishonoured, if they be not: for, saith he, with Christ, a faithfull man, though despised in the world as a pagan, is highly esteemed and honoured; and also an vnfaithfull man, though honoured as a souldier, or cheuallier in the world, is of base account with Chr. st. But how heathē people should from hence be called *Pagani*, I know not, vnlesse christians were also called *milites* or cheualliers: for *Pagani* here, as a base terme signifying villains or clownes or boores, is opposed to *milites*, as a name of honour.

§. 10.

Ad. Pag. 78.
BB. both before, & after the diuision of Parishes were diocesans.

(Serm. sect. 4. pag. 25. Thus then parishes were distinguished both in the cities & countries, and seuerall presbyters particularly assigned &c. to, *promiscuously*, pag. 26.)

In this section, I proue that the BB. both before & after the diuision of parishes, were diocesan: and first I answer an obiection: for whereas some might imagine, that Bishops before the diuision of parishes were parishional, after, diocesan, as being set ouer many churches: I shew (which before hath bene proued) that the circuit of the Bishops charge, or diocesse, was the same before the diuision of parishes, which it was after, &c. And to this purpose I declare, that the circuit of the B. charge from the beginning, contained *παγικία*, meaning thereby the *City* whence he hath his denomination, and *χωρὰ*, that is the *country* subiect vnto it. And whereas some vnderstand *παγικία* to signifie a *parish*, according to the vulgar vse of the English word, I shewed that in the best authors, euen after the diuision of parishes, it signifieth the whole city with the suburbs. My reason standeth thus:

To whose iurisdiction both *παγικία* (that is, the city & suburbs, though containing manie parishes) and *χωρὰ* (that

(that is, the whole country belonging to the same citie) is subiect, he is ouer the Churches both in citie and country, and consequently a diocesan.

But to the iurisdiction of the antient Bishoppes, both *paginia*, the citie and suburbs, and *chora*, the country thereto belonging, were subiect.

Therefore the antient BB. were ouer the Churches both in the citie and country, and consequently were diocesans.

The proposition is of vnderstandable truth, the word *paginia*, being so vnderstood, as I prooued before.

The assumption I proue by two most pregnant testimonies; the one, being one of the ancient canons called the Apostles; the other a canon of the councill of Antioch, whereof I haue also spoken before. But to them we may adde the next canon called the Apostles, which is also recited in the councill of Antioch: That a Bishoppe may not presume out of his owne limits, to exercise ordinations, to Cities and Countries not subiect to him. And if he shall be conuincd to haue done this without the consent of them, who hold those Cities or Countries, let him be deposed, and those also whom he hath ordained. *Can. Apost. 34.*
Conc. Antioch. c. 9.
c. 35.
c. Antioch. c. 21.

This syllogisme being too strong to be refuted, his best course was not to see it. Notwithstanding he cauilleth with some points therein. For whereas his chiefe prooffe before, was, that the Church of Antioch, of Ephesus, of Ierusalem, of Alexandria &c. were each of them but one particular congregation &c. because *Eusebius* calleth each of them *paginias*, thereby abusing the Reader, as if *Eusebius* had by that name ment that which we call a parish; here he disauoweth the authority of *Eusebius* alledged according to his true meaning, *unlesse he had said it was of that signification in the end of the Apostles time, and the age following.* Which is a silly shift: seeing *Eusebius* speaking of the Churches of whole Cities in the first two hundred yeeres, euen of such as he had expressly mentioned as containing many Churches, he calleth them by that name. As at Alexandria he acknowledged the Churches to haue beene instituted by Saint Marke, and yet he comprehendeth

deth them all afterwards, yea after the number of them was increased, vnder the name of the *parœcia* in Alexandria, as I haue shewed before. And where besides *Eusebius*, I quote *Epiphanius*, and the Councell of Antioch, he saith, "*It is to no purpose to cloy the Reader with multitude of allegations, concerning the decrees or practises of latter ages.*" Which also is a very friuolous exception, seeing it is easie to shew, that the dioceses or circuits of Churches were vsually lessened: but that they were any wheres enlarged, he will hardly shew. Therefore, looke what the circuits of the Churches or Bishops charges were in *Eusebius* or *Epiphanius* his time, the same, at the least, they were in the first two hundred yeeres.

§. II.
Of the Canons called the Apostles.

And whereas I alleage one of the antient canons called the Apostles, not that I thinke they were of the Apostles owne penning, but that for their antientnesse and authority they are so called, and by all sorts of writers so alleaged, "he chargeth me with *seeking to bleare mens eyes with the name of the Apostles Canons.*" In that I said they were so called, it doth sufficiently both here and where after I cite them, shew my meaning. But let vs heare what he can say against them, for my mind giueth me, he will leaue them in better credit then hee found them. *If wee were so simple* saith he, *as to take them for their doing, yet should not a man of his profession so abuse our simplicity: He knoweth there was a time, when Rome her selfe saw too much in them, to acknowledge them for the Apostles: See Gratians decree dist. 15. c. sancta Romana, & dist. 16. cap. canones.* In both places it is said, that they are apohryphall (as we call the bookes of Ecclesiasticus and Wisdome) not because they are either false or counterfet, but because they are not acknowledged to be of the Apostles owne writing: for if they were, they ought to be esteemed of canonicall authority, like the other scriptures. Notwithstanding they are ecclesiasticall canons, which for their great antiquity and authentike authority, are commonly called Apostolicall, receiued of antient Fathers, and approoued by Councels. And although some of them may be suspected, * as foisted in, or depraued by heretikes,

* As the last of all which leaueth out the Apocalypse, and reckoneth Clements Epistles and Constitutions as canonicall. For the Cou-

retikes, yet those which are specially cited by Fathers and Councils as authentike, are without exception; being of as great credit as any other ecclesiasticall writings whatsoever. Such is the canon we speake of, the words whereof which I cited being verbatim, recited in the Councell of Antioch. I will not discusse this controuersie, wherein much may be said on both sides. Only this I will say, that as *Damasen*^a exceeded the truth, in reckoning them with the canonically scriptures: so some learned and iudicious men haue been much ouerseene in too much censuring of them: as first, that *they are condemned in the canon law*, when indeed the very scope^b of the 16. distinction is to authorize them, and to acknowledge them, though not as canonically scriptures, yet as authentically canons.

Secondly, that *Isidor* condemneth them: Whereas indeed the words of *Isidor*^c, in the true copy are these. That by reason of their authority, we prefixe before the other councils, the canons called the *Apostles* (although of some they are called apocryphal) because the greater part receiue them; and the holy fathers haue by synodall authority ratified them, and placed them among canonically constitutions.

Thirdly, that *they are condemned by the Councell in Trullo*^d: when as indeed that Councell reiecting the constitutions of *Clement*, (which also were called Apostolicall) because they were depraued by heretikes, authorized the canons, decreeing that *the 83. canons shall remaine firme and sure, which of their holy and blessed fore-fathers were receiued, and confirmed, and deliuered unto them in the name of the holy and glorious Apostles*. And whereas some thinke, that *Epiphanius* is the first that mentioneth them; I finde it to bee otherwise. For diuers of them are cited before his time, being sometimes called absolutely *the canons*, sometimes the *ecclesiasticall canons*, sometimes the *antient receiued canons of our Fathers*, sometimes *Apostolicall canons*, as I haue partly noted before^e. Neither is the authority of the generall Councell held at *Ephesus*, though after *Epiphanius* his time, to be neglected, which calleth them *the canons of the*

cell in Trullo which receiue the 83 Canons, notwithstanding reiecteth Clements constitutions.

^a de orthod. fid. l. 4. c. 18. in fine.

^b κατόντος τῶν ἁγίων ἀποστόλων διὰ

κληρίτου.

^c vid gloss.

^d Prefat. in 16.

^e cil vid. dist. 16.

c. 4.

^d Conc. Const.

in Trullo. c. 2.

^e Tilius his E-

dition being

here defe-

ctive, is out of

ῥ manuscript

copies thus to

be suppli-

ed, τὰς ἐκ τῶν

ἀπο ἡμῶν ἁγίων

καὶ μακαρίων πα-

τέρων διὰ τῶν

ἁγίων καὶ κυροῦν

τῶν, ἀλλὰ μὴ καὶ

παράδοσιν τῶν

ἡμῶν ὁρίματι τῶν

ἁγίων καὶ ἱερέων

ἀποστόλων ἐχθρο-

ῆκοιτα καὶ πῶτα

καταίνας.

^f Ex Conc. Nic.

c. 15 & 16.

^g C. Antioch. c. 9

& ex ep. Const.

^h Conc. Ephes.

post aduent.

Episcoporum

holy Cypr.

Ad page 79.

holy Apostles. So much of those canons, and also of this section, which though it doe most directly and necessarily conclude, that Bishops were set ouer dioceses, yet he calleth it a needlesse discourse, which, because he knew not how to answere, he taketh leaue to passe by it.

§. 12.

(*Serm. sect. 5. pag. 26.* These three points whereof hitherto I haue intreated, are of such euident, &c. to page 28. line 6.)

Caluins testimony consenting with vs in the three first points handled in the Sermon.

In this section I conclude the three first points with the testimony of *Caluin*, whom I produce, not as this sophister "cauileth, as a captive by way of triumph, but as one that taketh part with vs, against our new sect of Disciplinarians, especially in the second and third point, (which their dissenting from *Caluin*, *Beza*, and other learned Authors of discipline, he alwaies cunningly dissembleth.) And that his authority may be of more weight, as I confesse him to haue bin a worthy seruant of Christ, whose memory with me is blessed; so I professe him to haue bin the first or chiefe founder of the Presbyterian or Geneuian discipline: in setting vp whereof, the Bishopricke being dissolued, and the common weale reduced to a popular State, I acknowledge him to haue dealt very wisely, his proiect of discipline being the best, [that that Citie did seeme at that time capable of, there being no hope, that either a Bishop, or a Presbytery consisting wholly of Ministers, would be admitted. But he cannot indure to heare, that *Caluin* should bee esteemed the first founder of this discipline. For cōfutation whereof, he telleth vs (what we haue heard an hundred times, but neuer shall see "proued) that this discipline was both practised in the Apostles "times, and primitive Church, and hath testimony from many "learned men, *Ignatius*, *Tertullian*, *Cyprian*, *Ambrose*, &c. "Wickliffe, the Waldenses, Luther and diuers others hereafter to be named, that liued before *Caluin* writ: hee should haue said, that writ before *Caluin* liued, and then not one word

Chap. 7. *dissenting from our new disciplinarians.* 141

word of all this goodly speech had been true; which as I haue manifested already in respect of *Ignatius, Tertullian, Cyprian, Ambrose, Luber*, so farre as they haue been alleaged: so shall I in respect of *Wickliffe* and the Waldenses, who neuer once dreamed of their lay presbyteries, and much lesse of their new-found parish discipline.

Neither can he abide that *Caluin* should be said to agree with vs in these three points; but he must abide it, for truth
“ will preuaile. But *that were exceeding strange*, saith hee,
“ *that he should overthrow that discipline which he was so care-*
“ *full to establish.* Let him not abuse the Reader; his agreeing with vs in the second and third point, overthroweth the new-found parish discipline, but agreeth with the doctrine of the learned Reformers, and with the practise of Geneva, vnderstanding by B. (as they doe) the President of their Presbytery: their Church being a diocesse consisting of many parishes, ouer which one Presbytery only is appointed. Of which Presbytery, if the President were perpetuall, (as he was in *Caluins* time, and (as alwaies he was in the primitive Church, there being not one instance to be giuen to the contrary; which order *Beza* misliketh not, but sometimes wisheth it were restored) then should they come neerer the practise of the Apostolicall Churches, then now they doe. In the meane time, as their Church is a diocesse, and their Presbytery seruing for the whole diocesse; so the President for the time being, is diocesan. But whether that be so or not; once, *Caluins* iudgement agreeth with mine in these
“ three points: *It may be*, saith he, *for the latter end of the* Ad pag. 80.
“ *first two hundred yeeres. But the conscience must ground it*
“ *selfe vpon the commandement and example of the Apostles*
“ *in the word of God.* As though we were destitute thereof, and they contrariwise, for their discipline, had the precept and practise of the Apostles. Which well may they take for granted, but neuer will bee able to prooue: and as though the vniuersall and perpetuall practise of all the Churches in Christendome, and consent of all the Fathers in the first three hundred yeeres, were not a sufficient demonstration to perswade a man that hath a sound iudgement, ioined with

a good conscience, what was the doctrine and practise of the Apostles. For if any man shall say, that all the Apostolicall Churches, and all the godly Fathers, and glorious Martyrs, did euer from the Apostles times obserue a discipline and gouernement of the Church, repugnant to that which the Apostles had prescribed; I doubt not to say of such a man, that as hee is void of modesty, so hath he no great store either of iudgement or honesty.

§. 13.
Calu. in tit. l. 4.
c. 4. sect. 1.
Let these words, before the papacy, be obserued of them who say we haue receiued our gouernment from the Papists.

But how farre forth *Caluin* agreeth with vs, will appeare by that chapter which I alleaged, the title whereof is this; *Concerning the state of the ancient Church and the maner of gouerning which was in vse before the papacy.* The which, as he saith in the beginning, will represent vnto our eyes a certaine image of the diuine institution. For although the Bishops of those times made many canons, whereby they might seeme to expresse more then was expressed in the holy scriptures, notwithstanding with so good caution they framed their whole administration according to that only rule of Gods word, that you may easily perceiue, that they had almost nothing in this behalfe, dissouant from the word of God. This is a good testimony, you will say, giuen to the discipline of the primitiue Church: but doth hee testifie, that the three points you speake of are agreeable thereunto? that shall you now heare. And first, concerning the Presbyteries hee saith, as before I alleaged, *euerie Citie had their Colledge of Presbyters, who were Pastors and Teachers, &c.* The Refuter repeateth the words, "which I cited out of *Caluin* thus: that the Presbyteries consisted of Ministers. Thereof giuing this censure: "Craftily, or carelesly is this spoken. The former, if wittingly hee left out, onely; the latter, if he did not heed it. "Who denieth that the Presbyteries consisted of ministers? Wil "it follow thence that therefore there were no other gouerning- "Elders? No man can be so ignorant, or so shamelesse, as to "say, that *Caluin* was of opinion, that the Presbyteries consisted of Ministers onely, either in the Apostles times, or "in the age following. What shall become of mee now,

“ no man being so ignorant and shamelesse ? I hope to salve both presentlie. I confesse, good sir, that *Caluin* collecteth two sorts of Elders out of 1. Tim. 5. 17. I confesse also, that speaking in generall of the practise of the Church, he saith coldly and in few words, *the rest of the Presbyters were set over the censure of manners and corrections.* But when he commeth more particularly to relate the practise of the antient Church, he giueth full testimony to the truth. For can any man vnderstand *Caluin*, as saying they had any other Presbytery, besides the colledge of Presbyters in euery Church ? Doth not *Caluin* plainly say, euery citie had their colledge of Presbyters, who were Pastors and Teachers ? Yes “ that he doth : but the word only was either *craftily*, or “ *carelessly* omitted. Heare then the words of *Caluin*: *Habebant ergo singula ciuitates Presbyterorum collegium, qui pastores erant ac Doctores. Nam & apud populum munus docendi, exhortandi & corrigendi, quod Paulus episcopis iniungit, omnes obibant : & quo se men post se relinquerent, iunioribus, qui sacra militie nomen dederant, erudiendis, nauabant operam :* Euery citie therefore had a colledge of Presbyters, who were Pastors and Teachers. For both they exercised all of them the function of teaching, exhorting, and correcting, which Paul enioyneth to Bishoppes, and also that they might leaue a seed behind them, they imploied their labour in teaching the younger sort, who had giuen their names, to serue in the sacred warfare, that is, the younger sort of the Clergy. Thus therefore I reason :

The Colledge of Presbyters, according to *Caluins* iudgement, consisted onely of Ministers ;

The Presbytery of each Citie was the colledge of the Presbyters :

Therefore the Presbyterie of each City, according to *Caluins* iudgement, consisted onely of Ministers.

The assumption is euident : The proposition himselfe proueth, when hee saith *omnes*, *all of them exercised the office of teaching, &c. which Paul prescribeth to B.B. &c.* What can

can be more plaine? For where there are none but Ministers, there are Ministers only: where all exercise the function of teaching and preaching to the people, which *Paul* inioyned Bishops; and instructing the younger sort of the clergy, there are none but Ministers. Therefore where all exercise the function of teaching and preaching, &c. there are Ministers only.

§ 14.
Caluins testi-
mony that the
Churches
were dio-
ceses.

As touching the second, *Caluin* most plainly giueth testimony to it in the next words following: *Vnicuique civitati erat attributa certa regio, qua Presbyteros inde sumeret, & velut corpori ecclesie illius accenseretur: To every Citie was attributed a certaine region or country, which from thence should receiue their Presbyters, and be reckoned as being of the body of that Church.* What can be more plaine, that each Church contained the citie and country adioyning, that both citie and country made but one Church, as it were one body, whereof the head was the citie, the other members the parishes in the country: that the Presbyteries were only in cities, and that the country parishes receiued each of them their Presbyter, when they wanted, from thence? Who therefore (to vse his owne words) could be either so ignorant as not to see, or so shamelesse as not to acknowledge, that the Churches in *Caluins* iudgement were dioceses? “How doth he auoid this? Forsooth *Caluin* doth not name

“dioceses. But doth he not meane dioceses, when he speaketh of Churches containing each of them a citie and country adioyning? Yea but he doth not tie the power of ecclesiastical government to the Bishops Church. No doth? he acknowledgeth no Presbytery but in the cities, of which the Bishops were Presidents. As for country parishes, they had not Presbyteries, but seuerall Presbyters: and those they had, as *Caluin* saith, from the Presbytery of the citie. Besides, when he maketh the citie and country to be but one body, it cannot be doubted, but that he meant the Church in the citie was the head of this body, and the rest of the parts subiect vnto it. Whereto you may adde that which after he saith of *chorepiscopi* placed in the diocesse, where it was large, as the Bishops deputy, in the country subiect to him. But what

Caluins

Calvins iudgement was in this behalfe, let the Church of Geneva, framed thereby, testifie. Which is as much a diocesse now, as when it was vnder a Bishop, there being but one Presbytery, vnto which all the parishes are subiect But let vs heare what this Refuter doth confesse Calvin to haue
 “ acknowledged in this behalfe: *He neither nameth dioc-*
 “ *ses, nor tieth power of ecclesiasticall gouernment to the Bi-*
 “ *shops Church, but onely acknowledgeth that for orders sake*
 “ *some one Minister was chosen, to be, not a diocesan, but a ti-*
 “ *tular Bishop.* Thus it fareth with men that wrangle against the light of their Conscience, being conuicted with euidence of truth; but desirous to make a shew of opposition, when they know not what to say against it. Doth not Calvin plainly say, *that to each citie was attributed a certaine region,* and that both were one Church as it were one body?
 “ To what purpose doth he then say, *that he onely acknowl-*
 “ *geth that for orders sake, &c.* Is not his answer in effect this, *Calvin doth confesse that the Churches indeed were dioc-*
 “ *ses, and that the Bishops had vnder their charge both the citie*
 “ *and country adioyning,* (for that also he confesseth in the next point) *but they were not Bishops hauing such authority as you*
 “ *speake of? that is, I confesse he agreeth with you in the second and*
 “ *third point, as you say; but yet in the fourth* (which also you confesse) *he dissenteth from you.* Howbeit hee expresseth his
 “ mind absurdly, when he saith, *not a diocesan, but a titular*
 “ *Bishop.* For was not the Bishop a diocesan, if his Church was a diocesse? if he had vnder his charge both the city and
 “ country adioyning? Yea but *he was not a diocesan, but a ti-*
 “ *tular Bishop.* Though Calvin acknowledgeth the Bishop to haue been only President of the Presbytery, like to the Consull in the senate of Rome (which you call a titular B.) wherein (being the fourth point) he dissenteth from vs; yet doth he acknowledge, that vnder his Bishopricke, was contained both the citie and country, and consequently that he was a diocesan Bishop, vnlesse he that is Bishop of a diocesse, be not a diocesan Bishop.

His testimony therefore to the third is cleere, especially

K k

if

§ 15.

*Calvins testi-
mony that the
Bishops were
diocesan BB.*

if you adde that which followeth, concerning the *Chorepiscopi*, or country Bishops. For *Calvin* saith, *If the country which was under his Bishopricke, were larger then he could sufficiently discharge all the offices of a Bishop in every place, rurall Bishops were substituted here and there to supply his place.* Which is a most pregnant testimony, both against the parish discipline and also for the diocesan. For if every parish had sufficient authority within themselves, what needed rurall Bishops to overlooke them? If the Bishop of the City had been Bishop but of one parish, why doth *Calvin* say the Countrey was vnder his Bishopricke? Why doth he say, that the Bishopricke was sometimes so large, that there was need of Countrey Bishops as his deputies, to represent the Bishop in the prouince or countrey? But what saith the Refuter to this? he confesseth (not ingenuously, but as it were *innuita* "*Minerva*, as if it stuck in his teeth) that *Calvin* saith some-
" what to that purpose. But that somewhat is as good as no-
" thing: for hee doth not say they were diocesan Bishops: (O
" impudency!) neither doth he speake of the Apostles times,
" of which all the question is, for the settling of a Christian
" conscience in these matters of government. All the question
concerning the Apostles times? doe not your selues extend
your assertion to 200. yeares? And if nothing will settle
the conscience but what is alledged from the Apostles times,
what haue you to settle your conscience for your opinion,
who can alledge no sound prooffe neither from the Apo-
stles times, nor afterwards? But to what purpose should I
spend more words in this matter, seeing I haue heretofore
proued, that the circuit of every Bishops charge, was from
the beginning as great, if not greater, then afterwards? And
if nothing may be in the Church, but as it was in the Apo-
stles times, then ought not the whole people of any coun-
try be conuerted to the profession of Christianity, because
none was then: and as well might they alledge, that no
whole country ought to bee conuerted to the profession
of the faith, because none was in the Apostles times, as
to deny the people of a whole country to be a Church, be-
cause

cause it was not so in the Apostles times.

Thus haue I manifestly proued, that *Caluin* giueth testimony to the first point; and in the two latter, that he wholly agreeth with vs. So doth *Beza*, as I haue shewed before, testifying the *Churoches* were dioceses, and that in the chiefe towne of euery diocesse, the first *Presbyter*, who afterwards began to be called a Bishop, (hee speaketh therefore of the Apostles times) was set ouer his fellow *Presbyters*, both of the Citie and countrey, that is the whole diocesse. And because sometimes the countrey was of larger extent then that all vpon euery occasion could conueniently meete in the Citie; and forasmuch as all other small Cities and townes did need common inspection, or ouer sight, they had also their *Chorepiscopi*, that is, countrey or vice-Bishops.

Bez. de grad. min. c. 24.

Yea but (saith he, being guilty to himselfe of vntruth in denying *Caluins* consent with vs) it had been nothing to the purpose if *Caluin* had agreed with him in all, seeing he affirmeth withall, that they were but humane ordinances, and aberrations from the word of God. That which *Caluin* speaketh of the superiority of Bishops in degree (which is the fourth point, wherein I confesse he dissenteth from vs, and from the truth, supposing it to be of custome, and humane constitution) that the *Refuter* extendeth to all his reports concerning the ancient Church government; when as he plainly testifies, that with so great caution they had composed the government, that there was nothing in it almost dissimulant from the word of God. Doth *Caluin* any where say or insinuate, that it is an aberration from the word of God, either that their colledge of *Presbyters* did consist wholly of Pastors and Teachers? Or that to each Citie was attributed a certaine region, being portion of the same Church? Or that the Bishop had the superintendency ouer the Citie and countrey? It will neuer be shewed.

Ad Pag 81.

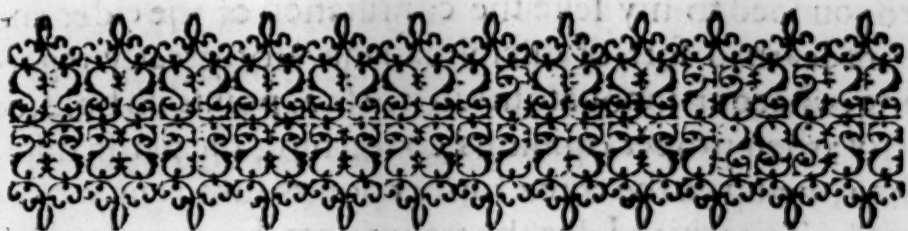
See *Caluin* Act. 20. 17. 28. & in Act. 14. 23.

And now are we come to his conclusion, containing a most vaine bragge, proceeding either from pitifull ignorance, or extreme vnconscionableness: That hauing sworn my arguments (in such sort as you haue heard) and

“ and wanting indeed proofs, worth the producing, *he shal*
 “ *not need (the vntiuth of this third point is so euident) to*
 “ *bring any prooffe for the maintenance of the contrary asser-*
 “ *tion.* And so I leaue him, conceiuing hope of victo-
 ry, like the King of Ai, betweene these old
 forces, which I haue made to retire
 vpon him, and the new sup-
 plies marching to-
 wards him.

FINIS:





THE THIRD BOOK,

prouing the superiority of Bishops
aboue other Ministers.

CHAP. 1.

*Confuting the refuters preamble to the fourth point,
and defending mine owne entrance thereinto.*

(*Serm. sect. 1. pag. 28.* In the fourth place
therefore we are to intreat of the superiori-
tie of BB. ouer other Ministers: for although
the Presbyterians and we agree in this &c.
almost to the end of the pag. 29.)



OF the five points which I propoun-
ded, three haue alreadie been handled:
the first concerning Lay Elders, against
both sorts of Disciplinarians, as well
the elder, as the younger; though be-
twene their opinions there is this dif-
ference, that the elder require such a
presbyterie in each Citie or Diocesse; the yonger, in each
Parish. In the second and third concerning Dioce-
ses, and Diocesans, I had to deale onely with our new
sect of Disciplinarians, who vrge the new-found pa-
rish-discipline. In the fourth and fift which remaine, I

propounded to my selfe the confutation of the elder and more learned sort of disciplinarians, not greatly regarding, what our innouatours in these 2. points do hold, or deny; their proper opinions concerning the parish discipline, being in the three former points sufficiently confuted. The which I doe the rather note, for 2. causes. The one, that the reader may vnderstand the refuters euasions, in disauowing such assertions as I ascribe vnto the disciplinarians, to be to no purpose; seeing they are held by men more learned and iudicious, with whom principally I had to deale. The other, that he may discern the pouerty and weakenesse of their cause; the chiefe, and almost only strength thereof, being the allegation of diuers protestant writers, (whom I called the learned sort of Disciplinarians) who are parties in the cause.

As touching the fourth point; the refuter, before hee come to my words, maketh an idle flourish: the summe
 “whereof is this; that were it not, that by confuting the supe-
 “rioritie of Bishops, he should overthrow the Supremacie of the
 “Pope, he would scarce haue vouchsafed an answere to my dis-
 “course. Here therefore he sheweth two things; first, that
 by confuting the superioritie of Bishops, he shall withall re-
 fute the supremacie of the Pope. 2. that otherwise, an an-
 swere to me in this fourth point were needlesse.

In the former, he seemeth ignorantly, and yet malici-
 ously to presuppose, that the superioritie of Bishops, and
 the supremacie of the Pope, hang as it were vpon one pin;
 and that he which graunteth the one, must needs hold the
 other. For the Basis or ground of his dispute, is this, such
 as is, and ought to be the gouernment of the whole Church,
 such is, and ought to be the gouernment of the parts or se-
 uerall Churches; and contrariwise. from hence he hath two
 “inferences: the first thus: *Such as is, and ought to be the go-*
 “*uernment of the whole Church, such is, and ought to be the go-*
 “*uernment of the parts or seuerall Churches.*

“*But the gouernment of the whole Church is Aristocrati-*
 “*call, and not Monarchicall: therefore the gouernment*
 “*of the parts or seuerall Churches is, and ought to be Ari-*
 stocra-

Aristocraticall, and not Monarchicall.

The proposition he taketh for granted; noting it as an absurditie in me, *To fight for that in the particulars, which in the generall I wish overthrowne.*

§ 2.
Whether
the govern-
ment of the
whol Church,
and of the
parts, must be
of one forme.

But it would be knowne, what he meaneth by the particulars, or parts of the Church, whose government he would haue answerable to the vniuersal or whole Church. If he mean only parishionall Churches (as he needs must): For, *there is no other visible Church indued with power of Ecclesiasticall government* in his conceit *but a Parish*; Parishes (no doubt) may be proud of the comparison: for then, as some of them haue written in stately maner, as Rome had her Senate, Lacedæmon her Seigniorie, Athens her Areopage, Ierusalem her Synedrion, Venice (which our Refuter addeth) her councill of State; and lastly, (which exceedeth all) as the vniuersall Church hath her Oecumenicall synode, so the Church of euery Parish, in euery street, and in euery hamlet, must haue an Ecclesiasticall senate. But what parts soeuer he vnderstand, whether Parishionall, Nationall, or Diocesan Churches, the proposition is vnttrue: for of Prouinciall, or Nationall Churches, the Metropolitan, and Bishops of dioceses, are, and ought to be the gouernors. But how soeuer, in that respect the forme of government may seeme to be Monarchicall; yet in respect of the maner of gouerning, the Metropolis vsing the aduise of the Nationall, or Prouinciall synodes, the Bishop of his Presbyterie, they may be Aristocraticall. Who knoweth not that the common wealth of Rome somtimes was popular, and likewise that of Athens (for it is an errour of the Refuter to reckon Athens with Venice, as an example of Aristocracie;) yet the seuerall prouinces were ruled by seuerall gouernours, as Proprætors, and Proconsuls. The government of this whole Island (blessed be God, for vniting the two Kingdomes in the person of our Soueraigne) is Monarchicall: yet the government of seuerall parts by Counsels, and Presidents thereof, may seem so far Aristocraticall. The government of the whole Church in Heauen and earth is Monarchicall vnder one

head and Monarch, which is Christ our King. And for the government of the whole Church vpon earth, he hath no Vicar generall, but the holie Ghost, who appointeth gouernors vnder him, which may gouerne the seuerall parts of the Church in some respect monarchically, though the whole Church, by the mutuall consociation of her gouernours for the common good, and by the concurrence of them to an Occumenicall synode, is gouerned Aristocratically: for the whole Church beeing but one bodie, there ought to be a Christian consociation of the gouernors thereof for the common good of the whole bodie. If among the Princes of the whole world, there were the like consociation, the vniuersall world should be gouerned in that respect Aristocratically, though the seuerall parts for the most part Monarchically. So much of the proposition.

§. 2.
The gouern-
ment of the
whole Church
Aristocrati-
call.

The assumption he prooueth by the testimonies of our writers against the Papists, with whom himselfe, and his copartners do not agree. For, first, when they say that the regiment of the whole Church is Aristocraticall; they meane in respect of the gouernors of the seuerall Churches, who as being seuered rule their Churches seuerally, there being no one visible Monarch ouer all; so being congregated in an Occumenicall Synode, do make one Ecclesiasticall Senate. But our new Disciplinarians doe hold, that euery parish is an entire body by it selfe, hauing within it selfe, for the government of it selfe, sufficient authority vnsubordinate and independent: and therefore do not acknowledge any lawful authoritie in Synodes to define, determine, or command, but onely to deliberate, and aduise, as H. I. in his booke vrging reformation, and other the Christian and modest challengers of disputation, together with the humble^a petitioners suing for a toleration, do teach.

^a An. 1609.
^a Cypr. de Sim-
plic praelato-
rum: Hoc erant
utiq; ceteri A-
postoli quod fu-
it Petrus, pari
consortio pre-
diti & honoris
& potestatis.

Secondly, Our writers hold the government of the Church vniuersall to be Aristocraticall, because as our Sauour Christ ascending into Heauen, left his twelue Apostles, as it were twelue Patriarches, answerable to the Princes of the twelue tribes^a, furnished with equall

equall authority and power, whose colledge was the supreme Senate of the vniuersall church: so they committed the Churches to Bishops, as their successours, being equall in degree; ^b who as they gouerne the Churches ^b *Eiusdem sa. cerdotij. Hier. ad Euagr.* seuerally, so ioyntly (with other gouernors) are the highest Senate of the vniuersall Church. But it was neuer practised in the Church of God, that any presbyters or pastors of parishes should be called to generall councils, to haue right of suffrage and authority to judge and determine those matters which were debated in those councils; but both they and Deacons (I meane some of them) were to attend their Bishop, to assist him with their priuate counsell and aduice: which one argument (by the way) doth notably set forth the superiority of Bishops ouer other ministers.

But as his assumption crosseth the conceits of our new Disciplinarians, so is his conclusion repugnant to their assertion, who ascribing the supreme authority in their seuerall Churches to the whole congregation, stand for a popular state, rather then Aristocraticall. Whereas indeed the gouernment of Churches, as they are prouinciall, are according to the ancient Canons which are in vse with vs, gouerned by prouinciall synodes, and therefore by a regiment Aristocraticall.

So that of this syllogisme, the proposition is false, the assumption is gainesaid by themselves, and the conclusion, confuting their owne assertion, agreeth with the practise of prouinciall churches with vs.

§. 4. His other inference is this: *If the gouernment of the seuerall Churches may be monarchicall then by the same reason the gouernment of the whole Church may be monarchicall. But the gouernment of the whole Church may not be monarchicall: therefore the gouernment of the seuerall Churches may not.*

Though the gouernment of seuerall Churches be monarchicall, yet it followeth not that therefore the gouernment of the vniuersall Church should be monarchicall.

This consequence is vnfound, there being not the like reason of the whole Church and of the parts. And that is the answer, which our men doe make to the papists, when they vrge this reason; *as there was but one high priest for the*

gouernment of the Church vnder the Law, so there should be, but one chiefe Bishop for the gouernment of the whole Church. They answered, there is not the like reason betweene the Church of one nation, and of the whole world. Cal. Inst. li. 4. ca. 6. f. 2. *Gentis vniuersae & totius orbis longe diuersa est ratio, perinde est, ac si quis contendat totum mundum a praefecto vno debere regi, quia ager vnus non plures praefectos habeat.* For of the vniuersall Church, Christ onely is the head; which supreme and vniuersal gouernment, if any man shall assume to himselfe, as the Pope of Rome doth; thereby he declareth himselfe to be Antichrist, or *emulus Christi*, sitting in the Church of God, as God, and lifting vp himselfe aboue all that is called God. But as touching the seuerall Churches, those who be the lieutenants of Christ, may be called the heads or gouernors thereof, as soueraigne princes of all states and persons within their dominions, Metropolitans of prouinciall Churches, Bishops of their dioces, and Pastors of their seuerall flocks.

Secondly, whereas particular men are enabled by God to gouerne seuerall churches; no mortall man is able to weild the gouernment of the whole Church: which is one of the maine arguments, which our writers vse against the monarchicall gouernment of the whole Church: which this refuter seeketh in vaine to infringe. The Romane Emperors, when their Empire was at the largest, and they esteemed themselves Lords of the world, enioying indeed not one third part of the whole; yet finding themselves vnable to weild so great a burden, were faine to assume colleagues vnto them with whom they parted the Empire, when they might haue retained the whole.

Thirdly, the monarchicall gouernment of the whole Church would proue dangerous and pernicious to the same, if that one head or Monarch thereof should fall into error or idolatry; especially, he being so aboue the whole Church as that he should not be subiect to a generall Councell.

But the heads of seuerall Churches, if they erre or fall, may by the Synodes of other Bishops be brought into order, or deposed. Examples whercof we haue in all,
euen

even the chiefe seats of Bishops, as of Marcellinus at Rome, Paulus Samosatenus at Antioch, Dioscorus at Alexandria, Nestorius and Maccdonius at Constantinople. &c. Cyprian writing to Stephanus Bishop of Rome about the deposing of Martianus Bishop of Arles saith, *Id- Lib. 3. Epist. 13. circo copiosum corpus est Sacerdotum concordia mutua glutino atq; unitatis vinculo copulatum, ut si quis ex collegio nostro baresim facere, & gregem Christi lacerare & vastare tentaverit, subueniant ceteri, &c.*

Fourthly, to the head of severall Churches the members may haue easie and speedie recourse, for clearing of doubts, and deciding of controuersies &c. But from all parts of the world men could not without infinite trouble, besides manifold inconueniences, repaire to one place. These reasons may suffice for the confutation of the proposition.

The assumption is false in respect of Christ, who is the Monarch of the Church; otherwise I acknowledge it to be true, but without any disadvantage to my cause: the odious consequence of the proposition (which is so oft vrged) being vnfound. *Ad pag. 82.*

If therefore he can no better disprove the Supremacy of the Pope, then he doth the superiority of Bishops, it were better he should be silent, then busie himselfe in matters about his reach.

The other part of his idle flourish is a vaine bragge, that were it not for that cause, he should *not needs to busie himselfe in answering, or examining this point. For if neither the Churches were dioceses, nor the Bishops Diocesan, to what end should wee enquire what power or iurisdiction they had?* But the Churches were dioceses, and the BB. diocesan, as I haue manifestly proved before, and as those Disciplinarians do confesse, with whom chiefly I deale in this point: who granting that the Churches were dioceses, and the Bishops diocesan, doe notwithstanding deny the superiority of Bishops in degree &c.

Wherein the Disciplinarians do agree, and wherein they dissent from vs.

§. 5. Now that the state of the controuersie betwixt vs and them may appeare, I shew wherein the Presbyterians agree

with vs, and wherein they dissent from vs. But first he findeth fault that I call them *Presbyterians*, as sometimes I doe also *Disciplinarians*; though thereby I meane no other, but such as doe stand for the Presbytery, and for that discipline, being loth either to call them aduersaries (whom I acknowledge to be brethren) or to offend them with the title of Puritans, wherewith others doe vpbraid them. And howsoever he in bitter scorn doth say, *that of my charity I doe in scorn so call them*: I doe professe vnfainedly, that out of a charitable mind, I did terme them Presbyterians, not knowing how to speake of them, as dissenting from vs, more charitably. And whereas I say they agree with vs in this, that by diuine institution there was in the primitiue Church, and still ought to be, one set ouer the Presbyters, he saith; *I had need to be as mighty in eloquence as Pericles, if I would perswade that*. But small eloquence may serue, where there is such euidence to proue the truth. Only the Reader must remember, that I speake not of my aduersary, and other new fangled disciplinarians, who are not to haue the credit of comming so neere the truth; but of men of greater learning, and better desert in Gods Church: who as they agree with vs, that the Churches were dioceses, and the Presbyteries with the Presidents thereof prouided for diocesses, (which I haue shewed before) so they consent in this, that the Presbyteries had by diuine ordinance a President set ouer them: the which I wil proue straightwaies, after I haue noted his censure concerning the three points wherein I said they differ from vs. The first, that they make the Bishop superior in order only, and not in degree. 2. That they assigne a superiority or presidentship vnto him for a short time, and that by course. 3. That granting vnto him a priority of order, they deny vnto him a maiority of rule or power.

“ To the first he saith, *If by degree I meane dignity onely (as neuer any man did) they doe not deny the President to be superior in dignity and honour, during the time of his presidentship: which is nothing else but to grant vnto him a priority of order, which Beza calleth* τὸ πρῶτον εἶναι τὸν πρεσβυτέρου, *the prerogative or precedence, and to go before in honor. But if I understand*

stand degree, of office and ministry distinct from Presbyters, as theirs is from deacons, then he professeth themselves to dissent from vs. And so let them: for he cannot be ignorant, that I maintaine the ancient distinction of the ecclesiasticall Ministers into three ^{Calvin's} degrees, Bishops, Presbyters, and Deacons. As for those Presidents of Presbyteries, which were superior to the other Presbyters, in order and not in degree; such were they whom they were wont to call, sometimes ^{ἡγούμενοι τῶν πρεσβυτέρων}, sometimes archpresbyteri, sometimes ^{ἐπισκοποι}, that is to say, Deanes, and not Bishops. And it was a great oversight in these learned men, vnder the name and title of the ancient Bishops, to describe vnto vs Deanes.

To the second, he saith; *It is manifestly false: for we tie not the presidentshippe to any short or long time, nor giue it to all presbyters by course, as if it were a matter of diuine institution: howsoeuer, where all are fit for that seruice, (as no doubt but in Vtopia they all are) we thinke it perhaps (for he doth but ghesse at things which he knoweth not) in discretion (he might haue said, indiscretion) confirmed by experience, not amisse to haue the businesse so carried.*

To the third he saith; *That it also is untrue: for wee giue (saith he) the President, during the time of his presidentship, as priority of order, so maiority of rule; though not supreme and sole authority, as none but Papists doe, and they to none but to the Pope.*

As touching their agreement with vs, and the second point wherein they differ from vs (for of the first I haue spoken at large before, shewing the iudgements of Calvin and Beza therein) you shall heare the opinion of a cheife patron of the discipline, in a treatise, which he hath written in defense thereof. Beza therefore teacheth, that it is a diuine ordinance, both that there should be a president of each presbytery, and also that his presidentshippe should be but for a short time, and by course. The former, which is the order it selfe, he saith^a, is not onely an ordinance diuine, but also essentiall and immutable. The latter, which is *ordinis modus*, though it were of diuine institution, yet it is but accidentall, and so mutable. And when hee distinguisheth Bishops into the

S. 6.
They hold that there must be a President of the Presbytery. lib. 1. cap. 2. § 16. & 17.

^a De grad. Minist. cap. 23.

^b De grad. Mi-
nist. c. 24 p. 177

^c Ibid. c. 23.
p. 144. 156.

^d Pag. 139. 140

^e Pag. 159. 160

^f Vide supr. l. 1.
c. 2 §. 16.

They deny to
the President
majority of
rule.

^g Calu. Instit.
l. 4. c. 4 §. 2.

^h Beza de grad.
p. 156 157.

three sorts, he calleth them onely diuine, which haue a priority of order onely, and that for a time and by course. As for those which had a perpetuall presidentship, whereunto they were preferred by election, by whom the priority of order (as he imagineth) was changed into a superiority of degree, and were such as hee will not absolutely ^c condemne: yet such (in his opinion) are but humane: and to these he supposeth the name Bishop first to haue beene appropriated. Such diuine Presidents he acknowledgeth these seuen Angels to haue been, and before them *Timothy at Ephesus*. And whereas *Ierome* saith, at the first the Churches were gouerned *communi Presbyterorum consilio*; by the common counsell of Presbyters: *Num confuso, saith he, & perturbato? What* ^d, saith he, *confused and disordered*: so as when the Presbyters did meete, none should be President among them? That is not likely: therefore euen then the Presbytery had a President. And where it was obiected by *D. Sarania*, against that opinion of *Ierome*, that these seuen Churches had each of them an Angell by diuine ordinance set ouer them, to whom a more eminent authority belonged in the regiment of the Church; to what purpose, saith *Beza* ^e, doe you vrge this against *Ierome*? For when hee said, the Churches were gouerned at the first by the common counsell of Presbyters, wee may not thinke, that hee so doted, as to dreame that none of the Presbyters was President ouer that assembly.

As for the third and the last, nothing is more euident ^f, then that *Caluin* and *Beza*, as they deny the Bishop to bee superior to other Ministers in degree, so also in rule and dominion. For he was not so superior in honour and dignity (saith *Caluin* ^g) as to haue dominion ouer his Colleagues. And againe; that he did goe so before others in dignity, that himselfe was subiect to the assembly of his brethren. *Beza* ^h acknowledgeth their superiority to haue been the dignity or honour of the first place, but no degree of rule ouer their compresbyters. And is not this part of *H. I.* his second maine assertion, that the ancient Bishops in the first two hundred yecres differed from other pastors onely in priority of order,

order, and not in *majority of rule*? T. C. likewise speaking ^{T. C. l. i. 110.} of him that was chosen to moderate the meeting of Ministers, saith, *If any man will call him a President, or Moderator, or a Gouvernour, we will not strine, so that it be with these cautions; that hee be not called simply Gouvernour, or Moderator, but Gouvernour or Moderator of that action, and for that time, and subiect to the orders that others bee, and to be censured by the company of the Brethren, as well as others, if hee be iudged anyway faulty. And that after that action ended, and meeting dissolued, hee sit him downe in his old place, and set himselfe in equall state with the rest of the Ministers. Thirdly, that this government or presidentship bee not so tied to that Minister, but that at the next meeting it shall bee lawfull to take another.* The vntruths therefore which the Refuter hath bestowed vpon me here, he must be intreated to take to himselfe.

To proue their dissent from vs in this fourth point, I alleaged *Beza* his distinction of Bishops into three sorts: *Beza* dissenting from vs and because it is an odious distinction, I concealed his name, and to salue his credit, I shewed, that although hee came farre short of *Caluins* moderation, yet he ^{was} more moderately affected towards our Bishops, then the Disciplinarians among vs vsually bee: who, as they speake despitefully of them, calling them *Antichristian, pettite Popes, &c.* so doe they wish and labour for the extirpation of them, whereas *Beza* speaking reuerently of them, praith for their continuance. ^{with more moderation then our Disciplinarians vlc.}

But both his distinction and his wish, by the Refuter are peruerred, expounding him as though he had accounted for humane, those which had onely a priority of order: whereas indeed he acknowledgeth such a presidentship as you haue heard, to be a diuine ordinance; and vnderstandeth his praier, where he wisheth the continuance of the Bishops, as if he had wished that *so long as England hath Bishops, they may bee such as may giue their liues for the truth, as they did.* Where, whiles hee vnderstandeth *Beza* as wishing our Bishoppes to be Martyrs, he indiscreetly maketh him to wish that our Princes may bee persecutors, which God forbid.

That

That which he addeth concerning my saying *Amen* to the like with for the Churches of France and Scotland, and yet be no maintainer of their presbyteries, is meerely idle; for I did not bring in Beza as a maintainer of Bishops, but rather did note him as one of their chiefe opposites, citing his differences from vs, and mentioning that distinction of Bishops: howbeit I acknowledge his ^{of} proposition to be with more moderation, then is commonly to be found in the Disciplinarians among vs.

§. 8.
The refuter
seeketh start-
ing holes.

Ad pag. 84.

Now I am to descend with him into the particulars which I propounded to be handled: first to shew, *that the Bishops or Angels of the primitive Church, were as well as ours, superior to other Ministers in degree*: and secondly, to declare more particularly, *wherein their superiority did consist*.

He would
restraine
the Primi-
tiue church
vnto the
Apostles
times.

* Inst. l. 4. c. 4.

¹ Parag. 4.

But before he entreth the combate, distrusting himselfe and his cause, he seeketh (as such champions vse to doe) which way (if need be) he may make an escape: and hauing to this purpose looked well about him, he hath found out two starting holes, whereby he hopeth to finde some eua-
sion. The former hath these windings and turnings in it: 1. *That the primitive church is to be confined to the Apostles times, and not extended to the whole 200 yeares.* 2. *That the question is to be understood of the Angels of the 7. Churches.* 3. *That I must prooue these Angels to haue had sole power of ordination and in-
risdiction.* The first of these argueth extreame diffidence: for Calvin, and others, in this question, within the limits of the primitive Church, include the times of *Constantine*, at the least; yea Calvin includeth all the time ^k *ante pa-
patum*, before the Papacy; in which time he acknowledgeth the forme of Church gouernment, to haue had nothing in it almost dissonant from the word of God. And whereas, saith he ^l *euery prouince had among their Bishops an Archbishop; and whereas also in the Councill of Nice, there were established Pa-
triarchs, who in order and dignity were superior to the Archbi-
shops, that appertained to the preservation of discipline.* And al-
though he misliketh that the gouernment so established, was called *Hiera: chy*; notwithstanding, if omitting the name, saith he, *we looke into the thing, we shall finde that the ancient*
and

Bishops would not frame a forme of Church government differing from that which God prescribed in his word. And Beza^m confesseth, that those things which were ordained of the antient Fathers, concerning the seats of Bishops, Metropolitans, and Patriarches, assigning their limits, and attributing unto them certaine authority, were appointed optimo zelo, out of a very good zeale. And therefore (no doubt) out of such zeale, as was according to knowledge; otherwise it would haue been far from being optimus, the best.

^m Confess c. 9.
§ 29.

Zanchiusⁿ intreating of the diuers orders of Ministers in the primitue Church, as Presbyters, Bishops, Archbishops, &c. § 11. faith, they may be defended. Against which, some learned man (I will not say Beza) hauing taken exception, Zanchius maketh this apology. ° When I wrote this confessiõ of the faith, • Obseru. in I did write all things out of a good conscience, and as I beleened, cap. 25. aphor. so I freely spake. Now my faith is groundd chiefly and simply on the word of God: Something also in the next place on the common consent of the whole antient Catholike Church, if that bee not repugnant to the Scriptures. I doe also beleue, that what things were defined and receined by the godly Fathers, being gathered together in the name of the Lord, by the common consent of all, without any gain saying of the holy scriptures, that those things also (though they be not of the same authority with the holy Scriptures) proceeded from the holy Ghost. Hence it is, that those things that be of this kind, I neither will, nor dare with good conscience mislike. But what is more certaine out of histories, Councils, and writings of all the Fathers, then that those orders of Ministers, whereof I spake, were established, and receined by the common consent of all Christendome? Quis autem ego sim, qui quod tota Ecclesia approbavit, improbem? And who am I that I should disallow that which the whole Church allowed? &c.

§. 9.

Neither doe I see any reason, why the Church in Constantines time should not rather bee propounded as a paterne for imitation, to Churches that liue vnder Christian princes, and flourish through Gods blessing in peace and prosperitie; then the Churches of former times, which were not in all things established and settled according to their desires,

The Church vnder Constantine to be imitated of vs.

fires, but were hindred by persecutiō. For in time of persecutiō, their gouernment was not alwaies such as they would, but such as they could attaine vnto. And vnlesse we would haue the Churches to liue alwaies vnder persecution, it is madnesse to require them to be imitated in all things. But what was by generall consent receiued, and practised in the time of peace and prosperity, was that which in their iudgements ought to be done, and is of vs being in the like case, to be imitated. Now that in *Constantines* time the Bishops had superiority ouer other Ministers in degree, and a singular preheminance of power and authority, it is most euident. Neither was their superiority and authority increased by the accession of the Christian Magistrate, as their wealth was, but rather diminished, seeing while there was not a Christian Magistrate, they were faine to supply that defect, and by their owne authority did many things, which afterward were done or assisted by the Magistrate. But though there can no colour of a good reason be giuen, why the superiority and authority of Bishoppes, as they were diocesan, should haue been greater in the fourth century, then in the third; or in the third, then in the second; or in the second, then the first; the first Bishops in all likelihood, hauing had rather a more eminent then lesse authority, yet our new Disciplinarians, for a poore shift and euasion, deny this superiority of Bishops in degree and maiority in power to haue been in the first two hundred yeeres, because they conceiue there is not the like euidence for the second, as for the third. Now our Refuter perceiuing there is better euidence then he imagined for the second century, will needs haue the times of the primitive Church restrained to the time of the Apostles. And when they are driuen from that, they were best to flie to the time of Christs conuersation vpon the earth.

The same forme of gouernment, and the like authority of diocesan B.B. throughout all the times of the primitive Church.

P Θεοφιλες.

Enseb. l. 2. c. 24

For my part, I make no doubt, but that *Anianus*, who succeeded *S. Marke* at Alexandria, being a man ^Pbeloued of God, *ὃς καὶ πάντες θαυμάσιος*, *euery way admirable*, had the same episcopall authority which *S. Marke* had before him, and that he, and those which succeeded him, euen in the Apostles times, viz. *Abilius* and *Cerdo* had no lesse authority as diocesan

diocesan Bishops, then those which came two hundred yeeres after them. Indeed, when the Churches multiplying, there was a consociation of dioceses in the prouince, the Bishop of Alexandria became actually a Metropolitan Bishop, which from the first might be intended: and when there was a consociation of provinces subiected to him, he became a Patriarch, the ancient Fathers in godly policie so thinking it necessary. Now if any man shall thinke, that the Bishop of Alexandria was but a parish Bishop at the first, and vpon consociation of parishes subiected to him, became a diocesan, he is to vnderstand, that the diocesse, and the mother Church of the diocesse, was before any parish; that parishes arise out of the distribution of the diocesse; that the Bishop and his Presbytery of the mother Church were appointed not for one parish, but for the whole diocesse; that at Alexandria, in, and from *S. Marks* time, who constituted the Churches there, there haue been more Churches then one subiected to the Bishop of Alexandria.

Vnlearned therefore and vngrounded is that distinction of Bishops into six sorts, viz. 1. Parishionall: 2. Diocesan titular Bishop, being the President or Moderator ouer the Pastors of a diocesse: 3. Diocesan ruling Bishop, though not solely: 4. Diocesan L. Bishop: 5. A Patriarchall Bishop: 6. An vniuersall Bishop. Of the first sort, it is said, all were in the first two hundred yeeres. Of the second, there beganne to be some in the end of the second century. The third began about the yeere 260. The fourth shortly after *Augustines* time. The fifth (for he knew not how to distinguish betwixt Metropolitans, whom hee outskippeth, and Patriarches) sometimes before the Councell of Nice. And how is all this proued? It is strange to see, how strong some mens conceits can be, when their reasons are full weake. The proofes for the parish Bishop, I haue before disproued. How is the second proued? *Such perhaps first of all was Iulianus the tenth Bishop of Alexandria.* Perhaps! But why he rather then *S. Marke*, or *Anianus*, or any other of his predecessors? *Because in his time first mention is made by Eusebius, that there were diuers Churches in that C^{ty}, and hee Bishop of them.*

S. 10.
Of H. I. (pag.
7.) his distinction of BB.
into 6. sorts.

Lib. 5. c. 9.

This

* Lib. 2. cap. 15

* Anno 260.

* Ad Eua-
grium.

* Vide sup. l. 1.
c. 11 §. 4.

* Had the Bi-
shop priority
of order only
in respect of
his parishio-
ners?

This would haue gone for a stout reason, no doubt, had not *Eusebius* himselfe testified, that *Saint Marke* constituted the Churches in *Alexandria* itselfe: which euer from *S. Marke* tunc had but one Bishop at once. How is the third demonstrated? It may be this began at *Alexandria* with *Dionysius*, the thirteenth Bishop of that place. Very well; perhaps, it may be; these are very good proofs. But why may it be? It seemeth to be *Ieromes* meaning, where he saith, that some priority in Bishops continued there from *Marke* to *Heracles* and *Dionysius*. Heare *Ieromes* words: Euen at *Alexandria* from *Marke* the *Euangelist*, unto the Bishops *Heracles* and *Dionysius*, the Presbyters alwaies hauing chosen one from among themselves, and placed him in a higher degree, called him Bishop; euen as an army chooseth a Generall. Which words *Ierome* wrote to magnifie the calling of Presbyters, and to preferre them before Deacons; both because they chose their Bishop, as also because they did elect him from among themselves, vntill *Heracles* and *Dionysius*. But it is a world to see what is collected from these words, both by that Author, and also T. C. By that Author, first, That some priority in Bishops continued there from *Marke* to *Heracles* and *Dionysius*. As if *Ierome* had giuen any the least signification of the lesse authority of Bishops before *Heracles*, then after, and had not signified some difference onely in their election. For *Heracles* and *Dionysius*, who had been *Origen*s schollers, and succeeded him one after the other in his office of Catechist, or Teacher in *Alexandria*, in respect whereof, they were no more Presbyters, then *Origen* himselfe had been; notwithstanding for their excellent learning, the Presbyters (who till then had euer chosen one out of their owne number to be Bishop) made choice of these two, one after the other, although at the time of their election, they were not Presbyters. But what followeth? At *Heracles* (it is probable) was a period of one sort, viz. of titular diocesan Bishops: and with *Dionysius* began another, viz. of ruling diocesan BB. Priority of order in one Bishop over a parish, seemeth to haue continued exclusiue, from *Marke* to *Iulianus* (for he was ashamed to say, that *Saint Marke*, who, as the same *Ierome* testifieth, was

was the Bishop of Alexandria, was but a parish Bishop :) over a diocese, from Iulianus to Heraclas inclusively, and the majority of ruling in the diocese, to have begunne with Dionysius. O acumen! But the prooffe is admirable, and the conclusion passeth all. The prooffe is this: *Nothing letteth vs, but that thus we may probably thinke.* More is the pitie. For true learning and a sound iudgement, would have let you from entertaining, and much more from broching such vnlearned and vngrounded fancies. Yea but, by this meanes, Eusebius and Ieromes relation shall well agree. I answer, though these fancies had neuer beene heard of, there had not beene so much as any shew of disagreement betwixt them.

The conclusion: *Howsoever it is, this is certaine, that neither the one, nor the other, was knowne before these times.* As if he had said; Perhaps Iulianus was the first titular Bishop. It may be the ruling diocesan Bishoppes beganne at Alexandria with Dionysius. At Heraclas, it is probable, was a period of one sort, &c. Nothing letteth vs but that thus wee may probably thinke. But howsoever vncertaine our premisses be, wee are resolved vpon a certaine conclusion, *it is certaine, &c.* Is it not strange that so certaine a conclusion should be inferred vpon so vncertaine premises? especialle seeing it is most certaine that before Dionysius his time, there were not onely diocesan, but also Metropolitane BB.

But will you also heare what T. C. gathereth out of these words of Ierome? *Godly men misliked this order of giuing the name Bishoppe to one in a Church, and by all likelihood broke it: which Ieromes words I do apparantly import.* This custom was in the Church of Alexandria, from Saint Marke, untill Heraclas and Dionysius: for vnlesse there were some change then, why should hee not rather haue said, *From Saint Marke to his time?* First, to his assertion, I say it is vnttrue, that godly men misliked the giuing of the name Bishoppe to one in the Church, neither was there any reason why they should mislike it. For first, as the name of Angels, be-

§ II.

T. C. his collection out of

Ieromes words.

Ad Euagr.

ing common to all Ministers, is by the holy Ghost appropriated to Bishops, in such sort, as though every Minister be an Angell, yet onely one is the Angell of the Church: so by the same reason, *Episcopi* being in the Scriptures a title common to al Ministers, is so appropriated to one in every Church, that whereas all Ministers are *Bishops* in a generall sense, one onely is *the Bishop* of that Church: neither was it arrogancy, but modesty rather in Bishops, who assumed this name. For whereas in the Scriptures they are called sometimes the *Angels of the Churches*, sometimes the *Apostles* of the Churches, sometimes *presbyters*, *Rulers*, sometime *episcopi*, sometimes *episcopi*, they contented themselves with the title of least honour, and left the name *episcopi*, importing the honour of the Ministry in generall, to other Ministers. Neither is there any more reason (as *D. Raynolds* also saith) why the appropriating of the name Bishop to the Angels of the Churches, should be disliked, then of giuing the name Minister to Presbyters, which is common to Bishops, Presbyters, and Deacons. Besides, it is most certaine, that in the writings of *Ignatius*, and others, who liued in, or neere the Apostles times, the name *episcopus* was appropriated to the Angel of ech Church. *Jerome* plainly testifieth, that from *S. Marks* time, who was the first Bishop, whom three other succeeded in the Apostles times; one, who was set in a superior degree, was called Bishop. But that the custome of giuing this name to one, in the Church, (which from *S. Marks* time had continued) should begin to be disliked in the time of *Heractus* and *Dionysius*, is against reason; vnlesse it may be thought, that the estimation of Bishops then decreased; which ill agreeth with *H. I.* conceit. What ancient Writer mentioning *Dionysius*, doth not cal him Bishop of *Alexandria*? *Ensebinus* so termeth him. *Athanasius*, who was one of his successors, doth not only cal him Bishop oftentimes, but also acknowledgeth him to haue bin a Metropolitan B. or rather Patriarch. For when as the Bishops of Pentapolis began to fauor the heresie of *Sabellianus*, *Dionysius* to whose charge those Churches did appertaine,

Conf. p. 462.

Chron. an. 251.

E. hist. l. 6. 35.

E. c.

*Athanas. de
sentent. Diony-
sij Episcopi
Alexandrin.*

taine, sought to reform them, You haue heard T.C. assertion.

His reason is this, some change there was therefore in the name Bishop. How weake a reason this is, I shal not need to note, seeing I haue shewed wherein the change was, there being lesse likelihood of alteration in this kind, then in any other. For could any man at that time mislike, that the Bishop of Alexandria should be called a Bishop, seeing at that time he was without the mislike of any a Metropolitan Bishop, yea a Patriarch?

But to returne to H. I. who saith his *Diocesan L. Bishop ruling alone, who was not established in Ambrose, Jerome, and Augustines time, tooke place soone after.* And how is this proued? He saith, *hee doubts not of it*: though he be not able to shew, neither where, nor when, nor by whom, nor how the Bishops authority was increased after *Augustines* times. What if in *Augustines* time the authority, and preheminance of Bishops was abated and restrained, namely in the fourth Councell of Carthage, more then euer before? For whereas the ancient Canons referre the power both of ordination and iurisdiction to the Bishop, without mentioning the assistance of the Presbytery: And whereas Bishoppes before, such as were peaceable and well disposed, did voluntarily vse the aduice and assistance of their clergy: by that Councell the assistance of the clergy, both in ordination and iurisdiction in the Churches of Africk, became necessary. Neither doe I know any reason, why the authority of diocesan Bishops after *Augustines* time should bee thought to haue increased. For as by the lawfull authority of Christian Kings & Princes, to whom they were subordinate, in regard of the comon good of the kingdom, whercof they were members: so much more by \bar{y} vsurped supremacy of the B. of Rome, after the yeer 607. \bar{y} authority of bishops was lessened & impaired.

We are to come to his fift step, which is of patriarchal BB. Of Patriarchs, and when they began. but he hath cleane marred the staires that the refuter and his consorts vse to talke of, whereby the Bishoppes of Rome, from being as they say a parish Bishop, did arise to the papacy; partly by denying such BB. as he esteemeth ours to be.

Conc. Nic.
can. 6.

Ignat. Epist.
ad Rom.

Conc. Nic. c. 7.

to haue been till after *Augustines* time; and partly, by outskipping the Metropolitans. For it cannot be denied, but that there were diocesan Bishoppes, such as ours be, before there were Metropolitans, or Primates actually; and there were Metropolitans before there were Patriarches. Now it would be knowne, when Patriarches begun. In the Council of Nice (held about the yeere three hundred twentie foure) it is acknowledged to haue been an antient custome, which there was ratified, that the Bishop of Alexandria should haue authority of Egypt, Libya, and Pentapolis: and the like custome for the Bishop of Rome in the West, and of Antioch in the East is mentioned; and the antient priuiledges to each Church, especially to each Metropolis reserved. To say nothing of Rome, whereof the Papists say too much: it is plaine by that testimony of the Nicene Councell, of *Epiphanius* before alleaged, of *Athanasius* euen now cited, that the Bishops of Alexandria had of old, long before their time, patriarchall authority. For that of Antioch, the testimony of *Ignatius* added to the authority of the Nicene Councell, is sufficient, calling himselfe *the Bishop of Syria*; whereby we cannot conceiue him to haue been lesse then an Archbishop. Now if I should aske *H. I.* or this Refuter, when Metropolitans first began; they would not be able truly to assigne their originall after the Apostles times. And therefore cunningly were they omitted by *H. I.* though I cannot accuse him of any great skill in making a doubt, whether Cæsarea in the Councell of Nice, be reckoned as one of the foure seats of the Patriarches. For expresse mention is made of *Ælia*, which was the new name giuen by *Adrian* to Ierusalem; to which, according to antient custome, the next place of honor after Antioch was granted; the proper dignity notwithstanding to the Metropolis (which indeed was Cæsarea) being reserved. But if Metropolitans had not their beginning after the Apostles times, as no man is able to shew they had, then can it not be doubted, but that diocesan Bishops, much more were in the Apostles times: for euery Metropolitā was originally B. of his peculiar diocese,

Chap. I. *the same for the first five hundred yeeres.* 21

cesse, being not actually a Metropolitan, vntill diuers Churches in the same prouince, being constituted, there was a consociation among themselues, and subordination of them to him, as their primate.

There was therefore no such difference betweene the first two ages of the Churches, and those which followed, as that either *H. I.* or the Refuter should reſtraine the times of the primitiue Church, either to the end of the second century, or of the first, with hope to escape that way. Wherefore what proofes I bring from the third or fourth, yea or fifth century, for the superiority of Bishops, they are to be esteemed such as doe directly and sufficiently proue the question, vnlesse they shall be able to shew, not onely that no such thing was in vse, but also that it was not intended in the Apostles time, and the age following: for what was receiued and practised by generall consent in all Christendome, so soone as God gaue peace vnto his Church, was vndoubtedly desired and intended from the beginning.

The second corner of his first starting hole, wherewith the second also meeteth, is, *that the question is of the seuen Angels.* And what, of no other? Is it not lawfull to ascend from the *hypothesis*, to the *thesis*? especially when it is confessed by the Refuter, that the primitiue Churches were all of the like constitution? And therefore what may be said either of the seuen Angels, in respect of the substance of their calling, may be concluded of other Bishops: and what may be said of the office of other Bishoppes in the primitiue Church, may be verified of these Angels.

“ The third, that I must proue these Angels to haue had sole power of ordination and iurisdiction: which also is repeated in his second euasion. But where doe I say in all the sermon, that the Bishops had the sole power of ordination and iurisdiction? Where doe I deny either that the BB. did, or might vse the assistance of their Presbyters, for either of both, or that in the defect of Bishops, both the one and the other might be performed by Presbyters? In a word, where doe I deny all power either of ordination or iurisdiction to Pres-

byters? But let the Reader vnderstand, that there are two maine calumniationes, whereby this Refuter and his con-
sorts doe vse to disgrace my Sermon with their followers.
The one, that I hold the tenure of ^{the} ~~our~~ episcopal function so
to be *iure diuino*, as though no other manner of gouernment
were any way, or any where lawfull. The other, that I as-
cribe so the sole power of ~~of~~ ordination and iurisdiction to
BB. as though the Presbyters had no iurisdiction, or as
though those Churches had no lawful Ministers, which haue
not such BB. to ordaine them.

His second
starting hole.

His other, *απορρηγνιστος*, or starting hole, is that which hee
hath already foure times runne into; and making vse of it
now the fifth time, in the beginning of the next section, de-
sireth the Reader, that it may not be tedious to him, that
now the fifth time he doth finde fault with me, for not con-
cluding what hee (according to his forced *analysis*) would
haue concluded: though all men see, I doe directly prooue,
what before was propounded, for the proof of my first asser-
tion, viz. that the Angels, or BB. of the primitive Church
were diocesan Bishops; and (for the substance of their cal-
ling) such as ours be. Hauing therefore prooued that their
Churches were dioceses, and themselues diocesan; it remain-
ed that I should proue that they were, as well as ours,
superior to other Ministers in degree, &c: which
if I did not endeuor to proue directly, he
might haue had some quar-
rell against me.

CHAP. II.

That Bishops were superior to other Ministers in degree.

(Serm. sect. 2. pag. 29. That Bishoppes were superiour to other Ministers in degree, all antiquitie with one consent, if you except Aërius, &c. to the end of pag. 31.)



Y reason hee frameth thus : *If all antiquitie (except Aërius, who for dissenting in this point, was counted an heretike by Epiphanius and Augustine) with one consent doe acknowledge, that Bishops were superior to other Ministers in degree : then Bishops were superior to other Ministers in degree. But the former is true ; therefore the latter.* First hee cauilleth with the consequence, (which no man bearing the face of a Diuine, I had almost said of a Christian, would doe) calling it, *fore, poore, feeble, and insufficient, vnlesse the consent of the Apostles and Euangelists be added.* Where let the Reader consider, what is the question which is here concluded, viz. *That the Bishops of the primitive Church were superiour to other Ministers in degree.* This question plainly is *de facto*, of what was : for *de iure*, that is, of the quality & lawfulness, I intreat in the second assertion. Now for a man to deny credit to all antiquitie in a matter of fact not gainsaid by scripture, it is a plain euidence that he is addicted to nouelty and singularity, rather then the truth. Doth all antiquity testifie with one consent, that the Bishops in the primitive Church were superior to other Ministers in degree ; and hath any of vs the forehead to deny it?

Ad pag. 85.

Neither is the consent of the Apostles wanting, as I proue in the sermon, both in the particulars of the superiority in respect of the fact, as also in respect of the right, in the demonstration of the second assertion. Where I doe with such euidence demonstrate, that the Bishops, described in the first assertion, are of Apostolicall institution; as I am well assured that this Refuter, with all his partakers, will neuer be able soundly and substantially to confute. For there is nothing written with such euidence of truth, but that capitious persons may easily cauill with it. And although it had been sufficient for the demonstration of the first assertion, to haue produced such euidence as doth testifie onely *de facto*; yet many of the allegations which I bring, doe also giue testimony to the right. Thus much of the authoritie of antiquitie, whereon the consequence is grounded.

§ 2.

The first argument, prouing that BB. were superior in degree, because *Aërius* was counted an heretike for denying it.

Epiph. her. 75.
Aug. her. 53.

Now to the thing testified, which is the assumption: which I proue by five arguments. The first: *If Epiphanius and Augustine doe reckon Aërius among the heretikes, condemned by the antient Catholike Church, for denying the superiority of Bishops: then the antient Church doth giue testimony to the superiority of Bishops, not onely de facto, but also de iure.*

But the first is true; therefore the second.

Against the argument it selfe he hath nothing to say: but where I said all antiquity, besides *Aërius*, did acknowledge the superiority of Bishops: against this he obiecteth, that “ *either Ierome is against Bishops as well as Aërius, or Aërius is brought in by me to no purpose. For de facto Aërius denied the superiority of Bishops, no more then Ierome did. And de iure Ierome denies it as well as he. For that which he addeth of diuers others consenting in iudgement, is a vaine flourish: let him name but one other in the first six hundred yeeres (I thinke I might say 1000.) and I wil yeeld the cause. And those latter Writers which consent with him, vse his words, & build vpon his authority: so that the whole weight of this cause lieth on Ieroms shoulders, who if I can disburden thereof,*

thereof, there can nothing at all be produced out of anti-
 quitie against the Superioritie of Bishops. First, then I say,
 that they abuse *Ierome*, who match him with *Aërius*: for
 besides that *Aërius* was a damned hereticke, being a most
 perfect Arian (as *Epiphanius* saith, who lived at the same
 time) living in a Church of Arians, standing in election
 for the Bishopricke against *Eustathius*, who also was an Ar-
 rian; out of a discontented humor (the common source of
 Schisme and heresie) broached this heresie (as *Epiphanius*
 & *Augustine* censure it) *Presbyterum ab Episcopo nulla diffe-*
rentia debere discerni: *μὴδὲ τίνα διαφορὰν εἶναι ἐπίσκοποι προσεύτεροι*: deny-
 ing the Superiority of Bishops, both *de Iure*, as *Augustine*
 reporteth his opinion; and *de facto*, as *Epiphanius*; alledging
 that there is no difference between a Bishop and a Presby-
 ter. For *there is one order* (saith he) *of both, one honor, and*
one dignitie. The Bishop imposeth hands, so doth the Presbyter:
the B. giueth the lauer (of Baptisme) so doth the Presbyter: the
B. doth administer Gods worship, so doth the Presbyter: the B.
sitteth on the throne, so also doth the Presbyter. But *Ierome*
 was not so mad (to vse the refuters words of *Aërius*, who
 indeed, as *Epiphanius* saith, was *ἐμφορτηδὴς τὴν διάνοιαν*, a fran-
 ticke fellow) as to deny the Superioritie of BB. *de facto*,
 which oftentimes he doth auouch; neither doth he deny
 it *de Iure*. And therefore the refuter here hath deliuered two
 vntruthes: the one, that (he saith) *Aërius did not deny the*,
Superioritie of BB. de facto: which most manifestly he did,,
 and did it no doubt with this mind, that though he missed
 of the Bishopricke, which ambitiously he had desired; yet
 he would be thought as good a man as a Bishop. The other,
 that he saith, *Ierome denied the Superiority of BB. de Iure.*,
 For it is most euident by many testimonies alledged in the
 Sermon, that *Ierome* held the Superiority of Bishops to be
 lawfull and necessary. For though somewheres he saith that
 Bishops are greater then Presbyters rather by the custome
 of the Church, then by the truth of Diuine disposition;
 yet he acknowledgeth that custome to be ^a an Apostolicall
 tradition; and therefore either he may be vnderstood as
 holding

τῇ μὲν πίστει ὁ
 Ἀριανὸς τὸ αὐτὸ
 ταῦτα. Epiph. in
 ἀνακρίσεως.
 αἰμαῖναι γὰρ τὸ
 παρ. bar. 75.
 Aug. her. 53.
 Epiph.

^a Ad Euagr.

b 1. Pet 5.1.
2. Iohn 1. and
3. Iohn 1.
c Act. 1. 20.

holding the superioritie of BB. to be not *Divini*, but *Apostolici iuris*: or he may be interpreted as speaking of the names, prouing by diuers testimonies of the Scripture, that Presbyters are called Bishops. But hereof wee may not conclude, that therefore Presbyters and Bishops are all one; for not onely Bishops, but also Apostles b, are called *Presbyters*, and the Apostleship c is called *Bishopricke*.

d Heref. 75.

For howsoeuer all Presbyters are in the Scriptures called *Angels* and *Bishops*; yet that one among many, who had singular preheminance aboue the rest, is by the warrant of the holy Ghost, called *the Angell of the Church*; and by the same warrant, may be called *the Bishop*. Now whereas *Aerius* for denying the superiority of Bishops, was by *Epiphanius* and *Augustine* iudged an heretike, hereby it appeareth that this allegation not onely proueth the superiority *de facto*, but *de iure*: for seeing there is no heresie which is not repugnant to Gods word, it is euident that they who iudged this opinion of *Aerius* to be an heresie, did also iudge it contrarie to Gods word. Neither did *Epiphanius* and *Augustine* alone condemne *Aerius* for an heretike; but as *Epiphanius* d reporteth, all Churches both in City and Countrey did so detest him and his followers, that being abandoned of all, they were forced to liue in the open fields, and in woods.

S 3.
Obiections
for *Aerius* answered.

e Epist. ad FK.

f Phil. 1. 1.

And whereas some obiekt against *Epiphanius* and *Augustine* in defence of *Aerius*, that his opinion is not heresie, because *Epiphanius* did not sufficiently answer one of *Aerius* his allegations out of Scripture, where Presbyters seeme to be called Bishops; and that *Augustine* followed *Epiphanius*, himselfe not vnderstanding how farre the name of an heretike is to be extended: these are very slender exceptions to be taken by so learned e a man. For be it, that *Epiphanius* did not sufficiently answer some one of *Aerius* his allegations: is that sufficient to excuse *Aerius* from being an heretike; seeing that testimony f may be sufficiently answered, as I haue shewed; and seeing euery testimony

mony alleaged by each heretike, hath not alwaies beene sufficiently answered by euery one that hath written against them? The Allegation which *Aërius* bringeth out of *Phil. 1. 1.* doth onely proue, that the Presbyters were called Bishops: at what time, he which was the Bishop of *Philippi*, namely *Epaphroditus* ^s, was called their Apostle. ^{s Phil. 2. 25.} And it is confessed by many ^h of the Fathers, that howso- ^{Vide Theodor.} euer there were many in *Philippi*, which in a generall signi- ^{m Phil. 2. 25.} fication were called Bishops: yet there was but one, nay, ^{h Chrysost.} that there could be but one, which properly was called the ^{Hieronym.} Bishop of *Philippi*. ^{Ambros.} ^{Theodor.} ^{Occum. &c.}

And as touching *Augustine*; I maruell, that learned men could derogate so much from him, as that he, at that time especially, would write vpon the authoritie of others, what himselfe vnderstood not: For *Augustine* was no youngling or nouice at that time; but hee wrote that booke in his elder age, euen after hee had written ⁱ his ^{i In Epist ad} bookes of Retractations, at what time hee had written ^{Quodvult de u.} 230. bookes, besides his Epistles and Homilies. Neither doth *Augustine* write any thing in his preface of that booke, whereby it might bee gathered, that hee was in doubt, whether any of those particulars which he noteth, were to be judged heresies; onely he saith, that what maketh an Heretike, can in his judgement hardly, if at all, be set downe in an accurate definition. Notwithstanding, he distributeth his intended Treatise into two parts: The first, of the heresies which after Christs ascension had been contrarie to his doctrine, and which he could come to the knowledge of: among which, the heresies of *Aërius* haue the 53. place: in the latter, hee promi- ^{x August de} seth to dispute what maketh an Heretike. But though ^{heres in fine.} he came not to that, or if he did, what he wrote of that point is not come to our hands; yet in the conclusion of his Treatise, which is extant, he saith thus ^k; *What the Catholike Church holdeth against these (meaning all the 88. heresies which before he had recited) it is but a superfluous question: seeing it is sufficient in this behalfe to know, Eam*
contra

contra ista sentire, nec aliquid horum in fidem quendam debere recipere, that the iudgement of the Church is contrary to these, and that no man ought to receiue any of these into his beleefe. And again; Omnis itaq; Christianus Catholicus ista non debet credere, &c. wherefore it is the duty of euery Catholicke Christian to beleene none of these.

But it will be said; doe you then hold euery one to be an heretique, who is of *Aërius* iudgement in this point? Whereunto I answere: first, that although I hold them to be in an error, yet I doe not judge them to be heretiques, who do not with pertinacy defend their error. And secondly, I make great difference betweene errors in the articles of faith, and fundamentall points of Religion (such as was the error of *Aërius* as he was an Arrian, and such as is the error of those who deny our iustification by Christs righteousness) and in matters of Discipline: for these though they be dangerous, yet they are not damnable errors; and it is no great disparagement to men, otherwise learned and orthodoxall, to haue been ouerseene in matters of Church gouernment; so that they doe not for the same leaue the Church and make separation: for such also be counted heretikes by the Councils, 1. *Constant. ca. 6.* As for the refuter; it is at his choice whether he will be accounted an heretike, or not. In my iudgement he were best to say, *Errare possum, I may erre* (as in this controuersie hitherto he hath done) *sed hereticus esse nolo, but I will be no heretike*, by obstinate defending of that, wherein his conscience is conuicted.

§ 4.
Other obie-
ctions answered.

Now to helpe the Refuter, because I desire to giue the Reader satisfaction, I will not conceale, that somewheres I finde besides *Ierome*, the testimonies of *Chrysostome*, *Augustine*, and *Ambrose* objected as fauouring the opinion of *Aërius*: but vnworthily. *Chrysostome*¹ is alleadged, as if he should say, *There is in a manner no difference betweene a Bishop and a Presbyter.* Indeed *Chrysostome* vnderstanding by *Episcopus*, 1. *Tim. 3.* him that is properly called a Bishop, asketh why *Paul* speaking of Bishops, and Deacons, maketh

¹ In 1. *Tim. 3.*
hom. 9. & 10.

keth no mention there of Presbyters. Whereunto he maketh answere, ἐν ἡμῶν τῇ μίᾳ, because there is no great difference: for they also have received doctrine and government ^{m m} πρὸς αὐτῶν. of the Church; and those things which Paul said concerning Bishops, agree to them. But doth it hence follow, that in Chrysostomes judgement, there was no difference betwixt a Bishop, and a Presbyter? doth not Chrysostome in the next words acknowledge, that the Bishops are superiour to Presbyters in respect of ordination? And as touching singularity of preheminance; doth not he teach, that in one ⁿ In Phil. 1. Citie, or Church, (where are many Presbyters) there ought to be one Bishop? and so he told Sisinus the Novatian ⁿ Socrat. l. 6. c. Bishop at Constantinople, ἡ δὲ ἐκκλησία πᾶσι δὲ ἐκκλησιαστικῶν ἔχει. And 22. though he ascribe government of the Church to the Presbyters vnder the Bishop; doth he not ^p acknowledge the Bishop to be the governor of the Presbyters? and when he was Bishop himselfe did he not exercise ^q great authority ouer them? ^q Theod. l. 3. ca. 28.

But what saith Augustine? *Quid est Episcopus, nisi primus Presbyter?* what is a Bishop but the first Presbyter? doth he not expound himselfe? *primus Presbyter*, ^r h. e. *summus Sacerdos*, the first Presbyter, that is, the high Priest? such a one therefore in Augustines judgement, is the Bishop to Presbyters, as the high priest was to the other priests: for in the same place also he compareth the Deacons to the Levites, and the Presbyters to the Priests. ^r Aug. quest. noui & vet. test. 101. l. 4.

Yea, but Ambrose saith, *Of a Bishop and a Presbyter, there is one order, for either of them is a Priest; but the Bishop is the first.* The words are not in his booke *de dignitate Sacerdotali*, as it is quoted; for there I find the contrarie: for, Ambrose saith ^r, *There is one thing which God requireth of a Bishop, another of a Presbyter, another of a Deacon.* And againe, he signifieth ^r, that as Bishops do ordaine Presbyters, and consecrate Deacons; so the Archbishop ordaineth the Bishop. But they are found in his commentarie on the first to *Timothe* cap. 3. ^u Where asking the same question with Chrysostome, why after the mention of the Bishop, he presently ^u Ambros. in 1. Tim. 3.

sently addeth the ordination, or order of Deacon? because, saith he, of a Bishop, and Presbyter, there is one ordination, or order: for either of them is a Priest: but the Bishop is the first: so that every Bishop is a Presbyter, but not every Presbyter a Bishop: for among the Presbyters, the Bishop is the first. Now what he meaneth by the first Presbyter, may else where be shewed in his writings. In the Bishop, saith he^x, are all orders, because he is *primus Sacerdos, hoc est, Princeps est Sacerdotum*, the first Priest, that is, the Prince of the Priests: and in the place alleaged, he signifieth y that

^x In 7. ph. 4.

^y In 1. Tim. 3.

Timothe the Bishop, was the first Presbyter at Ephesus. And such presbyters I doe confesse our BB. to be.

So much of *Aërius*: concerning whom, I have often marvelled, what some learned men doe mean, to go about to salve the credit of such a frantique fellow, as *Epiphanius* describeth him, being also an absolute Arian, and schismaticke or Separatist from the true Churches.

Now, saith the refuter, let us take a view of his great army of antiquity; the whole number of them is but five, and 4. of them almost 200. yeares under age. Marke here, either the skill, or conscience of this great Analyser. The first argument, which indeed is vnanswerable, that he swalloweth. And in stead of analysing and answering the rest, he cauils at the number, and at their age. I will therefore propound my arguments and withall answer his cauils. And first, for their number; besides the five he speaketh of, I produced the testimonies of *Epiphanius* and *Augustine*, deliuering not only their own opinions, but the iudgement of the Church; *Epiphanius* reporting, that all Churches did reject and condemne *Aërius*; and *Augustine* testifying, that the Catholike Church did hold the contrary to *Aërius* his assertion; that, as I said, was my first argument.

The 2. argument.

Antiquitie acknowledged 3. degrees of Ministers.

My second argument is this: *Antiquity did distinguish the ministers of the Church into 3. degrees; viz, Bishops, Presbyters, Deacons, answerable to the high Priest, the Priests and Levites under the Law:*

Therefore it giveth testimony to the superiority of BB. over other

other ministers in degree.

The antecedent I proue by the the testimony of the Council of Sardica, of *Optatus*, of *Ignatius*, and generally by the testimony of Fathers in Councils; in which, as I said, nothing is more vsuall then the distinction of Ministers into these 3. degrees. That clause, if it had pleased the refuter to haue taken notice of, it might haue prevented his cauill concerning either the number, or the age of my witnesses. But he (such is his conscience) passing by it, braggeth (with what face I know not) that I haue no antiquitie, which distinguisheth the ministrie into 3. degrees. Here therefore 3. things are to be shewen, which are so many arguments. 1. That antiquity distinguisheth the Clergy into 3. degrees. 2. That it termeth them *Gradus, degrees*. 3. That they compare them to the high Priest, Priests and Leuits.

As touching the first: this distinction of Ministers is so frequent in the ancient Canons, that if a man do but open the booke at all aduentures, he shall not often light vpon such a place, where this distinction is not to be found. In the ancient Canons, called the Apostles, it is mentioned 20. times at the least: in the Council of Nice, 3. or 4. times; in the Council of Ancyra, and Antioch often, and so in the rest.

Which of the ancient Fathers doth not acknowledge this distinction of Ministers? *Ignatius*, as we shall heare, giueth plentifull testimony to it. *Clemens* ^a in his Epistle to *James* translated by *Ruffinus*, testifieth this to haue been the Doctrine of *Peter* according to the institution of Christ, that Presbyters should be obedient to their Bishops in all things. And again, ^b that Presbyters and Deacons and others of the Clergy must take heed, that they doe nothing without the licence of the Bishop.

Dionysius ^c an ancient and learned writer (if not the *Areopagite*) propbunderth the same distinction vnder the names ^d *ἐπίσκοπος, τὸν ἱερεὺς, τὸν διακόνον*. ^e *Eccl. Hierarch. c. 5.*

Tertullian ^d acknowledgeth it. *Origen* ^e likewise, terming the Bishop him *qui totius Ecclesie arcem obtinet*. So doth *Cyprian*, and *Cornelius*, and almost who not?

^d De fuga in persecut. & de Baptismo.

^e Homil. 7.

Yes in Ierem.

§. 6. " Yes, saith the Refuter, *Anacletus* and *Damasus*^f, affirmo
Ad pag 86.87. " there were but two degrees, Bishops and Priests; and *Ignatius*^b
 88. " divideth the offices of the Church into Bishops and Deacons.
ⁱ *Epist. 2. vtri-* But hauing thus (as he thinketh) set them and others of the
suque. Fathers together by the eares, he will not go about to part
² *Ad Phil. &* them. Let them (saith he) agree about the matter as they
Trall. can. Howbeit, the reconciliation is easily made. For *Ana-*
^h *Epist. 3. Sa-* *cletus* (if that were his Epistle) speaketh only of^b Priests, and
cerdotum (fra- of two orders of them, ordained by Christ: but Deacons
tres) ordo bi- were not called *Sacerdotes*, as Bishops and Presbyters
partitus est. were: *Sacerdotes* being vsually distinguished into *maiores*,
 which be Bishops; and *minores*, which be Presbyters.
 Neither were Deacons ordained by Christ himselfe, but by
 the Apostles. And with this distinction of *Anacletus* those
 vn suspectedⁱ fathers agree, who hold, that these two de-
 grees of ministers were ordained by Christ, when he ap-
 pointed twelue Apostles (whose successours are the Bi-
 shops) and the threescore and twelue Disciples, whom the
 Presbyters succeed. Now, if the Bishops succeed the Apo-
 stles, and the Presbyters succeed the 72. Disciples, as diuers
 of the ancient approued Fathers do teach; then it cannot
 be denied, but that the calling of Bishops, and their supe-
 rioritie, as also the inferior degree of Presbyters, is of
 Christs owne institution. The like is to be said of *Dama-*
^k *Epist. 4.* *sus*^k, who acknowledgeth but two Orders among the Dis-
 ciples in Christs time, the twelue Apostles, and the 70. dis-
 ciples; and by that reason rejecteth the *Chorepiscopi*, be-
 cause they neither were Bishops, as he proueth; nor Pres-
 byters, as themselues pretended. Among the Disciples of
 Christ, saith he, we know but two Orders, that is, of the twelue
 Apostles, and seauentie disciples. Whence this third order is
 come we know not.

ⁱ *Cyrian.*
Ambrose.
Ierome.
Augustine.

¹ *Ignat. ad*
Trall.

As for *Ignatius*, his testimonie is falsified. In his Epistle
*ad Trallianos*¹, he wisheth them, To attempt nothing without
 their Bishop, to be subiect to their Presbyters, and to please their
 Deacons, as being the ministers of the mysteries of Christ.
 Againc, He that doth any thing without the Bishop, and the
 Presby-

Presbyters, and the Deacons, such a one is without: For what is the Bishop, but he that hath power above all? &c. What the Presbyterie, but a sacred companie, counsellors, and coassessors of the Bishop? What the Deacons, but imitators of the Angelicall powers? &c. he that disobeyeth these, reiecteth Christ, and impeacheth his ordinance. And in the end: Farewell in the Lord Iesus being subiect to your Bishop, and likewise to the Presbyters, and Deacons. His other Epistle ad Phil. is so wisely quoted, that I know not whether he mean the Philippians, or Philadelphians. But it is no great matter, whether he meane: for as neither of both doth testify that, for which he quoteth them: so both of them doth mention the distinction of ministers into Bishops, Presbyters, and Deacons. In the Epistle to the Philippians ^m he exhorteth ^m Ign. ad Phil. them to be subiect to the Bishop, Presbyters, and Deacons. ^{lipp.} And towards the end, he saluteth Vitalius their Bishop, the sacred colledge of Presbyters, and his fellow ministers, the Deacons. The Epistle to the Philadelphians ⁿ he directeth especially to them, ⁿ Ign. ad Phila. ^{delph.} who were one with the Bishop, Presbyters, and Deacons. In the Epistle it selfe, that al who be Christs, are on the Bishops side. And besides that testimony alledged in the Sermon, he saith, attend to the Bishop, the Presbyters, and Deacons. To conclude, in these 3. Epistles Ignatius giueth testimonie to this distinction into 3. degrees, ^{not so seldome as} noting their callings, 9. times, and not once letteth any thing fal, which may seeme to insinuate any such thing as the refuter alledged; and therefore with what conscience he citeth authors let the reader iudge.

Now that these three orders were called *καθολοι* degrees, it should not seeme strange, seeing the Apostle vseth that word in that sense 1. Tim. 3. 13. noting the Deaconship to be a degree to the Presbytery, as it is with vs.

Cyprian* saith of Cornelius, that he came to the Bishopricke not suddainly, but hauing been promoted through all the Ecclesiasticall offices, he ascended to the height of Priesthood by all the degrees of Religion.

In the Council of Sardica^r, it is decreed, That if any rich

Ccc

man

S. 7.
The three orders of ministers called *καθολοι* degrees.
1. Tim. 3. 13.
° Li. 4. Epist. 2. Ad sacerdotij sublime fastigium cunctis religionis gradibus ascendit.
p Sard. c. 10. lat. 13.

^a χαλασικὸς,
περί λόγου χαλα-
ζος, Rhetorica
vacans. Balsā.

^r καθ' ἑαυτοῦ
καθ' ἑαυτὸν.

^s ἡ δὲ τῶν ἁγίων
τῆς ἐπισκοπῆς.

^t τῆς μεγίστης τι-
μῆς.

^u Theodor. l. 5.
c. 8.

^v ἡ δὲ μέγιστος
καθ' ἑαυτὸν.

^w Conc. Ephes.
c. 1. 2. 6.

^x Chalcedon. c. 2 &
12.

^y Conc. Carth.
Gra. c. 3. Siue

Carthag. 2. c. 2.
^z Conc. Carth.

Gra. In intro.
Carth. 6. c. 1.

^a In Encomio
Athenasy.

^b L. 1. c. 26.
^c Admirable.

^d In vita Basil.
^e L. 7. c. 41.

^f Contr. Par-
men. lib. 1.

^g Decret. l. 2.
c. 5.

man or Rhetorician^a, be from the court desired to be Bi-
shop, he shall not be ordained, untill he have performed the
ministry of a reader, Deacon and Presbyter, that so through e-
uerie^r degree if he be thought worthy he may by way of promoti-
on ascend unto the height^t of Bishopricke, and the degree of e-
uerie order shall have a good time, &c. and he being thought wor-
thy of the diuine Priesthood, shall be made partaker of the^u grea-
test honor. The same Council^u in their Synodical Epistle
report of the Arians, that they had not only receiued those
who had bin expelled for Arianisme, but also preferred them
to a^x greater degree, as from Deacons, to be Presbyters, and
from Presbyters, to be Bishops. The Councils of y^y Ephesus and
Chalcedon, diuers times for a penaltie threaten Bishops,
Presbyters, and Deacons, with the loss of their degree. And
most plainly the Council of Carthage^a mentioneth τὰς τρεῖς βαθ-
μοὺς τῆς ἐκκλησίας, οἱ μὲν δὲ, ἐπισκοπῆς, πρεσβυτερίου, καὶ διακονίας, these three degrees,
I mean Bishops, Presbyters, and Deacons. And againe,^b all the
degrees of Clerkes from the hiest to the lowest.

The like testimonie to that which Cyprian gaue to Corne-
lius, doth Nazianzen^c giue both to Athanasius, that he^u ἡνέκα
τῶν τῶν βαθμῶν ἡλικίας διεξέειπεν, hauing gone through all the degrees
in order, and hauing been in euery of them, as Theodoret^d laith,
^e was cho^esen Bishop; and also to^f Basil, that he ascen-
ded to his Bishoprick, by the order and law of the spirituall
allient; and Socrates^g to Proclus, that he was first a Reader,
then by Atticus preferred to the Deacon-ship, afterwards,
when he was Presbyter, he was by the same Atticus, made
Bishop of Cyzicum. Optatus^h, as I alleaged in the Sermon, af-
signeth to Deacons, the third ministerie, to Presbyters, the
second, to BB. whom he calleth principes omnium, the first.

Burchardusⁱ citeth this saying of Augustine being a Bi-
shop: You Presbyters know ye, that your degree is the second,
and next to ours: for euen as Bishops haue the place of the Apo-
stles in the Church; euen so the Presbyters of the other disci-
ples: the former, haue the degree of Aaron, the high Priest; the
latter, of his sonnes.

In which words the third point also is testified. Wherunto
Jerome

Ierome himself in more places then one giueth testimony, & *Ad Euagry. in* affirming that in the Church, the Bishops, Presbyters, and sine. *Ad Nepoti.* Deacons are answerable to the high Priest, Priests, and Leuits. *Epist. 2. Quod*

Now to reject these testimonies, as being vnder age, as though they did historically relate only what was in their own times, and not dogmatically set downe the orders, and degrees of the ministerie, perpetually obserued in the Church of Christ; is a verie vnlearned shift. If any one of these, as namely *Ierome*, shal but seeme to fauor any of their assertions, though in their sense he contradict himself, and gainsay all others, both Councils, & fathers; against such a testimonie no exception, either of minoritie of age, or singularitie of opinion will be admitted; but that authoritie must ouerweigh all, that himself, and others say to the contrary. It is a world to see how *Ierome* in this case is magnified, and preferred before all antiquitie: *Who can tell better then Ierome? who better acquainted with the historie of the Church then Ierome? &c.* But when most pregnant & plain testimonies are produced out of *Ierome*, prouing the superioritie of Bishops, agreeable with al antiquity, then *Ierome* is a youngling, and vnder age.

But where I said in the judgement of antiquitie, Bishops, Presbyters, Deacons, are answerable to the high Priest, Priests and Leuits, he saith, *This gay reason Cardinall Turrescremata, & Bellarmine out of him, bring to proue, that there must be one Pope ouer the whole church, as there was one high Priest among the Iewes: and it proueth that as substantially, as it doth this.* The which is wickedly spoken, and desperately, as many things of late haue been vttered by that faction; as that the Papists arguments for the Popes Supremacie, were as good as ours, for the superioritie of Bishops. But of these blasphemous speeches, whereby they match the ordinance of Christ by his Apostles, with the height of Antichrists pride; I hope this Refuter, & his comforts will one day haue the grace to repent. I confesse it is ordinary with the Papists, to alledge out of the Fathers for the Popes supremacy, what they testified for the superioritie

Aaron & filios eius, hoc Episcopum & Presbyteros esse nouimus.

§ 8.

BB. Presbyters, Deacons, answerable to the high Priest, Priests, and Leuites.

k Inst. l. 4 c. 6.
f. 2.

tie of Bishops. But will any be so desperate, as to say, the same testimonies abused and detorted by Papists, do as substantially prooue that for which they are alleaged besides the true meaning of the fathers; as that, for which they are truly and faithfully alleaged? Good reason therefore had *Calvin*, and the rest to refute that argument, because, as *Calvin*^k saith, *There is not the like reason betweene one small people, and the whole world.* The whole Church hath no head, or vniuersall Bishop, but Christ: But each seuerall Church may haue their head, and seuerall Bishop, answerable to the high Priest of the Iewes, as diuers of the Fathers haue taught: Therefore *Ignatius* requireth the Smyrneans to honor the Bishop *ὡς ἀρχιεπίσκοπον* as the high Priest: and it is an vsual thing with the Fathers, not only to apply those things which were spoken of the high Priest to Bishops, but also to call the Bishop *ἀρχιεπίσκοπος, pontificem, Sacerdotem summum &c.* and Bishoprick, *ἐπίσκοπος*.

§ 9.
The Testimonies of *Ignatius*.

l Pag. 51.

There remaine yet the testimonies of *Ignatius* to be discussed, which I produced in this 2. argumēt. The authoritie wherof the refuter first calleth in question. Wherin he may seeme to preiudice his own cause: for *T. C. W. T. D. F. H. I.* and others of that alphabet, haue oft times dragged some testimonies out of him: yea this refuter himselfe oft times doth cite him; and once I remember^l he threatned to prooue his lay Presbyters out of *Ignatius*, when he should come, to answer my allegations out of him: which how it will be performed, the reader is now to expect. In the meane time, little reason had he so much to elevate the authority of those godly and learned epistles: for his own confession, that they are recorded in *Eusebius*, is a good prooffe they are not counterfeits.

But he is pleased to heare him speak. And whereas *Ignatius*^m teacheth, that the lay men must be subiect to the Deacons, they to the Presbyters, & the Presbyters to the Bishop: the refuter denieth the Presbyterie, and Deaconship to haue been degrees of the ministry, but vnderstandeth such Deacons as were only imployed in looking to the poore, and such Presbyters

as

as were onely governing elders. The vanity of which conceipt I haue sufficiently declared before, if any thing will suffice. And I am ashamed for the refuter, that he should be either so ignorant, as not to know; or so vnconscionable, as not to acknowledge, that these three, *Bishops, Presbyters, and Deacons*, haue alwaies since the Apostles times been esteemed three degrees of Ministers, by the vniuersall and perpetual consent of all Christendome vntill our age.

Notwithstanding, his arguments, such as they are, must be answered. And first for *Deacons* (he saith) *they were no Ministers of the word, but employed only in looking to the poore:* ^{“ That Deacons were in a degree of the ministrie.} and that he proueth, by the confession of D. Bilson. What manner of men the Deacons were, of whom *Ignatius* speaketh, *Ignatius* himselfe sufficiently declareth, in his Epistles to the Trallians^o, where he calleth the Deacons, *the ministers of the mysteries of Christ*; and to the Smyrneans^o, *Deacons of Christ vnto the word of God*; to the Philadelphians^p, *ministring to the Bishop in the word*; to the Antiochians^q, *the sacred Deacons*. Neither doth D. Bilson deny it. Only he maketh question of the 7. which were elected Act. 6. whether they were such, as properly were called Deacons, and are the third degree of the ministry, or such as were chosen onely to be ouerseers of the poore: to which purpose he citeth the generall Council held in Trullo^r, correcting the Canon of the Council held at Neocaesaria^s, ^{“ Com. Const. in Trullo ca. 16. “ Com. Neocæs. cap. 15. “ Act. 6.} which appointeth that in euery Church there should be 7. Deacons, in imitation of that act^t of the Apostles, in ordaining 7. But (say they) *we comparing the sense of the Fathers, with the speech of the Apostles, do finde, that they spake not of men^u serving at the mysteries* (such as properly be called Deacons) *but at tables*; alledging Chrysostome, who enquiring what the office of these 7. was, *plainly denieth, that they were Deacons*: whereupon they denounce (as D. Bilson hath alledged) that the foresaid 7. Deacons, must not be taken for those that serued at the mysteries, but for such as were trusted with the dispensation of the common necessities of those that were assembled together. And verily to me it seemeth more then probable, that these 7. were not

π διακόνες ὄν-
τες μυστηρίων
χριστοῦ ἐν τῷ
ὄντι λόγον θεοῦ,
διακονοῦντες
χριστῷ.
Ὁ δὲ ἐν λόγῳ
ὑπομνήτης.
q τῶν ἑπτὰ δια-
κόνων.

“ Com. Const.
in Trullo ca. 16.
“ Com. Neocæs.
cap. 15.
“ Act. 6.

u Περὶ τῶν τῶν
μυστηρίων διακο-
νούντων.

^a Hæres. 20. mi-
sit etiam alios
72. ad prædi-
candum, & ὡς
ἄντι τοῖς ἁγίοις,
ἐν τῷ χριστῷ τοῖς
μαρτύροις.

^r Act. 8. 5 &
21. 8.
^z Cap. 15.

§. 10.

^a ἱερὰ λειτουργία,
themselves.
λειτουργοὶ, their
dutie λειτουργοὶ
Ignat. ad Trall.
Can. Apost. 15.
Conc. Ancyr.
cap. 2.
^b Cap. 18.

^c Apol. 2.

such as S. Paul speaketh of 1. Tim. 3. & were in vse in the primitive church, being a degree inferior to Presbyters: for these 7 or the most of them, were, as ^a Euphanim, & others do testify, chosen out of the 70. Disciples, & were (no doubt) principal men among them, full of the holy Ghost & wisdom, being before this ministers of Gods word. For as the Apostles, the chiefe and principal ministers, thought it to appertain to their duty to take care of the poore; so whē the Apostles were disburdened therof, that care was committed to 70 others, who were chief men among the disciples. Neither may it be doubted; but that as *Steuens* was a worthy preacher; so the rest (whē their tēporary function at Ierusalē was ended by the dispersion of the faithful vpon the death of *Steuens*) gaue themselves to the preaching of the word, as appeareth in *Philip* 1, who was one of the 7. And whereas the Refuter saith, that *D. Bilson* ^z confesseth the Deacons to haue bin only imploied in looking to the poor; the cōtrary is euident: for speaking euē of those 7. he collecteth by S. Pauls precepts cōcerning Deacōs, that *their office was not only a charge to looke to the poore, but also to attend the sacred assemblies & seruice of the Church, & euen a step to the ministry of the word*, meaning, as I suppose, to the Presbytery.

As for those who properly are called Deacons; it is most euident by innumerable testimonies, that they were the third degree of the ministry, whose office was a *sacred ministry* ^a, helping the Bishop or the Presbyter in the diuine seruice, offering the bread and the cup, & performing as it were the office of a cryer in the Church, (which is *καρὸς οὐνοῦ*) in dismissing those which were to depart, in commanding silence, and exciting the people to deuotion, and attention. In the Council of Nice ^b, fault is found with Deacons, who in some Cities did giue the Eucharist to the Presbyters: but they are commaunded to containe themselves within their bounds, knowing that *they be the Bishops ministers, & are inferior to the Presbyters, and to receiue the Communion after the Presbyters, at the hands either of the Bishop, or the Presbyters.*

Iustine Martyr ^c, speaking of the Eucharist, saith, *after the president hath giuen thanks, and the people haue blessed, they, who with vs are called Deacons, do giue and communicate to euery one that*

that is present, of the bread & wine, and doe carie it to those which are absent. And hauing repeated the same againe, he speaketh of the collections for the poore: shewing that what was collected, was committed (not to the Deacon, but) *τῷ πρεσβυτέρῳ* the President, by him to be distributed. Tertullian^d saith, The chiefe Priest, which is the Bishop, hath the right of giuing Baptisme, then the Presbyters, & the Deacons, but yet not without the authority of the Bishop. Cyprian euery where speaketh of the, as being of the sacred ministration. The ancient Councill of Eliberis hath this canon^e, If any Deacon, ruling, or hauing the charge of a people, without either Bishop or Presbyter baptize any, those the Bishop by his blessing must accomplish. The council of Carthage^e, speaking of BB. & other inferior orders, which do handle the sacred mysteries, reckoneth Subdeacons, Deacons, & Presbyters. Ierome hath these words^h, If at the prayer of the Bishop alone the holy Ghost descendeth, they are to be lamented, who in villages, and townes, & other remote places, being baptized by Presbyters, and Deacons, do sleep, or depart this life, before they be visited of the Bishop. The safetie of the Church dependeth upon the dignitie of the chiefe Priest (meaning the Bishop.) To whom, if a power peerelesse, and eminent above all be not giuen, there will be as many schismes in the Church, as Priests. Hence it is, that without the Chrisme, (which the Presbyters & Deacons were wontⁱ to receiue from their own Bishop) and commandement of the Bishop, neither Presbyter nor Deacon hath right to baptize.

In the 4. Councill of Carthage, which is so oft alleaged by the Disciplinarians, ther is direction giue for the ordination^k of the Bishop, Presbyter, and Deacon, & other of the Clergie. The Deacon^l is taught to acknowledge himself to be the minister aswell of the Presbyter, as of the Bishop. The Deacon^m is authorized euen in the presence of a Presbyter, if ther be necessity, & he be commaunded, to deliuer the Eucharist of Christs body to the people, & to wearⁿ an Albe only in time of oblation, or reading. To conclude, Cyprian, and other of the fathers, when they terme the Deacons *Leuists*, & make them answerable to the *Leuists*, as they do the Presbyters to the Priests, do euidently declare, what they thought concerning the office of Deacons.

That the Presbyters were not ministers of the word, the

^d Tertull. de Bapt.

^e Cyprian. passim.

^f Conc. Elib. ca. 77.

^g Carth. Grac. ca. 25. siue Carth. 5. ca. 3.

^h τὰ ἐν τῷ μυστηρίῳ

ⁱ Aduers. Lucifer.

^j Conc. Carth. 4. ca. 36.

^k Conc. Carth. 4. ca. 3. 4. ca. 37.

^l ca. 38.

^m ca. 41.

refuter proueth thus.

The Refu-
ter denieth
Presbyters
to haue bin
ministers of
the word.

*They who might not preach, nor baptize, nor doe any pasto-
rall duty without the Bishops licence were not ministers.*

*The Presbyters might not preach, nor baptize, nor doe any
pastorall dutie without the Bishops licence :*

Therefore they were not Ministers.

The proposition is proued by 2. reasons. First, because
it were a mockery of a ministerie to deny Ministers power to exe-
cute their office.

Secondly, because euery popish Priest had potestatem ordi-
nis, that is, power to do all things that belong to his order.

First, to the proposition it selfe, I say it is very false, and
that the contradictorie in all the parts of it is true: viz. that
they who might, yea ought to preach, baptize, administer the
Lords supper, and performe any other pastorall dutie, being thereto
licensed of the Bishop, were ministers. From which we may
assume and conclude thus:

*But the ancient Presbyters might, yea ought to preach, bap-
tize, administer the Lords supper, and performe any other
pastorall duties, being thereto authorized by the Bishop:
Therefore they were ministers.*

And that the proposition is false, it may appeare by the
practise of our owne Church, and of all the antient Chur-
ches, whose Presbyters are, and were Ministers (as I haue
sufficiently proued before, for the conuiction, I doubt
not, of the refuters conscience) and yet neither may, nor
might preach, baptize, administer the Lords Supper, and
performe other ministeriall functions, but by leaue or au-
thority from the Bishop. Neither yet is the ministry of
our clergy now, nor of the Presbyters in times past, a moc-
kery, because it agreeth not with his fancy: but his fancy is
a meere nouelty, disagreeing from the generall practise of
the most antient Churches. For howsoeuer afterwards he
malepertly chargeth mee with not vnderstanding the di-
stinction of ecclesiasticall power, in potestatem ordinis et in-
iurisdictionis; into the power of order and iurisdiction: yet doth he
both here and there bewray himself not to vnderstand it.
For though euery Minister, as hee is a Presbyter hath po-
testa-

potestatem ordinis; yet it doth not follow, that hee may at his owne pleasure exercise that power. We must therefore take knowledge of two distinctions: the one, of the power of order and of iurisdiction: for euery minister hath the power of order as hee is a Presbyter simply; but the power of iurisdiction, as he is *praelatus*, or pastor. The former he hath giuen him in his ordination; the latter, in his institution. By the former, hee is qualified and authorized to preach and administer the sacraments, and to doe other spirituall actions peculiar to his order, which another man, who is not of that order, neither can doe, nor may haue leaue to doe. But hee may not performe these duties which belong to the power of his order to any congregation, as the Pastor therof, vnlesse that flocke be assigned and committed to him by the Bishop, who hath the charge of the whole diocesse. A presbyter therefore though he haue *potestatem ordinis*, may not perform pastoral duties to any congregation, which are part of the Bishops charge, vnlesse hee be authorized therto by the Bishop; from whom hee receiueth *potestatem iurisdictionis, curamque animarum et regimen ecclesiae parochialis*, in his institution.

Againe, we must distinguish betweene the power it selfe and the exercise & execution of it. For although euery minister hath the same power of order which is common to them with Bishops in respect of preaching the worde and administering Baptisme and the Lords Supper, yet the exercise of their power is, and alwaies hath been subiected to the authority of the Bishop, to be permitted, directed, restrained and suspended by him. This subordination and subiection of the presbyters to the Bishop, for the exercise of their power, which euer hath beene practised in the Church, doth not make either their function to be a mockery of the ministry, as the refuter malepertly speaketh, nor themselves to be no ministers. But plainly proueth the contrary, as I haue shewed.

"For whereas he obiectioneth out of Tertullian, that any
"lay man might baptize by the Bishops leaue; he falsifies his
testimony.

S. 12.

De baptismo.

^b Alioquin
etiam laicis
ius est.

^c Ad Phila-
delph.

Of the word
Clerus, or
Clergy.

^d Cyp^r. passim.

^e In Ierem.
hom. 7.

^f De fuga in
persecut.

Quum ipsi
auctores. i. ipsi
diaconi, &
presbyteri &
episcopi fugi-

testimony. His words be these: *Dandi baptismum ius habet summus sacerdos qui est episcopus, &c.* The cheif Priest, which is the Bishop, hath the right to give baptisme. Then the presbyters and deacons; but not without the authority of the Bishop for the honor of the Church; which being safe, peace is safe ^b. Otherwise euen laymen haue right. Where *Tertullian* sheweth, that the ordinary right of baptizing appertaineth to Bishops, Presbyters, deacons, as belonging to the power of their order; though for the honour and peace of the Church, the Bishop bee superiour in the exercise of that power, which the Presbyters and Deacons are not to exercise without his authority: otherwise, that is, extraordinarily, and in case of necessity, the lay man, euen without the Bishops leaue, hath right (in *Tertullians* iudgement) to baptize. Where he saith, *That in Tertullians time, who was himselfe a Presbyter, Presbyters and Deacons were not ministers, and much lesse in Ignatius time*; I hope he wil recall this foule error, proceeding from extreme ignorance, when he hath read what before hath been alledged to the contrary. And whereas the last testimony, which I alledged out of *Ignatius* for these three degrees of the ministry, plainly excludeth their lay Presbyters and lay Deacons, reckening Presbyters and Deacons as degrees of the clergy; he answereth two things; the first, *That the Epistle strongly saun-
reth of corrupter times, then those Ignatius liued in, by that
very word clergy appropriated therein to the ministers, which
is of a far latter breed.* He should haue done well to haue shewed, how late the breed is. For I am well assured that ^d
Cyprian vseth the word *clerus* for the clergy ordinarily, who was little more then a hundred yeares after *Ignatius*. And *Origen*, ^e before him, mentioneth this distinction of the clergy and laity. *Tertullian*, who liued in the same century with *Ignatius*, distinguisheth each company of Christians, as sometimes ^f, into *gregem & duces*, the flocke and the guides; *ecclesia ordinem & laicos*, the order of the Church, meaning those which were in orders, and the lay people: so sometimes in *ecclesia & clerum*, the assembly and the clergy. The clergy

gy also or guides, he distinguisheth into these three degrees; *Deacons, Presbyters, Bishops*. The antient Canons, called the *Apostles* &, often mention those of the clergy, as opposed to the laity. But if I should say, that *S. Peter* useth the word *κλήρος* in the same sense, when writing to Bishops, whom he calleth *Presbyters*, & himself their Compresbyter, he willeth them, *μη κατακυριεύειν τὸν κλήρον*, not exercise lordship over the clergy, I should deliuer that which is agreeable to the interpretation of the antient ^h Writers, and as I am perswaded to the truth. Neither doe I doubt but the vse of the word *clerus*, was first taken from that place of *Peter*, who therein followed the phrase of the old Testament, wherein it is oft said, that the Lord was *κλήρος*, the portion or the inheritance of the Priests and Leuites. For therefore are they called *Clerici*, saith *Ierome*ⁱ, *vel quia de sorte sunt Domini, vel quia ipse Dominus pars* .i. *pars clericorum est*: Either because they are the Lords portion, (which notatiō some late writers do mislike, not without cause, the people also being Gods inheritance) or because the Lord is their portion: which is agreeable with ^h scriptures.

His other answer is, that *though the Presbyters and Deacons were of the clergy, yet they were not Ministers: for there were many of the clergy which were not Ministers.* Let him therefore tell me whether there were any Ministers in the clergy adioined to the Bishop or not: if he say no, hee is worthy to be hissed at: if yea, who were these Ministers, if the Presbyters and Deacons were not? Besides, it is plaine, that the Clergy of the antient Churches consisted wholly of schollers, which were trained vp in learning: the Clergie belonging to each Bishoppe, being the seminary of the whole diocesse: out of which, not only euery parish, both in the Citie and Country, was to be furnished with Ministers, but also the Bishop himselfe, in the vacancie of the See, was to be chosen. Moreouer, ordinarily those of the clergy ascended by degrees from the lower to the higher, the Bishop being chosen out of the Presbyters & Deacons, (for euen *Ignatius* his successor was his deacon, *Hero*;) the Presbyters & deacons out of the inferior orders, as of subdeacons, or readers,

den, &c. Wherby it is most euident, that presbyters & deacons were not such, as the lay-elders and lay-deacons which are now adaies in some reformed Churches; but men brought vp in learning and seruice of the Church, hauing attained degrees of the sacred Ministry, such as Presbyters and Deacons are with vs. And so much of my second argument.

The testimony
of the
Councell of
Chalcedon.
*Pag. 77.

The third is taken from the testimony of the great Councell of Chalcedon, and may thus briefly be framed: *It is sacrilege to reduce a Bishop to the degree of a Presbyter.*

Therefore BB. were superior to Presbyters in degree, not onely *de facto*, but also *de iure*. But what is this, saith he, to the Apostles times, and the age following? Indeed, if the Councell had testified the superiority of Bishops *de facto* onely, there had been some colour for this exception, especially if he could haue proued an alteration in the state of Bishops, and the aduancement of them to a higher degree, to haue begun after the first two hundred yeeres. But seeing no such matter can truly be alleaged, and seeing also that famous Councell giueth testimony to the superiority of Bishops, not only *de facto*, but also *de iure*, and that in such sort, as it deemeth it *sacrilege to reduce a Bishop to the degree of a Presbyter*; it cannot therefore bee denied, but that this is a most pregnant testimony, if it bee rightly alleaged. Let vs therefore consider the occasion of those words, which in the copie whereon *Th. Balsamo* doth comment, and in some manuscript Greeke copies, is the twenty nine canon of that Councell. When *Eustathius* Bishop of Berytum (for so I find him termed diuers times in the Acts¹ of that Councell, in *Euagrius*^m, in *Photius*ⁿ, and *Balsamo*^o) and not of Tyre, (as in *Tilium* his Greeke edition it is corruptly printed) when *Eustathius* I say, had withdrawne diuers Bishopricks from the Metropolitan Church of Tyrus, deposing the Bishops, whom *Photius* the Bishop of Tyrus had ordained, and bringing them downe to the degree of Presbyters: complaint was made to the great Councell of Chalcedon, and the matter therein propounded by the Princes, in these words^p: *Concerning the Bishops ordained by Photius, and degraded by Eustathius,*

¹ Acts 4. 5. 6. 9.

^m *Euagr. hist.*
lib. 2. cap. 2.

ⁿ *Ph. Nomo-*
can. tit. 9. c. 11.

^o *Balsam. in*
Conc. Chalced.
c. 29.

^p *Act. Concil.*
Chalced. de
Photio & Eu-
stathio epis-
copis.

stachius, and after they had been Bishops, commanded to be Presbyters, what is the sentence of this holy Synod? Whereto Paschasius and Lucentius Bishops, and Bonifacius Presbyter, vicegerents of the Church of Rome, answered: To reduce a Bishop to the degree of a Presbyter, it is sacrilege: if any iust cause depose them from their Bishopricks, neither ought they to retaine the place of Presbyters. But if without any crime they haue beene remoued from their honour, they shall retorne againe to their episcopall dignity. Anatolius the Archbishop of Constantinople said, These Bishops who are said to haue descended from the episcopall dignity vnto the order of Presbyters, if for iust cause they are condemned, neither are they worthy of the honour of Presbyters. But if without any reasonable cause they haue beene deiected to a lesse degree, they are worthy, if they be blamelesse, to recouer againe the dignity and priesthood of their Bishopricke. If you thinke that these were but the priuate opinions of these men, heare the censure of the whole Councell: All the reuerend Bishoppes cried; 'Righteous is the iudgement of the Fathers, wee all say the same things; the Fathers haue decreed iustly, let the sentence of the Archbishop hold.

Εὐλοκοποιεῖς
αὐτοὺς ἐν τῷ
ἐκθρονοῦν φέρει
ἱεροσολίαις.

ἵς τὸν ἡπὸ
καθ' αὐτοῦ.

τῇ τῆς ἱερο-
πῆς ἀναλαβῆς
ἀξίαν τῇ ἱερο-
σύμῳ.

δικαία ἡ κρίσις
τῶν πατέρων.
πάντες οὗτοι
λέγουσιν.

§. 15.

The testimo-
ny of Ierome.
"Ad Euagriū.

My fourth argument is drawne from the testimony of Ierome: whose authority in this cause ought to be of greatest weight, because he is the onely man almost among the fathers, whom the Disciplinarians can alledge against the superiority of Bishops. Ierome therefore saith, "that at Alexandria from Marke the Euangelist, vnto Heraclas and Dionysius Bishops, euermore the presbyters hauing chosen one from among themselves, and placed him in excelliori gradu, in an higher degree, called him Bishop, even as an armie chooseth a General. This testimony the Refuter cleuateth in two respects. The first, because Ierome is vnder age. Which is a very simple euasion. For Ierome doth not onely testify what was in his time, but also giueth plaine euidence, that in the first two hundred yeres, even from S. Marke vntill Heraclas, Bishops were placed in a superior degree aboue Presbyters.

Secondly;

“ Secondly, because *Bellarmino* alleageth the same testi-
 “ mony to the same purpose, whose allegation is answered by
 “ *Chamier*: whose answer if I like not, he bids me try what I
 “ can say in defence of *Bellarmino* against it. To omit how
 odiously this is set downe, I doe professe, that I may with
 better credit agree with *Bellarmino*, wherein he consenteth
 with all antiquity, then the Refuter and his consorts can a-
 gree with *Aerius*; wherein he dissenting from all antiquity,
 was by *Epiphanius*, *Philaster*, *Augustine*, and all the Catho-
 like Church in his time, condemned for an heretike. But let
 “ vs heare his answers. First, that *Ierome* proueth by the pra-
 “ ctise of the Church of *Alexandria*, that which before he had
 “ demonstrated out of the Scriptures, to wit, that a Presbyter
 “ and a Bishop differ not. Neither doth he call *Marke* a Bi-
 “ shop, but an Evangelist.

This answer might become our refuter better then *Cha-
 mier*. For first it is vnttrue, that *Ierome* in these words pro-
 ueth that a Bishop and a Presbyter differ not. For doth hee
 not plainly say that the Bishop was placed in a higher degree?
 and doth hee not compare him in respect of the Presbyters
 which chose him, to the Chieftaine or Generall, chosen of
 the Army?

Secondly, he faileth in setting downe *Ieromes* purpose;
 which was not to prooue there was no difference betwixt
 Bishoppes and Presbyters; but to prooue, that Presbyters
 were superior to Deacons. That he proueth by many argu-
 ments. First, because the name *Episcopus*, Bishop, in the Scrip-
 tures is giuen to Presbyters. Secondly, because the Apostles
 and Bishops are in the Scriptures called Presbyters: to which
 purpose he alleageth 1. Tim. 4. 13. 1. Pet. 5. 1. 2. Iohn 1. and
 3. Iohn 1. And thirdly, whereas it might be objected, the Bi-
 shops were set ouer Presbyters; he confesseth it was done for
 auoiding of schisme; but yet so, as by the Presbyters the Bi-
 shop was chosen out of the Presbyters, euer since *S. Marks*
 time, vntill *Heraclas* and *Dionysius*, as a Generall by the Ar-
 my, or the Arch-deacon by the Deacons, out of their owne
 company. Whereby he would also insinuate, that a Presby-
 ter

2. Iohn 1.
 3. Iohn 1.

ter is so much better then a Deacon, as a Bishop is superior to an Arch-deacon. Thirdly, where he saith, that *Ierome* „ doth not call *Marke* a Bishop, but an Evangelist, and saith „ else where, that he planted that Church: It is plaine, that in another place * he confesseth *Marke* to haue been the first Bishop of Alexandria. If *Marke* therefore were superiour in degree to the Presbyters at Alexandria, as no man wil deny; then must the same be confessed of *Anianus*, and the rest of his successors, as *Ierome* plainly testifieth.

* Proam. in
Matthaeum.

Secondly he answereth, That the order by which the Presbyters chose a Bishop from among themselves, continued to *Heracles* and *Dionysius* time, whom he therefore calleth Bishops, to the end he might signifie, that in their daies after one hundred and forty yeeres were expired from *Marks* coming to Alexandria, that order was changed. Then at the soonest, saith the refuter, began M. D. superiority of Bishops to creep in, &c. Which answer, if his meaning be as our refuter conceiteth, is vnfound. For first where he saith the order was changed in *Heracles* and *Dionysius*, that is spoken but by ghesse, because *Ierome* nameth them. Vpon which coniecture, T. C. and H. I. as you haue heard, did build their two diuers fancies. For *Ieromes* meaning was not to signifie that the superiority of Bishops was altered: but as I haue shewed, that vntill *Heracles* and *Dionysius*, who were not Presbyters, but Teachers of the schoole in Alexandria, the Presbyters ever since *S. Marks* time, did chuse one out of their owne number. That which the Refuter addeth, is absurd, and against *Ieromes* plaine words: Then at the soonest began M. D. superiority of Bishops to creepe in: for the superiority I spake of, is superiority in degree. And *Ierome* saith, that euer from Saint *Marke*, and therefore euen in the Apostles times, the BB. had been placed in a higher degree.

My fift argument is also from the authority of *Ierome*, which yeeldeth a double proofe; the former, that the superiority of Bishops ouer Presbyters, and Presbyters aboue Deacons, is an ordinance or tradition apostolicall.

§. 16.

Another testimony of
Ierome.

Secondly, *Ad Enagium*.

Secondly, that as the high Priest was in degree superiour to the other Priests, and they to the Levites: so by an apostolicall ordinance the Bishop is superiour to the Presbyters, and the Presbyters to the Deacons. That wee may know, saith he, the apostolicall traditions are taken out of the old testament, looke what Aaron and his sonnes and the Levites were in the Temple; the same let the Bishops, Priests and Deacons challenge in the Church. To this testimony containing two impregnable proofs for the superiority of BB. not onely *de facto*, but also *de iure*; the refuter thought it his wisest course to say nothing.

The like he hath ad Nepotian. Quod Aaron & filios eius, hoc episcopum & Presbyteros esse noverimus.

Can. Apost. 1. & 2.

^a Posidon. in vita Augustini.

^c Con. Sard. c. 10.

^f Lib. 4. c. 18.

To these arguments this may be added: That as the new ordination of a Deacon, when he was made a Presbyter, doth prove that he was advanced to a higher degree of the ministry: even so when a Presbyter was chosen to be Bishop, he was by a new ordination promoted to the Bishopricke, as to a higher degree. The two first canons, among those which are called the Apostles, appoint^e, that a Bishop should be ordained of two or three Bishops: but let a Presbyter, say they, be ordained of one Bishop, and likewise a Deacon, and the rest of the clergy. Valerius the Bishop dealt with the Primate, the Bishop of Carthage, by letters intreating him that Augustine (who then was Presbyter) might be ordained Bishop of Hippo: which being obtained^d, Augustine took upon him the care of the Bishopricke, & *maioris loci ordinationē*, and ordination of a greater place. The councell of Sardica^e, taketh order, that before a man may be a Bishop he must first performe the ministry of a Reader, then of a Deacon, then of a Presbyter, that so *ut in eadem gradu*, by every degree, if hee be worthy, he may arise *ut in astra* to the height of the Bishopricke. Theodoret^f testifieth, that John (Chrysostome) having beene the chiefe of the Presbyters at Antioch a long time, oft times might have been chosen to the Bishopricke (which he calleth *τὴν ἀποστολικὴν ἐποποιαν*, the Apostolicall presidency) but alwaies did flie *τὴν ἡγεμονίαν*, that principality. So that though he were *τὸν ἀπὸ τῶν πρεσβυτέρων ἡγούμενον*, the chiefe of the Presbyters; yet he was no Bishop, neither

Chap. 3. *Wherein the Superiority of Bishops, &c.* 49
ther durst he for a longtime take vpon him that degree
of principality. So much of the Superiority of Bishops in
generall.

CHAP. III.

*Shewing wherein the superiority of Bishops did and doth
consist: and first of the singularity of
preeminence.*

(*Serm. sect. 3. page 32.* But let vs consider
more particularly wherein the supe-
rioritie of Bishops did and doth con-
sist, &c. *ad lin. a fine 6:*



He superiority of Bishops ouer other
Ministers, I place in three things: sin-
gularity of preeminence during life,
the power of ordination, and the pow-
er of iurisdiction: all which I ground
on Tit. 1. 5. But where I say, during life,
hee saith, *This addition needed not,* *Ad pag. 89.*

seeing it is grounded vpon an erroneous conceit of mine,
owne, whereby I charge them as holding the contrary. Se-
condly, that it is not proued out of the place alleaged. In the
former hee sheweth how audacious he is, seeing Beza the
chiefe patron of the pretended discipline, holdeth that
the Presidents of the Presbyteries (which afterwards, as
he saith, were called Bishoppes) ought to be but for a short
time, and that by course, and esteemeth them which had a
perpetuall presidentship, to be Bishops humane, as I haue
shewed before. The practise also of those Churches where
the discipline is vsed, doth prooue what their Founders
thought was agreeable to Gods word. This their con-

Lib. 1. cap. 2.

§. 17.

ceit is evidently confuted by the Epistles to *Titus* and to *Timothy*. For seeing they doe confesse, that they were the ~~expositors~~, in the Churches of Creet and Ephesus; it is evident, that they continued in this Presidentshippe, whiles they liued there. For it is absurd to imagine, that *Titus* was sent to Creet, and *Timothy* to Ephesus, to be presidents there in their turnes, and when their turnes were ended, to be subiected to other of the Presbyters there in their course. But these things the refuter doth but cauill at by the way. For he granteth that *Titus* had this superiority which we speake of: his maine answer is, *that Titus was not a Bishop*. Which afterwards I proue in the Sermon, by the common consent of the ancient and most approoued Writers of the Church; with whose affirmation, in a matter of fact, if this Refuters deniall shall be weighed in the balance of an vnpartiall iudgement, it will be found as light as vanitie it selfe. But of this question more hereafter^b. In the meane time, I will but desire the Reader to take this for granted, because it cannot be denied, that if *Titus* was Bishop of Creet, then Bishops had this threefold superiority which I speake of.

^b Lib. 4 cap. 4.

Where I commend this order of Church gouernment, consisting in the superiority of Bishoppes, and inferioritie of other Ministers; this graue and learned Refuter maketh a scorne at it, saying, *It is a toy to please children, and a gay Epiphonema wanting a note of exclamation* (he would haue said, acclamation) *to grace it*. The which argueth his spite against the gouernment of Bishoppes, rather then his might, being neither able to endure the iust commendation of episcopall gouernment, nor yet to confute it. For what hath he but trifles and toies to obiekt against it? For where hee saith, *I begge the question, supposing each Church to be a diocesse*; the conscience of the Reader, I hope also of the Refuter, will testifie, that what I suppose in this behalfe, hath beene before sufficiently prooued. Besides, those with whom I principally contend in this point, doe confesse the Churches indued with power of

of ecclesiasticall gouernement, to haue beene dioceses¹, ^{Lib. 1. cap. 2.}
 as hath beene shewed. I say then (which also I proo- ^{S. 14}
 ued afterwards by the testimonies of Cyprian and Je-
 rôme, whereto the authoritie of ^k Basil may bee added) ^k Basil. epist.
 that the vnitie of each Church, meaning a diocesse, de- ^{67. ad Ancyr.}
 pendeth of the vnitie of the Bishoppe: and the setting vp
 of a second, vnlesse it were by way of coadiutorshippe, hath
 cuer been esteemed the making of a schisme in the Church.
 But of this more anon.

§. 2. But let vs heare, if it bee worth the hearing, what
 more particularly hee objecteth against these three points.
 And first he trifleteth to no purpose, when he asketh, *If* ,,
there bee not as much vnitie in a parish vnder one Pastor, ,,
as in a diocesse vnder a Bishoppe. For though ech pa- ,,
 rish, if it were, according to the new conceit, an entire
 body within it selfe, vnsubordinate to any other, may per-
 happes haue vnitie within it selfe: yet in the Church of
 the diocesse or prouince, that may happen (which Je-
 rôme affirmeth is like to happen, where is no Bishoppe)
 that there shall bee as many schismes as parishes. And
 surely what man of iudgement and moderation, can with-
 out horreur thinke of those manifold schismes and diui-
 sions which would ensue, if every parish should haue
 (according to the newe conceit) sufficient authoritie
 within it selfe vnsubordinate and independent, for the
 gouernment of it selfe, in all causes ecclesiasticall? Yea
 but saith he, *If there bee not as great vnitie of the Church* ,,
in a parish vnder one Pastor, as in a diocesse vnder one Bi- ,,
shoppe, then the more Churches are vnder one gouerne- ,,
ment, the greater is the vnitie. But the consequent is ,,
false, therefore the antecedent. The consequence of the ,,
 proposition is true, being not extended without the li-
 mits of the question. The more particular Churches in
 any one visible Church are subordinate to one Bishoppe,
 the greater is the vnitie. But by one visible Church I
 meane the Christian people of one diocesse, or of one pro-
 uince, or at the most of one Nation. For the Christian

people liuing vnder diuers lawes, as they be diuers Nations, so are they diuers visible Churches, though the faithfull in themall are members of one and the same Catholike Church.

“ Let vs heare how he prooueth the assumption. *If the more Churches are vnder one gouernment the greater vntie, then welfare the Pope, who if this be true, maketh vntie of all Churches in the world.* As who should say, all the Churches in the world are vnder the Popes gouernment: so that whiles hee denieth the superiority of Bishoppes, hee seemeth (else there is no sense in his speech) to hold the Popes supremacie. If any man shall say, that as the vntie of ech Church dependeth on the singular preeminence of the Bishoppe: so the vntie of the whole Catholicke Church by the same reason shall depend of the Popes supremacy, (which seemeth to haue beene the Refuters meaning, who desireth as much as may bee that the superioritie of Bishoppes and supremacy of the Pope may seeme to bee of one tenure.) I answer, that the vntie of the whole Church standeth in this; that it is one body, vnder one head Christ. And as in a diocesse, to set vp a second head, is to set vp an Antibishoppe, and to make a schisme from the true Bishoppe: so in the whole Church, to acknowledge a second head, is to set vp Antichrist, and to make an apostasie from Christ. Neither was it euer the meaning of our Sauiour, that as euery particular Church should be vnder one Pastor, so the whole Church should be vnder one visible head, or earthly Monarch. For then would not he haue furnished his twelue Apostles with equall power and authority, as I haue said before.

S. 3.

As touching the second, he confesseth all that I said, namely that from the power of ordination the perpetuity of the Church dependeth; and yet cauilleth with mee, as if either I had said, there could bee *no ordination at all without a Bishoppe*, or that the Bishop had the sole power thereof. Thus being resolved to wrangle, if he finde not matter to cauille

ad pag. 83.

cauill at, he will faine it. I did not say there could be no ordination without a Bishoppe: but that euer since the Apostles times to our age, it hath been the receiued opinion in the Church of God, that the right of ordination of Presbyters and Deacons, is such a peculiar prerogative of BB. as that ordinarily and regularly, there could be no lawfull ordination but by a Bishop: otherwise I doe confesse in the sermon, that extraordinarily, and in case of necessity, Presbyters may ordaine in the want of a Bishop.

Concerning the third, he saith it is enough to preserve „ good order in Churches, if iurisdiction be in the ministers and „ Presbyters. Hee meaneth in the seuerall parishes, which may after a fashion be gouerned, where the supream ecclesiasticall officer (I meane the parish minister) assisted with such a senate, as each parish is like to afford, hath the reines of gouernment in all causes ecclesiasticall committed to them. But I pray you, how shall there be any good order in the gouernment of the Churches of a diocesse, or prouince, when euery parish is so according to the new conceipt an entire body of it selfe, (indeed a member by *Schisme* rent from the rest) as it hath neither consociation with, nor subordination to others? For they are not gouerned by consociation, who deny the definitiue power of synods, as our new Disciplinarians do; neither do they acknowledge any subordination: for their Pastor forsooth is the supreme ecclesiasticall officer, and the power of each parish is independent, immediately deriued from Christ. Now, how is it possible there should be good order in the gouernment of so many parishes in a Kingdome, where is no subordination; no superiours, nor inferiours, but all equall? But this is enough for our Disciplinarians, if they might be subiect to no superiors, but that each of them might be the supreme ecclesiasticall officer in euery Church.

(Serm. sect. 4. pag. 32. As touching the
Ddd 3 first,

BB. Superior
in singularity
of preemi-
nence for
terme of life.

first, whereas there were many Pres-
byters in one Citie, &c. to pag. 36. l.
a fine 8.)

Lay Presby-
teries and pa-
rity of Mini-
sters, the two
pillers of the
new disci-
pline.

In this section I proue, that the Bishops of the primitive Church were superior to other Ministers in singularity of preeminence for terme of life. Which is a point very materiall, prouing both against the new Disciplinarians, that the BB. were diocesan, there being but one for ech diocesse, as hath been touched before: and against the elder, that the BB. were not such as their Presidents of the Presbytery, or Moderators of assemblies among them, whose preeminence is but a priority of order, and but for a short time, and against both, disproving the *parity of Ministers*, which is the other maine pillar of the pretended discipline. Here therefore it behoued the Refuter, if his cause were such, as indeed he could maintaine with soundnes of learning, and euidence of truth, both to haue disproued this superiority of BB. and to haue proued his parity of Ministers. But he passeth by in haste, touching only vpon the points, as a dogge by the riuer Nilus, not daring to stay by it; & yet so brag he is, that he would seem to haste away not for feare, but rather in disdain, as not vouchsafing to waste time in a matter either so impertinēt, as the former part of this section, or so needlesse, as the latter. For this is his vsual guise, to cast off those points of the Sermon, which indeed are most materiall, as impertinent or needlesse. The
“former is impertinent, because *it is not proued to belong to*
“*those seuen Angels, nor within the first two hundred yeeres.* Which is a meere euasion, vnlearned, and I greatly doubt also vnconscionable. Doe I not plainly note that these seuen Angels had this singularity of preeminence, when as I say the holy Ghost teacheth, that whereas there were many Presbyters, who also were Angels in euery Church: yet there was but one, who was the Angell of ech Church?
For

For to his obiection of their not being diocesan Bishops, I haue answered before. And for the time, doe I not affirme, that *Timothy* had this singularity of preeminence at *Ephesus*, *Titus* in *Creet*, *Epaphroditus* in *Philippi*, *Archippus* at *Colosse* in the Apostles times? As for the rest of my witnesses, they doe either testifie *de iure*, which in their iudgement is perpetuall; or if they speak *de facto*, it is of that which was in the Apostles times. *Cornelius* the worthy martyr, who was Bishop of Rome about the yeere two hundred fifty, auoucheth, that there ought to be but ^a one Bishop in a Ca- ^a *Epist Cornel.*
tholike Church, though the number of Presbyters and o- ^a *apud Euseb.*
ther clergy men were very great, and imputeth it as a mat- ^{lib. 6. c. 43.}
ter of great ignorance to *Novatian*, that he did not know
ἵνα ἰσακωμοῖ δὲν ἵνα ἱ ἐκδομῇ ἱερασιᾶ, *there ought to be but one*
Bishop in a Catholike Church, wherein he knew there were forty
six Presbyters, &c. This testimony is reiected, because it was
giuen fifty yeeres after the date: which were but an euasi-
on, if it did testifie *de facto* onely. But seeing *Cornelius* spea-
keth *de iure*, of what ought to be, I hope that which ought
not to haue been in *Cornelius* his time, was not lawfull be-
fore, vnlesse the Refuter can shew, that before *Cornelius*
his time, plurality of Bishops in one Church was counted
lawfull.

§. 5. The Councell of Nice ^b (whose testimonie I al- ^b *Cons. Nic.*
so alleaged) was of this iudgement, that there ought ^{cap. 8.}
not to bee two Bishoppes in one Citie. For hauing de-
creed, that when the Catharists, that is, Puritans or No-
uatians, returned to the Catholike Church, those who
were of the clergy should retaine their degree, as hee
that was a Deacon or a Presbyter should so continue, and
likewise a Bishoppe (for euen the Puritanes or Catha-
rists themselues had their Bishoppes) if there were
not another already in the Catholike Church. But if
there were a Bishoppe of the Catholike Church alrea-
die, then it is manifest^c before hand, that the Bi- ^c *opulus.*
shoppe of the Church shall haue the honour of the
Bishoppe: but hee that was called Bishoppe among

the Catharists shall haue the honour of a Presbyter: vnlesse it please the Bishop to communicate vnto him the honour of the name. But if that like him not, he shall finde him out either a *Chorepiscopus*, that is, a country Bishops, or a Presbyters place, that still he may be retained in the clergy, *ἵνα μὴ ἰνὰ τῇ πόλει δύο ἐπισκοποι ᾖεν*, that there may not be two Bishop: in one

^dRuffin l. 10.

c. 6. can. 10.

Conc. Cabilon.

ca. 4.

Citie Which words in *Ruffinus*^d are the tenth Canon: *Ne in una Ciuitate duo sint Episcopi*. *Augustine* also vnderstood, though somewhat too late, that it was forbidden by the Councell of Nice, that there should be any more Bishops in a Church then one. For howlocuer, whiles he was ignorant thereof, he was drawne to take vpon him the Bishopricke of Hippon, whiles *Valerius* was aliue; yet when himselfe was old, and desired that *Eradus* might bee his Coadjutor, whom also he nominated for his successor; yet he thought it vnlawfull that whiles himselfe liued he should be ordained

^eAugust. epist.

110.

Possidon. in

vita August.

c. 8.

Bishop. Whiles *Valerius* liued (saith he^e) I was ordained Bishop, and I sate with him, both of vs being ignorant, that it was forbidden by the Councell of Nice. But what was reprehended in me, shall not be blamed in him. Or as *Possidonius* speaketh, *Quod sibi factum esse doluit, alijs fieri noluit*.

^fIn Phil. 1. 1.

In the next place, I bring the testimonies of *Ierome*^f, *Chrysostome*, *Ambrose*, *Theodoret*, and *Oecumenius* on Phil. 1. All which (I confesse) liued after the two hundred yeeres: but they testifie, that in the Apostles times there could be no more Bishops then one. And the like hath *Primasus* on the same place.

“ To all this hee answers, that he will not greatly strue about mens deuices: which notwithstanding he can neuer proue to bee humane; and I trust the singularity of preeminence in each of these Angels, in *Timothy*, in *Titus*, &c. was no humane deuice. But though he will not strue, yet he alleageth that little which hee was able, and that also more then himselfe doth beleue to be true. For he obiecteth that
“ *Epiphanius* and *Eusebius* also in his ecclesiasticall story, reckon both *Peter* and *Paul* for Bishops of Rome at one time. Founders they both were of the Church of Rome, as *Ire-*

naeus

neus testifieth, and hauing founded the Church, ordained *Lib. 3. ca. 3.*
Linus Bishop : but that either of them both, and much lesse
 that both at once were Bishops of Rome, the Refuter him-
 selfe doth not belecue. To what purpose then doth he al-
 leage that which himselfe is perswaded to be false? Would
 he haue his Reader belecue that to be true, which himselfe
 beleueeth to be vnttrue?

That which he quoteth out of *Arbanasius*^h, that there ^{*h* Vid Arban.}
 were diuers Bishops in some one Church, though I cannot ^{*cont. Mess.*}
 finde, it may be true in time of schisme and diuision; as at An-
 tioch sometimes there were three Bishops, &c.

His allegation out of D. *Sutcliffe*ⁱ is very childish: as ^{*i* De pontif.}
 though when he saith, that *Paul* ordained in euery Towne ^{*Rom. I. c. 9.*}
 or Citie Presbyters and Bishops; his meaning were, that in
 euery Citie he placed more Bishops then one. If I should
 say; *there are Bishops placed in euery Citie or diocesse through-*
out England, I should speake truly: and yet my meaning
 would be, that in euery diocesse there is but one.

Where I say, that as this singularity of preeminence was
 ordained for the preservation of the Church in vnitie, and
 for the auoiding of schisme; so is it for the same cause to be
 retained; he would seem half amazed; that I, *who do not de-* ,,
ny other formes of gouernment to be lawfull, pag. 95. and no ,,
further holdt the episcopall function to be of diuine institution, ,,
then as being ordained by the Apostles, it proceeded from ,,
God, without implying any necessary perpetuity thereof, pag. ,,
 92. should now plainly auouch a necessity of retaining the go- ,,
 uernment of diocesan BB. for the preservation of the Church ,,
 in vnitie, &c. But the Reader that fauoreth the Refuters ,,
 person and cause, hath more cause to be amazed at his dea-
 ling. For first, is not this a plaine lie, and a notorious falsifi-
 cation of my words, to say I plainly auouch a necessity of
 retaining the gouernment of diocesan Bishops, &c? Where
 doe I mention or mean that necessity he speaketh of? Could
 those words, *so is it for the same cause to be retained*, no other-
 wise be expounded, then as implying an absolute necessity?
 That is to be retained which is meet, or fit, expedient or
 conue-

¹ Prefat. pag.
3. & 5.

^m Cypr. l. 4.
epist. 9.

ⁿ Lib. 1. epist. 3.

^o Lib. 3. epist. 9.

^p Serm. 2. de
zelo & liuore.
Ad pag. 91.

§. 8.

conuenient, profitable or needfull to be reteyned. Secondly let the reader remember how oft the refuter hath charged me for saying the Bishops calling to be holden^d, *iure diuino*, implying a perpetuall necessity thereof, and chargeth the doctrine¹ of my sermon to be in that respect contrary to the lawes of our land, which make the forme of Church gouernment to be alterable by the King; and yet here acknowledgeth for aduantage, that I holde no such matter. Thirdly let it be obserued, how vnder this pretence of amazement, he shifteth of the testimony of *Cyprian*, which fitteth so neare to him, and his consorts. But the reader I hope will beare in mind the words off *Cyprian*^m, noting the source of all schismes to be this, when the Bishop, *who is but one*, and gouerneth the Church, by the proud presumptiō of some is contemned &c. And in the same epistle, you ought to know, saith he, to *Pupianus*, that the Bishop is in the Church, and the Church in the Bishop, and that whosoever are not with the Bishop are not in the Church; and that they doe flatter themselves in vaine who haue not peace with the Priests of God (that is the Bishops) &c. To this purpose *Cyprian* often writeth.ⁿ, *Neque enim aliunde hereses, &c.* Neither haue heresies or schismes any other beginning then this, that Gods Priest (meaning the Bishop) is not obied. Neither is *one Bishop* for the time, *nor one Iudge* in Christs steed acknowledged, &c. Againe, *hec sunt initia hereticorum*^o, these bee the beginnings of heretikes, these the risings and induors of ill minded schismaticikes, that they please themselves, and contemne their B. with swelling pride. *Sic de ecclesia receditur*, thus doe men depart from the Church, &c. And in another place^p: Hence doe men rush into heresies and schismes, when they speake euill of Priests, and enuy their Bishops, &c. The Lord open their eies who are faulty in this behalfe, that they may see their sinne, and touch their hearts that they may repent thereof.

Out of *Ierome*, (who is the onely man among the Fathers, on whose authority the Disciplinarians in this cause doe relie) I produce three most pregnant testimonies, the

the first affirming, that *unless this singularitie of preeminence be yeelded to the Bishop, there will be as many schismes as Priests.* The second, *that ever since Saint Marks time, the Presbyters having elected one, placed him in a higher degree, and called him Bishoppe.* The third, that when some beganne to say, I am of Paul, I of Apollo, (which was in the Apostles time) *it was decreed by the whole world, that one being chosen from among the Presbyters, should be set over the rest in every Church, unto whom the care of the whole Church should appertaine.* Of these allegations, the first giueth testimony to this superiority *de iure*: the other two testifying *de facto*, beare witness that it hath been so in and ever since the Apostles times. These testimonies are feately auoided, with a promise to answer them afterwards, when he will say neuer a word to the present, nor almost to any purpose.

The second part of this section, wherein I prooue against *Beza*, and the better sort of the Disciplinarians, that the B B. had this singularitie of preeminence, neither for a short time, nor by course, but were elected for terme of life; this Refuter reiecteth, *as not worth the mentioning, hee hath so oft refuted it already.* Refuted oft? I would bee sory that hee should bee able with soundnesse of reason and euidence of truth to refute any one sentence in the Sermon. All the refutation of this point, which hitherto wee haue had, was this: that I charged them with vntruths, that I threaten kindnesse on them, that I had need to be as eloquent as *Pericles*, if I could perswade that any of them haue said this, when as I haue brought forth most plaine and euident allegations to this purpose. And although I forbear to mention *Beza*, tendering his credit, yet what I heere confuted, is auouched by him in his twenty third chapter of his booke, concerning the degrees of Ministers, chiefly in the 141. 142. 143. pages.

Now because this point is of great moment, though the Refuter haue tripped ouer it so lightly, like a dog ouer a hot

Ad pag 91.
Cont. Lucife-
rianos.

Ad Euagr.

Jn Tit. i.

§. 9.

§. 10.

hot hearth, as if ^{he} were afraid to touch it; I will therefore endeavour to giue the Reader some further satisfaction therein, by adding some other proofes. What antiquity thought of the singularity of Bishops, may appeare first by these two testimonies out of *Cyprian* and *Theodore*.

For when *Novatian* was ordained a second Bishop in Rome besides *Cornelius*, some of the Clergy hauing ben before Confessors, who also had consented to him, moued with repentance, and returning from schisme vnto the Church, confessed their error, saying ^{rnd.} ^{Conc. epist.} ^{apud Cyp. lib.} ^{3. epist. 11.} *Nos errorem nostrum confitemur, &c.* Neither are we ignorant that there ought to be one God, one Christ the Lord, whom we haue confessed, one holy Ghost, one Bishop in a Catholike Church. Likewise when *Constantinus* being intreated by the godly Matrons in Rome, gaue consent that *Liberius* should returne, but withall appointed that hee and *Felix* should rule the Church in common: the faithfull people deriding that sentence of the *Atrian* Emperor, with one voice cried, as ^{Theod. lib. 2.} ^{cap. 11.} *Theodore* reporteth, *ὁ θεός, ὁ χριστός, ὁ ἐπίσκοπος*, one God, one Christ, one Bishop. After these speeches of the true Christian people adorned with pietie and iustice, *Liberius* returned, and *Felix* departed to another Citie, and shortly died. Which came to passe by Gods good prouidence, saith *Sozomen*^{*}, that the seat of *Peter*, should not be diffamed as gouerned at once by two rulers, *ὁ διχοταμὸς σύμβολόν ἐστι, καὶ ἐκκλησιαστικῶς διόμισι ἀλλότρετοι*: which is a note of dissension, and repugnant to the law ecclesiasticall.

2. And that the adding of a second Bishop was iudged vnlawfull and esteemed as a note of schisme, *Cyprian* in some other places besides those which before I cited, doth testifie. Writing therefore to the foresaid Confessors, who had ioined with *Novatian*^x, *Gratu* me, saith he, it greiueth me &c. When I vnderstood that you there against ecclesiasticall order, against the Euangelical law, against the vniue of Catholicke institution, haue thought that another Bishop was to be made, that is to say, which is vngodly, and vnlawfull to be done, that another Church should be instituted, the members of Christ rent asunder, the minde and body of the Lords

^{*} Lib. 3. epist. 2.

Lords flocke, which is but one, to be torne with schismaticall emulation.

And in another place y, *Where a Bishop is once lawfully* Li. 4. Epist. 2.
ordained, whoeuer now will be made Bishop, it is necessarie that
he should be put forth of the Church, and that he haue not the
Churches ordination, who doth not hold the unity of the Church.
Whoeuer he be, though he boast much of himselfe, and chal-
lenge verie much to himselfe; he is prophane, he is an ali-
ant, he is out of the Church. And forasmuch, as after the
first Bishop, there cannot be a second, whoeuer after that one,
who ought to be alone, is made, he is not the second, but
none at all.

Thirdly, the singularitie of preeminence in Bishops, during their life, is proued by their singularitie of succession, both in and since the Apostles times, noted by *Irenaeus*, *Tertullian*, *Eusebius*, and other approued authors, most plainly prouing, that there was but one Bishop at once in the ancient and Apostolicall Churches.

§. 11.

Fourthly, what the preeminence and superioritie of Bishops was ouer the Presbyters, and others of the Clergie, • Epiph. hier.
 appeareth by this, that in good writers they are said the 69. πριεσβυτερον
 Bishop his Presbyters, the Bishops Deacons, the Bishops ὁν Α'λαξ'ανδρον
 clergy. Thus *Arius* ^a is said to haue been *Alexanders* pres- b Athanas. Ad-
 byter, *Petrus* and *Irenaeus* ^b, *Timotheus* ^c and *Macarius* ^d to solu. vitam a-
 haue been *Athanasius* ^e his Presbyters; the vicegerents c Ross. in hist. l.
 of *Siluester*, in the councill of Nice were his Presbyters f. 1. c. 17.
 Thus ^g *Crispio* is said to haue been *Epiphanius* his archdea- d Theodor. l. 2.
 con, *Heracles* ^h to haue been *Chrysostomes* deacon. In a e. 8.
 word, all of the Clergie were said to be the Bishops clerks, f Socr. l. 2. c.
 as in the councill of Africke ⁱ: Let no Bishop take anothers 23.
 clerke, without the consent of him whose clerke he is. The g Euseb. de vit.
 which is a plain argument of the great preeminence which Const. l. 3.
 the Bishops of the primitiue Church had ouer the Presby- h Sozom. l. 8.
 ters, and others of the Clergie. To these we will adde the c. 15.
 testimonie of *Bucer* ^k, against whom the Refuter cannot i Socr. l. 6. c. 11.
 except, as being partiall for Bishops. By the perpetuall ob- j Conc. Afric.
 seruatiō of the Church, saith he, euen from the Apostles c. 21. Carth.
 them k grec. c. 14.
Socr. l. 2. c. 23.
l De regno
Christi. l. 2. c. 12.

themselves, we see it seemed good to the holie Ghost, that among the Presbyters, to whom the charge of the Church is specially committed, one shold haue the singular charge of the Churches: and in that charge and care gouerned al others; for which cause the name of Bishop was attributed to these chiefe Gouernors of Churches: Howbeit, without the counsell of the other Presbyters they ought not to determine any thing &c.

Thus much of the Preeminence of Bishops.

CHAP. IIII.

The BB. superioritie in power proued by the testimonie of *Ierome*. *Aduers. Lucifer.*

That Bishops were superior in power, and first in the power of ordination.

(*Serm. sect. 5. pag. 36.* Let vs see if Bishops were not also superiour in power. Harken to *Ierome*. The safety of the Church dependeth on the dignitie of the chiefe Priest or Bishop: to whom if there be not yeelded *exors & ab omnibus eminens potestas*, a peerelesse power, and eminent aboue all, there will be so many Schismes in the Churches, as there be Priests.)



His testimony is handled by him as Sir *Christopher Blunts* head was vsed, after his apprehension; first healed, and then cut off: For first, he explanes the testimonie, and then reiects it. He restraineth *Ieromes* speech to the Church in his owne time, viz. in the end of the fourth age, saying, *That no man*
CAN

can without open violence stretch it further. Which is as vn-learned a shift, as euer was heard of. As though *Ierome* had spoken onely of that which was in his time, and not of that which in his judgement ought to be. Was it *Ieromes* judgement, that the superioritie of Bishops was needfull for the auoiding of Schismes in his time onely? doth he not plainly teach, that the superioritie of Bishops began in the Apostles times, and that at the first they were ordained for auoiding of Schismes? For the former, doth he not say, that *James* was Bishop of Ierusalem, *Timothe* of Ephesus, and *Titus* of Creet? Doth he not say, that euer since Saint *Marks* time, there haue been Bishops placed in a superiour degree aboue the Presbyteres? Doth he not call the superioritie of BB. a tradition Apostolicall? and doth he not say, that it began in the whole world, when diuisions began in the Church, saying, I am of *Paul*, &c. which was in the Apostles time? &c.

As touching the latter, he saith, indeed that at the first the Churches (vnder the Apostles, before BB. were ordained) were gouerned by the common Counsell of Presbyters. But whereas afterwards one was elected, who should be set ouer the rest, *In Schismatis remedium factum est, It was* *Ad Euagr.* *provided as a remedie against Schisme, lest euery man drawing after him, should rend in peeces the Church of Christ.* And least we should think, that afterwards to be referred to the times after the Apostles; he addeth in the next words, *Nam & Alexandria, For euen at Alexandria, euer since Mark the Evangelist* (who died 5. or 6. yeares before *Peter*, and *Paul*, and almost 40. yeares before Saint *Iohn*,) *the Presbyters haue alwaies chosen one, and placed him in a higher degree, and called him Bishop.* The like he hath in *Titum* 1. that when *In Tit. 1.* diuisions began in the Church, it was decreed in the whole world, that one should be set ouer the rest, to whom *omnis Ecclesia cura pertineret, & Schismatum semina tollerentur*, the care of the whole Church, or all the care of the Church should appertaine, and that the seeds of Schismes might be taken away, or as he speakth afterwards, *ut dissensionum plan-*

Aduers. Lucifer.

plantaria euellerentur ad unum omnem sollicitudinem esse delatam, that the first plants or sets of dissensions might be plucked out, the whole care was committed to one. It is most plaine therefore, that in *Ieromes* judgement, the superiority of BB. was needfull for the auoiding of Schisme, not onely in his owne time, but euen in the Apostles times, when Bishops were first ordained. And as he teacheth, that BB. were instituted for auoiding of Schisme, so his judgement in the place alleaged was, that for the same cause they are necessarily to be reteined: Yea, he saith, *Salus Ecclesiæ*, The safetie of the Church dependeth on this dignitie of Bishops, and that vnlesse a peerelesse and supereminent power be giuen vnto them, there would be as many Schismes in the Churches, as there be Priests.

§. 2. But the refuter wants no reasons (I warrant you) to re-
 The refu- " straine *Ieromes* words to *Ieromes* time: For, *To stretch it to*
 ters answer " the Apostles times (saith he) were to make *Ierome* a wilde hea-
 to the testi- " ded man indeed. Thus *Ierome*, if he agree not with the con-
 monie of " cepts of some giddie heads, shall be judged wild-headed.
Ierome. " And why so I pray you? For three reasons. First, because
 " *Ierome* in diuers places disputeth, and concludeth that BB. and
 " Presbyters are equall by the word of God. Whereunto I an-
 sweare, that this is all which *Ierome* in this cause saith, that
Bishops, and Presbyters are the same in the Scriptures. His mea-
 ning is, that before Bishops were ordained, the names *Epif-*
copus & *Presbyter* were confounded, and the same men
 were called Presbyters, and Bishops; which I do not denie.
 But no wheres he saith, that Bishops and Presbyters were
 equall: for before BB. were ordained, he could not say that
 Presbyters and Bishops were equall: he saith they were the
 same. After Bishops were ordained, which he acknow-
 ledgeth to haue been done in the Apostles times, and that
 by the Apostles, for which cause he calleth their institu-
 tion, *a tradition Apostolicall*; he plainly confesseth, that one,
 who was chosen from among the Presbyters, and was cal-
 led the Bishop of the Church, to haue been placed in a
 higher degree. But hereof we shall haue occasion hereaf-
 ter

ter to intreat more fully.

His second reason: *Ierome maketh Heraclas and Dionysius in Alexandria the first authors of advancing one minister above another in power.* The words are, *Nam & Alexandria a Marco Evangelista usq; ad Heraclum & Dionysium Episcopos, Presbyteri semper unum ex se electum in exceliori gradu collocatum Episcopum nominabant, quomodo si exercitus imperatorem faciat.* For even at Alexandria ever since Mark the Evangelist, untill the Bishops Heraclas and Dionysius, the Presbyters haue alwaies called one, being chosen out of themselves, and placed him in a higher degree, Bishop; even as an armie chooseth their chieftaine. Which words as so far from giuing the least inckling of the Refuters conceit, that Heraclas and Dionysius should be the first authors of advancing Bishops, that they plainly declare the Bishops ever from Saint Marks time to Heraclas and Dionysius, to haue been placed in a higher degree above the Presbyters, as the generall above the souldiours. And truely of the two, T. C. *Lib. 2. 529.* conceit, who collecteth the cleane contrarie to our refuter, hath the better glosse: for, he imagineth, that untill Heraclas, and Dionysius, they who were chosen from among the Presbyters, were called Bishops, but then godly men misliking the appropriating of the name to one in a Church, ceased to call him so. And he might haue added with no lesse colour out of the words, that the Bishops till then had been placed in a higher degree above other ministers, but then good men misliking their aduancement above their fellow ministers, brought them a peg lower. To these conjectures the words would seeme to them that vnderstand not the right meaning thereof, (which heretofore I haue declared) to giue some colour of likelihood, were it not that the practize of the Church did openly proclaime the contrarie. Wherefore, of all collectors, my Refuter shal beare away the bell: For, he that can collect out of these words, *Ever untill Heraclas and Dionysius, the Bishop was placed in a higher degree*, that Heraclas and Dionysius were the first that advanced the Bishops, needs not doubt to collect,

Ecc

quid

quidlibet, ex quolibet, what himselfe will, out of any thing whatsoeuer.

Ad Euag. " His third reason that *Ierome* in the same Epistle doth teach
 " the contrarie, is most false: For *Ierome* plainly confelleth
 the Bishop to be superiour in the power of ordination, and
 in the end concludeth, that *what Aaron and his sonnes, and*
the Leuites were in the temple, the same let Bishops, Presbyters,
and Deacons, challenge to themselves in the Church.

§ 3. The Refuter hauing thus salued this testimonie of *Ie-*
 " *rome*, in the end rejects it: For if this be true, that vnlesse the
 " Bishop haue a peerelesse power, there will be as many Schismes in
 " the Church, as there be Priests; then by the like reason *Eellar-*
 " *mine* may argue, if there be not a peerelesse power giuen to the
 " Pope, there will be as many Schismes in the Churches, as there
 " are Bishops.

but this latter consequence is naught: so is the former.

Thus *Ierome*, on whole only authoritie among the anci-
 ent, the Disciplinarians in this cause relie, when he spea-
 keth any thing for the BB. his credit is no better with them,
 then if he had spoken for the Popes supremacie. But this
 is his desperate malice against the holy calling of Bishops,
 whereby he seeketh euery where to parallele the Christian
 superioritie of BB. with the Antichristian supremacy of the
 Pope. But all in vaine: For though it be true in *Ieromes*
 conceit, that if there were no Bishops, there would be as
 many Schismes almost as Priests; yet it doth not follow,
 that if there were no Pope, there would bee as many
 Schismes as Bishops. For first, experience teacheth how
 to judge of this matter: for vntill the yeare 607. the Pope
 neuer attained to his supremacie; and yet the Church was
 more free from Schismes, before that time, then since,
 whereas contrariwise, when there were no Bishops for a
 short season, in the Apostles times, in most of the Chur-
 ches, euery one of the Presbyters, as *Ierome* * speaketh,
 sought to draw Disciples after him: which he supposeth
 to haue been the occasion of instituting Bishops.

* *In Tit. 1.*

Secondly, there is great oddes betweene BB. and the
 greatest

greatest number of Presbyters. One Bishop, say the Fathers of the Africane councill^b, *may ordaine many Presbyters, but one man fit to be a Bishop is hard to be found.* ^{b Conc. Afr. c. 22. Carth. grac. c. 55.}

Thirdly, before there was one supreme or vniuersall Bishop, there was vnitie and communion betweene all the Bishops in Christendome, whose course to preferue vnitie in the Churches and to auoid Schisme, was to communicate the confessions of their faith one with an other by their communicatorie, pacificall or formed letters. And if any were in error, they sought first seuerally by their letters to reclame them; and if they preuailed not, they assembled in Councils either to reduce them to vnitie, or to depose them.

Cyprian saith^c, that the Catholike Church is one, not rent into Schismes nor diuided, but euery where knit together & *coherentium sibi inuicem Sacerdotum glutino copulata*, and coupled with the glew as it were of Bishops agreeing mutually among themselves. And in another place^d, which before hath beene alledged; Therefore is the bodie of Bishops copious, coupled together with the glew of mutuall concord, and with the bond of vnitie, that if any of our companie shall be authour of an Heresie, & shall endeuour to rend the flocke of Christ, and to make hauocke thereof, the rest may helpe &c. Whereas contrariwise, if there were one supreme and vniuersall Bishop, whose authoritie were greater then of generall Councils, as the Papists teach; when he doth erre, who should reclame him, when he is exorbitant, who should reduce him into the way, when he shall draw with him innumerable troopes of soules into Hell, who may say vnto him, *Domine, cur ita facis? Syr, why do you so?* And as the Church is to be carefull for auoiding Schisme, and preservation of it selfe in the vnitie of truth, which may be prouided for, as it was wont, yea, better then it was wont (where are Christian, and Orthodoxall magistrates) by the BB. singularitie of preeminence in euery seuerall Church, and mutuall concord of them in the truth: so must it be as carefull to auoid conspiring & consenting

^c Li 4. Epist. 9.

^d Lib. 3. Epist. 13.

in vntruth. But where there is one supreme and vniuersall Bishop, when he erreth and goeth astray, he becommeth as we see in the Papacie, the head of a Catholike Apostasie from Christ. So that this pretended remedie against Schisme, causing a Catholike apostasy, is as much, or more, to be auoided then Schisme it selfe, the remedie being far worse then the feared maladic.

§ 4.

What the power is wherein BB. be superior to other Ministers.

(Serm. sect. 6. pag. 37. This power is twofold, the power of ordination and of iurisdiction, &c. 19. lines to, Titus in Creet.)

* Damas. epist. de chorepiscop. Hieronym. de 7. ordin. ecclies. et aduers. Lucifer. Leo epist. 88.

Aduers. Lucifer.

Where I place the power wherein Bishops are superior to Presbyters in these two things; the Reader is to vnderstand, that I mention the principall, and most essentiall:

for otherwise, ancient writers mention * other prerogatiues of Bishops, wherein their superioritie doth consist; as by imposition of hands to confirme them that are baptized, and publickely to reconcile the penitents, to consecrate Churches &c. of some whereof *Ierome* indeed saith, they did belong *ad honorem potius Sacerdotij, quam ad legis necessitatem*, rather to the honor of the Priesthood, then to the necessitie of law. But what saith the Refuter? Now at the last yet, saith he, (it seemeth that hee

“ hath been long delaied, or that he hath greatly longed, in hope to do great matters, to deale in this matter of
 “ ordination) *let vs see, how it is proued that Bishops must*
 “ *haue sole power of ordination*. But where good sir, do I say they must haue the sole power of ordination, which you haue so oft objected, and now againe do repeat? make you no conscience of publishing vntruthes? cannot BB. be superior to other ministers in the power of ordination, and iurisdiction, which is the thing which I maintaine, vnlesse they haue the sole power? or do I heere dispute what Bishops

Bishops must haue, when I onely shew what the ancient Bishops were wont to haue? If he shall say, that vnlesse they had the sole power of ordination, they had not the superioritie which our Bishops haue; I answer, that our BB. haue no more the sole power of ordination, then the ancient Bishops had. And this I added in the Sermon, that although the power of ordination was held in the primitive Church to be so peculiar to Bishops, as that ordinarilie and regularlie the ordination was not thought lawfull, which was not done by a Bishop: yet it doth not follow, but that extraordinarily, and in case of necessitie, Presbyters might ordaine. Howbeit, I must confesse, I am not able to alleage any approved examples thereof. If the Refuter can, which I do more then doubt of, he shall do well to produce them: it may tend to the credit of some other Churches, it cannot be prejudiciall to the cause which I maintaine

Seeing therefore the Refuter doth alter the state of the question, making me to proue that which I did not intend, because he could not answere that which was propounded: I should neither wrong him, nor the Reader, If I vouchsafed him no further answere in this point. But in very truth, he is so far from refuting the superioritie of Bishops in the power of ordination which I propounded, that he is not able to disproue the sole power, which himselfe hath foisted into the question.

For as touching my first argument; whereas he frameth for me this consequence, *It hath been the received opinion in the Church of God, ever since the Apostles times, that the right of ordination of Presbyters, is such a peculiar prerogative of Bishops, as that ordinarilie, and regularlie, there could be no ordination, but by a Bishop: therefore BB. haue sole authoritie of ordination,* (he should haue said, therefore they are superiour to other ministers in the power of ordination:) he passeth by this consequence, though he would faine perswade his Reader, that it is lyable to (he cannot tell what) just exception: and only insisteth on the antecedent, which is the assumption of his prolix syllogisme. But it is worth

§. 5.

Ad pag. 92.

BB. superiour

in the power

of ordination.

The 1. prooffe.

“ the hearing, how he doth disprove it. Forsooth, *It halteth
 “ downe right, hauing no strength but from a false supposition (and
 “ so proved to be) that there were alwaies Diocesan B. shops.*

Here the Refuter, if he would haue said any thing to satisfie his Reader, should haue produced some approved example of ordination, either in the Apostles times, or since, performed by Presbyters without a Bishop; whereby he might haue disproved my assertion: but not being able so to doe, he betaketh himselfe to his ordinarie trade of answering by meere cauillations. He talketh of a supposition, whereon the assumption is grounded; when as the speech is simple, and categoricall as they speake, and not hypotheticall; and the effect of his answer is not the deniall of a supposition, but the taking away of the subiect of the question: as if he should say; *Bishops were not, therefore they had not this power:* For where he addeth *Diocesan*, that is spoken vnseasonably: for the question now is not what their authoritie was *extensiuè*: whether to a Diocese or not, which in this point is not materiall; but what it was *intensiuè* in respect of other ministers. By that starting hole therefore he cannot escape: especially, if it be added, that the supposition is not (as he vntruely saith) false: for that error he will as I hope recant, when he shall haue read, what I haue alledged for the prooffe of Dioceses and Diocesan Bishops. And whereas he saith, he hath proved it to be false; that also is vntrue: for he neuer went about it. *Nec ausus est: nec potuit*, onely he rejected it in a glorious maner, as being so manifestly false, that he should not need to disprove it. But suppose for a little while, that the refuters, and the rest of the challengers conceit were true, that there were no Bishops but parishionall, and that the Presbyters joyned to them were lay elders: it would then be knowne, when the pastorall charge was voide, who did ordaine the new Bishop or Pastor. You will say, that is alreadie defined. It is one of the maine positions which the great challengers haue offred to prooue, *that euery parish hath within it selfe authoritie to elect, ordaine depose, and deprive*

prine their Minister : Not that the whole parish doth ordaine, but onely the Presbyterie. Very good : this then is the effect of the new Disciplinarians conceit, that the power of ordination belongeth ordinarily neither to Bishops, nor to other ministers, but to their Presbyterie consisting of lay elders. But if they can proue by any one approued example, that lay elders had euer, or at any time, right to ordaine, or to impose hands, I will yeeld in the whole cause.

My second prooffe he hath peruerterd, proportioning My second it to his owne strength : for he should haue framed it prooffe, thus.

If the power of ordination were not in the Presbyters of Ephesus and Creet, neither before *Timothe* and *Titus* were sent, but in the Apostles ; nor after, but in the Bishops (that is to say, in *Timothe* and *Titus*, and their successors) ; then the power of ordination is a prerogative peculiar to Bishops, wherein they are superior to other ministers.

But both the parts of the antecedent are true : therefore the consequent.

The former part of the antecedent I prooue by *Pauls* substituting *Timothe* at Ephesus, and *Titus* in Creet, to that end, that they might ordaine elders ; notwithstanding that there were diuerse Presbyters in both those Churches before. Whereto he answereth, that *it had been lawfull for the Presbyters, and people to haue ordained : but at the first, they were lesse fit for the purpose, then an Euangelist.*

That the people sometimes haue had some stroake in election of their Bishops, I do not denie ; but that they euer had any right to ordaine, can neuer be proued. That the Presbyters had right to haue done it, he should haue declared. But what Presbyters doth he speake of ? ministers ? they I trust, if the new conceit be true, were confined ech man to his own parish ; neither might they intermeddle in other parishes, euerie parish having sufficient authoritie within it selfe : neither can it be thought,

that the Presbyters of latter times should be fit, and that they which were ordained by the Apostles themselves, were not fit for the execution of their power? assuredly, if it were not fit for them to ordaine, but for *Timothe* and *Titus*; by the same reason, neither is it fit for Presbyters afterwards, but for Bishops, who succeeded *Timothe* and *Titus*. If he say, the lay Presbyters and the people had right to ordaine; he must first proue (which he will neuer be able to doe) that euer there were such Presbyters; and then he must proue, that they and the people had right to ordaine ministers: which when he hath performed, he may hope to proue any thing.

The latter part of the antecedent, I proue thus:

Who were the successors of *Timothe* and *Titus* for the government of Ephesus and Creet, to them after their deccase was their power of ordination deriued:

The Bishops of Ephesus and Creet were the successors of *Timothe* and *Titus* for the government of those Churches, and not Presbyters.

Therefore to the BB. and not to the Presbyters, was the power of Ordination deriued.

“ Hereto he answereth that *Timothe* and *Titus*, were Euangelists, and not Bishops, and therefore that which followeth, of deriuing their authoritie, to their successors, is meerely idle.

Thus no part of my syllogisme is answered, vnlesse it be the conclusion. But to answer his reason, whereby he goeth about, *clannum clauopellere*: their being Euangelists, whiles they attended the Apostle in his peregrinations, and were not deputed to any one place, doth not hinder, but that they might be and were Bishops, (as all antiquitie with one consent testifieth) when they were assigned to certaine Churches. Neither is it greatly materiall, as touching the force of this argument, whether they were Euangelists, or Bishops: seeing the power which they had of ordination and iurisdiction, was not to dye with them; but to be transmitted to them, who should succeed them in the gouern-

gouernment of the Church. Now that the Bishops of *Ephesus* and *Creet*, and so of all other Churches, did succeed *Timothe* and *Titus*, and other Apostolicall men, who were the first gouernors of the Churches; is a most certaine truth, as the singular succession of Bishops in those Churches from the Apostles times, doth ineuitably euince. But hereof I shall haue better occasion hereafter to speake. Now that the Presbyters were not their successors, it is euident: for they had the selfe same authoritie (and no greater) vnder the Bishops, who were successors to *Timothe* and *Titus*, which before they had vnder them. For they which had no other authoritie after them, then they had vnder them, could not be their successors.

(*Serm Sect. 7. p. 37.* They obiekt 1. *Tim. 4. 14* Neglect not the gift which is in thee, which was giuen thee by imposition of hands of the Presbytery &c. *to ex autoritate pag. 39.*)



Y answer to this testimony out of 1. *Tim. 4.* is, That howsoeuer the Presbyterians doe vpon this place especially build the authoritie of their pretended Presbyteries, yet this text maketh not for them.

§. 7.
Their obiection out of 1. *Tim. 4. 14.* answered.
Ad pag. 93.

That it maketh not for them, I proue by

this reason.

If there be but two expositions which are giuen of the word Presbyterie, neither whereof doth fauour their presbyteries; then the authoritie of their Presbyteries cannot be concluded out of this place.

But neither of the two expositions do fauour their Presbyteries:

Therefore their authoritie cannot be concluded hence.

The

The exceptions which he taketh against this answer are
 “ very friuolous . As first, *that how many expositions so euer*
 “ *any text in the conceit of men may admit, the holy ghost except*
 “ *by way of allegorie intendeth but one* . Be it so : but yet there
 may be question, which of the diuerse expositions which
 be giuen, is the sense of the holy Ghost : vnlesse that must
 needs be alwaies the meaning of the holy Ghost , which
 the refuter fancieth . For my part, I did not take vpon me
 to determine, whether sense is the more likely : It was suf-
 ficient for me, that whereas there be but these two exposi-
 tions which are or can be giuen, neither of both maketh for
 the pretended Presbyteries. His first exception therefore is
 to no purpose.

Now that the former exposition vnderstanding by *Pres-
 byterium* the Priest-hood or office of a Presbyter, maketh
 nothing for their Presbyteries , it is more then eident.
 And that this exposition, which so plainly defeateth their
 Presbyteries , is very probable; I shewe first, because the
 word is in that sense oft vsed, though not in the new te-
 stament, yet in greeke writers of the Church . It suffi-
 ceth the Refuter, that it is not vsed in that sense in any other
 place of Scripture : and yet himselfe saying that the word
 is no wheres else vsed in all the Scriptures, doth as much
 prejudice his own exposition, as this . How be it I do not
 deny, but the worde is else where vsed in the Scrip-
 tures ; onely this I say , that there is no other place,
 wherein it can be drawne to signifie the Christian Pres-
 byterie, meaning either the company of Presbyters, or
 the office of a Presbyter. This then being the onely place
 where it is so vsed, we must not expect parallele places in
 the Scripture to confirme either sense . Secondly I shew
 that this may be the sense, because not onely diuerse in
 former times as *Ierome*, *Primasius*, *Anselmus*, *Haymo*,
Lyra, but *Caluin* also doe so expound it . To this his an-
 swere is worse then friuolous , that though these writers
 “ doe so expound it , yet *Doctor Bilson* doth not say that
 “ *therefore it may be so vnderstood* . And why so I pray you?
 because

because he confesseth that *Chrysostome*, *Theodoret* and other *Gracians* expound it of the persons which did ordaine, not of the function whereto *Timothe* was ordained. Doth not Doctor *Bilson* say it may be so vnderstood, when more then once he mentioneth it as one of the receiued expositions of that place, approued by *Caluin* himselfe the chiefe patron (for I must not say founder) of the Presbyterian Discipline? neither doth his relating of *Chrysostomes* exposition proue that he rejecteth the other; no more, then his alledging of *Ieromes* interpretation doth argue, that he refuseth that of *Chrysostomes*: but reciting both ^a indifferently he referreth it to the Readers ^a *Pag. 129. 252* choise whither to embrace.

But let vs heare how the Refuter confuteth this interpretation. *The exposition of Ierome, Primasius, Anselme; Haymo is not to be rested upon; because where Paul saith the grace giuen by Prophecie, they say, the grace of Prophecie, plainly mistaking the Apostle: as who should say, because they mistooke the meaning of the word Prophecie, therefore they erred in expounding the word Presbyterie, by which reason we may argue that hee which mistaketh some one thing, vnderstandeth nothing aright. What if the refuter himselfe doth mistake? for it is not all one to say the gift giuen *ad prophetiam* by Prophecie, and according to former Prophecies, as he expoundeth it. But by Prophecie, is, by the Reuelation and Direction of the holy Ghost; whereby the Bishops, who were ordained by the Apostles, were designed and chosen. But what if they did not mistake? might not they meane by the gift of Prophecie, the gift which was giuen by Prophecie? yea, was not the gift of Prophecying, and preaching aright, which *Paul* exhorteth him not to neglect (for he continueth the exhortation begun in the words going before ^b attend to reading, exhortation and Doctrine) the gift which was giuen him by Prophecie at his ordination? Certes, *Bullinger* thinketh the words may so be vnderstood. *Donū quod tibi delegatū est ad prophetandum.* And*

§. 8.

The former exposition, of Presbyterium, viz. that it may signifie the office of a Presbyter, defended.

^b 1. Tim. 4. 13.

and this is all which *Ierome* saith, *Prophetia gratiam habebat cum ordinatione Episcopatus*. But what if some of them did not call it the grace of Prophecie? *Anselmus* hath no such words, but calleth it *gratiam Episcopalis officij*, which by prophecie was giuen him at his ordination. But be it, that their exposition were not to be rested in, because of their other mistaking; what is this to *Lyra* and *Caluins* exposition, which is the same? What more? The three last, *Anselmus*, *Haymo*, and *Lyra* follow *Ierome* hand ouer head: For though they expound the word of the office, yet they read it not *Presbyterij*, but *Presbyteri*. But was not this exception taken hand ouer head, and at all aduentures? did not *Anselmus* read *Presbyterij*? let his owne words testifie: For first, he readeth *Pauls* words thus: *Qua gratia est data tibi per prophetiam, cum impositione manuum Presbyterij*; and then expoundeth them after this maner: He speaketh of that imposition of hands, which was used at his ordination; which imposition of hands was *Presbyterij*, of the *Presbyterie*, or *Priesthood*; and then giueth two reasons of the word, either because by this imposition he receiued the *Presbyterie*, that is the office of a *Bishop*; for a *Bishop* is often called *Presbyter* by the *Apostles*, and likewise a *Presbyter* is called a *Bishop*: or because it was the imposition of the hands of a *Presbyter*, that is *Paul^a*, who imposed hands vpon him: for so *Peter* and *Iohn* call themselves in their *Epistles*. So that he readeth *Presbyterij*; though in one of his explanations he expoundeth it, as if the *Apostle* by *Presbyterij*, did meane *Presbyteri*. The ordinatie gloss indeed readeth *Presbyteri*, but so doth not *Lyra*: For expounding the word, he saith, *Est autem Presbyterium*, the *Presbyterie* is the dignitie or office of a *Presbyter*, & accipitur hic *Presbyterium pro Episcopatu*, and *Presbyterie* or *Priesthood* here is taken for the office of a *Bishop*. Thus you see how faithfully he hath dealt with these authors. It may be he will deale more truelie with *Caluin*. For whereas I alleage his iudgemēt in his *Institutions*, vnderstanding *Paul*, not as if he spake of the Colledge of *Seniors*, but of the ordination it self: as if he had said;

^c *Anselm. in*
1. Tim. 4. 14.

^d *2. Tim. 1. 6.*

said; Endeavour that the grace which by imposition of hands thou didst receive when I made thee Presbyter, be not in vaine: he saith thus, that *Calvin* in his former writings, leaned to that sense of the word, I deny not: but in his latter times, and namely in his Commentary on that place, though he say that exposition is not much amisse, yet hee affirmeth, that they which understand it of the Colledge of Presbyters, in his iudgement thinke rightly of it. Which answer consisteth of forged caillations. For first he would make the Reader beleue, that *Calvins* iudgement in his Institutions, is the opinion of his younger head, and that his iudgement in his Commentary is to be preferred, as proceeding from riper yeeres. It would therefore first be knowne, whether that edition of his Institutions, which I alleaged set forth by himselfe, or his Commentaries on the Epistle to *Timothy*, be the latter. Is it not euident that he wrote that Commentary in King *Edwards* time, whiles the Duke of *Somerset* was liuing? Whereas that edition of his Institutions, was set forth by him in the time of Queene *Elizabeth*. Againe, where *Calvins* iudgement seemeth to vary, who doubteth but that is to be esteemed his settled iudgement wherein he rested, which is set downe in the Institutions, whereunto himselfe doth referre his Reader for this purpose: being indeed a most accurate and elaborate worke, often reuiewed, and polished by him? And therefore though the first draught of his Institutions was made in his younger daies, which in proesse of time he did by little and little bring to perfection; yet the last edition much differing from the first, is as it were his last resolution, for those things which are contained therein. Whereas therefore of the two senses, which in his Commentaries he giueth of the word Presbytery, misliking neither, he maketh choice in his Institutions of that which vnderstandeth the office, and plainly reiecteth the other, which thereby vnderstandeth the Colledge of Presbyters, and that to proue, that sometimes no more then one did impose hands, which hee confirmeth by the Apostles owne testimony, who saith, that himselfe and no more.

• Much is foisted in by the Refuter.

Calum saith, Non male.

Ad pag. 49.

more did impose hands on *Timothy*, and that the grace which was giuen him, was by the imposition of *Pauls* hands, it cannot be denied, that *Caluins* iudgement wherein he rested, was, that by the Presbytery, not the Colledge, but the office is meant.

S. 9.

“ But leaving other men, ^{the} Refuter ~~the~~ is pleased to appeale to my conscience, and to appose me what governeth the genuine case, *τὸ ἀποστολικόν*, of the Presbytery. I answer, first, that it may be governed of the word gift, which traiection of words, the learned tongues doe better beare then the English, which for the most part disposeth words according to the construction: and yet the English will beare it well enough, if the words betweene *χριστιανισμός* gift, and Presbytery, be inclosed in a parenthesis. Neglect not the gift which was in thee (which was giuen thee by propheticke, with imposition of hands) of priesthood or Presbytery. But indeed *Ierome*, *Anselme*, and *Caluin*, and the rest, to whom I adde *Erasmus*, vnderstand it as governed of the words next going before, without any traiection, with imposition of hands, that is ordination of priesthood, (for *ἡ ἱερωσύνη τῶν χριστιανῶν* and *ἡ ἐκκλησία*, is all one euen in the iudgement of the Refuter) that is, when thou wast ordained Presbyter. So saith *Ierome*, *Cum ordinatione episcopatus*, when thou wert ordained Bishoppe. *Anselme*; This imposition was presbyterij, of the priesthood, because by this imposition of hands (meaning ordination) hee receiued the Presbytery, that is, the office of a Bishop. I vnderstand, saith *Caluin*, the ordination it selfe: as if he should say; the grace which by imposition of hands thou dost receiue, when I made thee Presbyter. *Caluin* therefore vnderstandeth it to be governed, as if it were said, *Cum ordinatione Presbyteratus*. For *ἐπισκοπή* signifieth either the Senate or company of Presbyters, which in Latine we call *Presbyterium*, or the office, degree, and order of a Presbyter, which we call *Presbyteratus*.

Yea but the Refuter will shew the absurdity of this interpretation, by laying downe the order of the words in the Greeke: and yet varieth not at all from the order which

I my selfe set downe. But this is but to please the simple. For he might as well require the words in Greeke and Latine, to be set downe in the order of construction, as to make the order of words in Greeke and Latine sentences to be answerable to the English. Howbeit, this exception is against his owne conceit, of the traiection of the words; it toucheth not the exposition of *Ierome*, *Caluin*, and the rest, which is without traiection.

“ In his conclusion, where he bids me *forbeare to bleare the eyes of the Readers with an exposition against reason, and mine owne conscience*; he wrongeth me egregiously, and not me alone, but all the Authors whom I alleaged. For first, I did not deliuer this as my exposition, but faithfully recited the interpretation giuen by these Authors. Secondly, if I had rested in this interpretation, as I did not, (though I see no reason why I may not) why should it be counted against reason, and against conscience in me, which I received from so approued Authors? But what a contumely is this to *Ierome*, *Caluin*, and the rest, whose exposition it is, warranted by the testimony of *Paul*, to say, they bleare the eyes of their Readers with an exposition against reason, and their owne conscience? I wish the Refuter, vnlesse his iudgement were better, to forbeare to condemne other mens expositions, as void of reason: and vnlesse his knowledge were greater, not to measure other mens conscience by his owne. For that which is against his conscience, as not being within the compasse of his science, may bee agreeable to the science, and conscience of them, who haue more knowledge and better iudgements. But if he would needs censure *Caluins* exposition as void of reason, why did he not answer *Caluins* reason, grounded on the authority of Saint *Paul*? For if *Timothy* were ordained by a Presbytery, then vn-doubtedly by more then one; But *Paul* (saith *Caluin*) in another place saith, that he, and not any more imposed hands on *Timothy*: 2. Tim 1 6. Calu. Instit. lib. 4. cap 3. in fine.

And so much might suffice for the former exposition, sauing that by way of aduantage, something is to be added.

^b *Erasmus* in
1. Tim. 4. 14.

ded out of *Erasmus* ^b; who also vnderstanding the word Presbytery, of the office, giueth notwithstanding another sense: *This Paul saith, Thou hast not onely the gift of prophecie, but also the efficacie by imposition of hands, to giue the spirit also to others, and that by the office of thy priesthood, namely, as thou art Bishop.* And to this interpretation hee was led by force of the Greeke preposition *μετὰ*, which signifieth *with*, not as an instrument, but as a companion. And this may seeme to haue been ^c *Ambrose* his iudgement also, that *Paul gratiam dari ordinatoris significat, significeth the grace of an ordainer to be giue.* Which sense if we follow, this place maketh wholly for the Bishops authority in ordaining, this being the sense of the Apostle, that *Timothy* had receiued the gift of the ministry together with power to impose hands on others, by vertue of his office, as he was Bishop.

^c *Ambrosius* in
1. Tim. 4.

§. 10.
The second
exposition
maketh not
for the Disci-
plinarians.

The latter exposition is of them, who vnderstand the word *Presbytery*, *collectiue*, for a Senate or company of men. In which sense, though the word receiueh from diuers learned men, a threefold interpretation; yet in none doth it either fauour the Disciplinarians Presbytery, or preiudge the superiority of Bishoppes in the power of ordination.

^d 2. Tim. 1. 6.

For some by Presbytery, vnderstand the Apostle, as speaking of himselfe by a synecdoche, led thereunto by the Apostles testimony in the place ^d before cited, where he exhorteth *Timothy* to *stirre up the grace which was in him by imposition*, saith he, *of my hands.* And this is one of *Anselmus* his expositions, with whom *Dionysius Carthus* agreeth, ioining both his expositions in one: *Manuum Presbytery*, saith he, i. *manuum mearum*, that is, *of my hands who did ordaine thee Bishop.* By which imposition, the Presbytery or priest-hood was conferred upon thee. So that in their iudgement (wherewith *Caluin* also agreeth) none but *Paul* did impose hands in the ordination of *Timothy*. The second interpretation is of the Greeke Fathers, *Chrysostome*, *Theodore*t, *Theophylact*, and *Oecumenius*, who expounding the word *collectiue*, doe vnderstand a senate or company of Apostles and Apo-

Apostolicall men, who were either Bishops, or more then Bishops. *Chrysostomes* words be these^c, τὸ ἐπισκοπικόν, of the Presbytery: *ἡ δὲ ἐπισκοπή ἐστὶν ἡ ἐκκλησία, καὶ οὐκ ἡ ἐκκλησία ἐστὶν ἡ ἐπισκοπή.* ^cChryl. in 1.Tim.4. *Hee doth not speake here of Presbyters, but of Bishops: for surely Presbyters did not ordaine a Bishop. Oecumenius* ^e hath the like words; ἐπισκοπικόν τὸ ἐκκλησιαστικόν. *Theophylact* ^f; Of the Presbytery, that is, of Bishoppes. *Theodor^h*; He calleth them here the Presbytery, who had received Apostolicall grace. Neither doth any Writer that I know of, before our age, vnderstanding the word *collective*, for a company, expound it otherwise: but conceiuing *Timothy* to haue been ordained Bishoppe by the company of Apostolicall men, who either were Bishoppes, or more then Bishoppes. Now we doe not deny, but that diuers Bishops are to concur in the ordination of a Bishop. But that hindereth not, but that Presbyters and Deacons may be ordained by one. So are wee taught in the two first canons ⁱ *Can. Apost. 1.* called Apostolicall. *Let a Bishop be ordained of two or three & 2. Bishoppes. Let a Presbyter be ordained by one Bishoppe, likewise a Deacon and the rest of the clergy.* This exposition therefore defeating their pretended Presbytery, is so farre from derogating from the superiority of BB. in ordaining, as that it plainly prooueth it, because the ordination of BB. wherewith Presbyters haue nothing to doe, belongeth to BB.

The third exposition is of *Beza*, and some other new Writers, who by Presbytery, vnderstand the order of Presbyters. By which name, saith *Beza*^k, that whole company is ^k *Beza in 1.Tim.4.* signified, which did labour in the word in that Church; where this was done. Neither will I reiect this exposition, though it be new, being vnderstood of *Timothy*, his ordination to be a Presbyter; so that they will not deny that which *Paul* affirmeth, that himselfe was so principall a man in this company, as that hee doubteth not to say, that the grace which was giuen by the imposition of hands of the Presbytery^l, was giuen by the imposition of ^m his hands. ^l 1.Tim.1.14. ^m 2.Tim.1.6.

Which sheweth, that if any Presbyters did ioyn with *Paul*, it was no otherwise then as they vse to doe with B B. by the Canon of the fourth Councell of Carthage, and by the discipline and order of our Church. And this answereth the first thing which the Resuter inferreth vpon this exposition, that if *Presbytery* signifie a compagnie of seniors, as it must (for I tell you his word must stand for law) then it will follow that the power of ordination was not in one mans hand alone. For though that alone bee of his owne adding, yet it is plaine, that *Paul* and antient B B. had this power as much alone, as our Bishoppes.

Where I say, this place maketh nothing either for their parish Presbyteries, or lay Presbyteries whatsoever, hee saith, *It skilleth not now what Presbytery this was*. Belike then it skilleth not, what becommeth of the maine pillar of your Discipline, so you can make any poore shift to maintaine the point which presently is in hand. But if this be the onely place of scripture, which mentioneth a Christian Presbytery, on which also the Disciplinarians do principally build the authority of their pretended Presbyteries, it maketh not a little (me thinks) for the iustifying of our cause, that it maketh not at all for their Presbyteries; which (by the confession of *Caluin*) haue no right to impose hands. Neither can it bee denied, but that it is sacrilegious vsurpation, and horrible intrusion vpon the right of the Ministry, if lay men shall take vpon them to ordaine by imposition of hands. Besides, it skilleth something, that the Greeke Fathers vnderstand by *Presbytery*, a company of Bishoppes: which, as it proueth the Preogative of B B. in the ordaining of B B. so doth it not impeach their superioritie in ordaining Ministers. And where hee maketh mee say; *they were no Presbyters*; hee mistaketh the matter, vnlesse hee vnderstand meere, or onely Presbyters. For B B. and Apostolicall men, yea the Apostles themselves were Presbyters, and so call themselves; but they were not bare, or onely Presbyters, as those bee which

are

Conc. Carth.

4. c. 3.

In the booke of ordaining Priests, it is appointed, that the B. with the Priests present, shall lay their hands on the head of him that is ordained.

§ 11.

Calu. Instit.

lib. 4. cap. 3.

§ 16. Hoc po-

stremo habet.

nam est, sicut

pastores ma-

nus imposuisse

Ministros.

are not Bishops. But if they were not Presbyters, saith he, ,, then was the Apostle to blame to call them so. If the word ,, bee vnderstood *collectiue*, hee calleth the company of them which imposed hands on *Timothy*, the Presbytery. And forasmuch as not onely inferior Ministers, but Bishops and Apostles are called Presbyters, it being a common name to all Ministers of the word and sacraments, it should not seeme strange that a company or senate of Bishops, or Apostolicall men, should be called a Presbytery. Now that they were not meere Presbyters, the Fathers proue: *Because Presbyters might not ordaine a Bishop: neque enim fas erat*, saith *Ambrose*¹, *nec licebat, vt inferior ordinaret maiorem. Nei-* ,, ¹ *Jn 1. Tim. 3.* ther was *Timothy* any, saith he. Blantly and peremptorie spoken. But the Fathers that before I mentioned, take it for granted: and it is the generall consent of all the ancient Fathers, as wee shall heare; the authoritie of some one whereof, in a matter of fact, ought to outweigh the whole nation of Disciplinarians contradicting the same.

In fine, distrusting this burrough, hee flieth to his old starting hole, out of which hee hath bene so often ferretted: that the Fathers spake onely of their owne ,, times, which is nothing to the ordaining of Ministers in ,, the Apostles times, almost foure hundred yeeres before ,, them. The absurdity of which euasion, the Reader may ,, easily discern, if hee will but call to minde what were the Greeke Fathers wordes before cited, and vpon what occasion they were vtered. Hee speaketh here, saith *Chrysostome* ^{*Chrys. ix. 10. 11.*} and *Occumenius*, not of Presbyters but of Bishoppes. ^{*Occum. ix. 10. 11.*} For Presbyters did not ordaine Bishoppes. Is it not most plaine, that they speake of the Apostles time? And were it not absurd to vnderstand them thus, *Paul* by the Presbytery which ordained *Timothy*, vnderstandeth Bishoppes, and not Presbyters; because howsoeuer in those times Presbyters might ordaine, yet in our times they cannot?

But let me aske the Refuter this question: Seeing it is a-

greed vpon by all, that *Paul* here speaketh of *Timothy* his ordination: to what function hee thinketh he was ordained? If to be a Presbyter, or Pastor, as *Caluin* saith, or to be a Bishoppe, as all the Fathers acknowledge, then was hee not onely ordained to an ordinary function in the Church, but also assigned to a particular Church, whereof hee was made Pastor, as *Caluin* speaketh, or Bishoppe, as the Fathers affirme. But that his last ordination, whereof the Apostle speaketh, was not to the degree of a Presbyter, but of a Bishoppe, appeareth by the whole Epistle; wherein his singularity of preeminence ouer Presbyters, and superiority in power both for ordination and iurisdiction, is presupposed. If he say, that he was ordained to be an Euangelist, to omit the singularity & the nouelty of the conceit; it would be knowne what Presbytery this was, that imposed hands on *Timothy*. Had the Presbytery of any parish (such as our Disciplinarians dreame of, consisting for the most part of lay men) or the Presbytery of any particular Church, though consisting wholly of Ministers, authority by imposition of hands to ordaine an extraordinary function, and that to be exercised in other parts of the world, where themselves had nothing to doe?

The obiection
out of Conc.
Carth. 4. answered.

(*Serm. sect. 8. page 39. Yea but the Councell of Carthage (say they) committeth authority of imposing hands to Presbyters, &c. to the end of page 44*)

Here the Refuter meaning to make short worke, hauing little to say, hath made a long section, which he might better haue diuided into three. For three diuers things are heere performed. The first, an answer to the obiection out of the fourth Councell of Carthage. The second, a new supply of prootes for the superiority of BB. in the power of ordination. Thirdly, a preuention of popish cauels,
in

in fauor of some reformed Churches, where the Presbyterian discipline is established.

As touching the first, the Refuter saith, *that canon may serue to shew, that the Fathers of this Councell thought it not fit, no not to leaue ordination to the Bishop alone.* But because he perceiueth, by that which I answered, that that Canon, though greatly vrge by the Disciplinarians, maketh nothing against the superiority of BB. in ordaining, and that it agreeth with the discipline of our Church, and consequently conuicteth him of vnttrue dealing: (seeing he iudgeth, that BB. by that canon haue not sole authority of ordaining, and yet will make his Reader belecue, that I defend their sole power of ordaining: which by the discipline of our Church, is no more sole in our BB. then it was by that canon in the BB. of *Africke*;) for these causes, I say, he refuseth to vrge this canon: though hee pretend, hee will neither trouble the Reader, nor himselfe about the examining of it; because, forsooth, it commeth not neere the time in question. Perhaps his conscience told him, that he knew of no testimony nor example of the Presbyters concurrence with the B. in ordination, before that time: and that in the foresaid Councell, their assistance to the B. in ordaining, was first ordained: which if it did, as worthily it might, then had he no reason to vrge that canon to proue the practise of the Church in the first two hundred yeeres in a particular, which by that canon was first appointed.

Hauiug thus remoued their two maine obiections which stood in my way, I proceeded in the prooffe of my former assertion, that the right of ordination was in the iudgement of the antient Church appropriated to BB. As first, that the Councils and Fathers speake of the ordainer as of one, and consequently presuppose the right of ordaining to bee in one, which I proued by foure testimonies. This reason, because the Refuter did not well see how to answere, he passeth by it, as if hee had not seene it. To make it therefore more conspicuous, I will enlarge it; affirming, that both Scriptures, Councils, and Fathers speake of the ordainer as

Ad pag 95.

S. 13.

Other arguments prouing the BB. right in ordaining.

of one. *Timothy* was ordained by the imposition of *Paul's* hands. *Paul* left *Titus*^b in Crete, that he should ordaine Presbyters, and chargeth *Timothy*^c that he should not lay hands hastily on any man, &c.

^d C. 2.

^e C. 9.

^f Afr. c. 12. &

Carth. g. 26.

c. 45.

^g Hispal. 2. c. 6.

^h De Sacerd.

ⁱ Possidon. de

vita Aug. c. 4.

^k Soz. l. 4. c. 24.

^l Conc. Carth.

4. c. 68. 69.

distin. 50. ex

penitentib.

^m Socr. l. 6. c.

33. 14.

§. 14.

The Canon^d called the Apostles, appointeth that a Presbyter, and so a Deacon, be ordained of one. The Councell of Antioch^e acknowledgeth euery Bishop within his owne diocesse, to haue authority to ordaine Presbyters and Deacons. The Councell of *Africke*^f: *ὁ τὸς ἐπίσκοπος*, one Bishop may ordaine many Presbyters. The Councell of Hispalis^g or Ciuill; A Bishop alone may giue to Priests and Deacons their honour.

Chrysostome^h describeth the Bishop by this property, *τὸς μόνος ἵκας ἁγισμῶν*, he that is to ordaine vs. The people of Hippoⁱ wanting a Presbyter, lay hold on *Augustine*, and as it was wont to be done, bring him to *Valerius* the Bishop, desiring him to ordaine him. To these adde the penaltie inflicted vpon the B. alone, when any ordination was irregular. *Sozomen*^k reporteth, that *Elpidius*, *Eustathius*, *Basilus* of Ancyra, *Elenus*, among other faults objected against them, were deposed, because euery of them had ordained contrary to law. The aforefaid Councell of Carthage decreeth, that if a B. wittingly ordain a penitent, he shall be deprived of the power of his Bishoprick, at least from the power of ordaining. And to the like penalty doth it subiect a Bishop, who shall ordaine such a one, as hath married her that is diuorced, &c. But you shall neuer reade, that the Presbyters were found fault with for vnlawfull ordinations, vnlesse that any of them did encroach vpon the Bishops right in ordaining: which is a plaine euidence, that the power of ordaining was in the B. and not in the Presbyters. When *Epiphanius* being at Constantino-ple^m ordained a Deacon, he was blamed as offending against the Canons, not because hee wanted the presence of his Presbytery, but because hee did it in *Chrysostomes* diocesse.

Secondly, that the power of ordination was peculiar to the

the Bishop in the iudgement of the Fathers, I proue first by the authority of Councils: then, by the testimonies of *Epiphanius* and *Ierome*. To the former he answereth; *It is no purpose to meddle with these allegations out of the Councils, which were well nigh three hundred yeeres after the Apostles times, and some of them such, as deserue neither imitation, nor approbation.* Here let the Christian Reader iudge what credit he deserueth, that so contemptuously shaketh off the authority of antient Councils, euen the second among the foure antient generall Councils, which are and haue been from time to time receiued in the Church, as it were foure Gospels. But let vs examine the particulars, & consider whether they deserued to be so lightly reiected. The first testimony was taken out of an Epistle written by the Presbyters and Deacons of *Mareot*, in the behalfe of *Athanasius* the Great, their Bishop, who was accused, for that by his appointment *Macarius* had disturbed one *Ischyas*, a pretended Presbyter in the administration of the Communion, and had broken the sacred cup. They testifie these things to be false, and among the rest they deny, that *Ischyas* was a Presbyter, because hee was ordained of *Colluthus*, the Presbyter, who was but an imaginary, or phantasticall Bishop; and afterwards by a generall Councell, to wit, by *Osius* and the BB. who were with him, commanded to remaine a Presbyter, as he had been before. For which cause, all that were ordained of *Colluthus*, among whom was *Ischyas*, returned to their former place and order. The like is testified by the Synod of *Alexandria*, which denieth that *Ischyas* could be ordained Presbyter by *Colluthus*, seeing *Colluthus* himselfe died a Presbyter, and all his ordinations were reuerfed, and all that were ordained by him were held as laymen. Hereunto we may adde another most pregnant testimony, expressed in the acts of the same generall Councell of *Sardica*, wherein it was decreed, that for so much as *Museus* and *Eutychianus* were not ordained Bishops, that therefore such Clerks as they had ordained should be held as laymen.

Gregor. mag. l. 1. epist. 24.

Sicut Euan- gelij 4. libros sic 4. concilia suscipere & venerari me f. teor. Dist. 15. c. sicut.

Athana. apol. 2. in epist. presb. & diacon.

Mareot. ad Curios & Phylag. praefect. Aegypti.

ἡ ἐκκλησία τοῦ μαρτυρίου.

This seemeth to haue been the generall Councell of Sardica, which was not two hundred fiftie yeeres after the Apostles times.

Epist. synod. Alex. in Apol.

2. Athanas. ἡ ἐκκλησία τοῦ μαρτυρίου.

Vid. Balsam.

in Conc. Sardic. c. 18. 19.

& editionis. Tullianae c. 10.

^uConstantinop.
1 c. 4. *Græc. &*
6. *Lat.*
Balsam. in
Conc. Const. 1.
c. 4.

^uSoz. 1. 7. c. 9.
μήτε κληρικὸς
τὸς οὐτ' αὐτὸς
παρεργονδίαται
ἐν ὁμοῖς δόξαι
καθ' αὐτὸ κληρ.
8 Conc. Chal.
act. 11.

§. 15.
Chorepiscopi
forbidden to
ordaine.

^uConc. Neocaes.
c. 13.

My second testimony is out of the second generall Councell^u, concerning *Maximus*, who being by birth an Alexandrian, & by profession a Cynick Philosopher, before hee was conuerted to Christianity, and receiued into the Clergy by *Gregory* the Diuine, against whom he ambitiously sought the Bishopricke of Constantinople, bribing the BB. of Egypt: Who being come to Constantinople, and excluded out of the Church, went into a certaine minstrels house, and there vnlawfully chose *Maximus* the Cynick to be Bishop of Constantinople. The generall Councell therefore assembled at Constantinople, determineth thus concerning *Maximus*; that he neither was, nor is a Bishop, neither * they Clerks who had been ordained by him, in what degree so euer of the Clergy. And to this I will adioyne another testimony out of the fourth generall Councell², where *Bassianus* who had been Bishop of Ephesus, and now sought to recouer it, alleaged for himselfe, that if he were not Bishop, then were not they clerks which had been ordained by him.

Neither were ordinary Presbyters alone forbidden to ordaine, but *Chorepiscopi* also, that is, country BB. sometimes were restrained, and sometimes forbidden altogether to ordaine Presbyters and Deacons. Restrained, whiles there were such as had receiued episcopall ordination, that they might not ordaine without the leaue of the Bishop of the Citie, whereunto both the *Chorepiscopus* himselfe, and his Country is subiect. Forbidden altogether, when they ceased to haue episcopall ordination, and were ordained, as other Presbyters by the B. of the Citie alone.

It seemeth to me, that *Chorepiscopi*, vntill the Council of Antioch, had sometimes episcopall ordination, being ordained by two or three Bishops. And therefore to the Councell of Neocaesaria, and Nice, they subscribed among other BB. But forasmuch as they being but (for matters of lesse importance) vicegerents in the Country to the Bishop of the diocesse, whose seat was in the Citie, being after the manner⁷ of the seuenthy disciples, Presbyters rather than BB. did inroach vpon the Bishoppes rights and prerogatiues, not knowing

knowing their owne measure; therefore they were restrained, as in other matters of importance: so in ordinations, to doe nothing without the leaue^o of the Bishop. Thus the ancient^z Council of Ancyra determined; That it was not lawfull^a, that Countrey Bishops should ordaine Presbyters, or Deacons, vnlesse^b they had leaue granted vnto them by the Bishop, with his letters: for so *Theod. Balsam.* expoundeth that Canon; the *Fathers of this Synode determine, that the Countrey Bishop may not ordaine Presbyters or Deacons, without the letters of the Bishop.*

The Council of Antioch thus^c: *It seemeth good to the holy Synode, that those which are placed in villages, and countrey Townes called Countrey-Bishops^a, although they haue receiued the ordination of B.B. should know their owne measures, and administer the Churches subiect to them, and content themselves with the charge and care of them, and to ordaine Readers, Subdeacons, and Exorcists, and to content themselves with preferring of them. But that they should^c not presume to ordaine a Presbyter or a Deacon without the Bishop in the citie, whereunto both himselfe and his countrey is subiect. If any shall dare to transgresse this definition, he shall be depofed from that honour which he hath; and that the countrey Bishop should be made of the B. in the citie, wherto he is subiect.* Which last clause (as I suppose) was added, to take from them that colourable pretence, whereupon they had presumed before to ordaine Presbyters, and Deacons; viz. because they had Episcopall ordination by the Metropolitan, and two or three other B.B. To preuent this, the Council decreeth, that from that time forward, they should be ordained, not as other B.B. by the Metropolitan, and two, or three other Bishops; but as other Presbyters, by the Bishop of the citie: and so hauing not so much as an Episcopall ordination, to make them (as they were before) titular Bishops, they might acknowledge themselves to haue no right of ordination of Presbyters, and Deacons. *Harmenopolus^f* in his abridgement of the Canons, setteth this downe as the summe of both these Canons, 13. Ancyra. and 10. Antioch.

Let

^z Which was before the Council of Nice, and was within little more then 200. yeares after the Apostles times.

^a C. 13. χαρισ-
πισκόπου μὴ ἐξ-
εἶναι προσβύλις ἢ
διακόνης χειροτο-
νῶν.

^b χωρὶς τῶ ἐπίσκο-
ποι τῆς πόλεως τῆς ἐ-
πισκόπου μετα-
γραμμάτων.

^c C. 10.

^d ἐκ τῆς χειροθεσίας
ἐκ τῶν ἐπισκό-
πων ἐκκλησίας.

^e μήτε δὲ προσβύ-
λιος, μήτε διά-
κονος χειροτονη-
τολμῶν διὰ τὸ
εἶναι τὴν πόλιν ἐπισ-
κόπου, ἢ ὑπὸ κει-
ται αὐτὸς τῇ καὶ
χαίρει.

^f Tit. 9. de Cho-
repscopol.

Let not a Countrey Bishop ordaine a Presbyter or Deacon *χωρίς τῆς ἐκείνου ἐπίσκοπου* *without the licence of the Bishop.*

Conc. Laod.
c. 56.

ἡ ἀλλὰ πρὸς τοὺς
τὴν, so it is in
Balsam and
some manu-
scripts.

ἡ ἀνὸς γὰρ τῶν
ἐπισκόπων τῶν
ἐν πόλει.

ἡ Damas.
Epist. 4. De
Chorepiscop.
ἡ Leo Epist. 88.

To the like purpose the Council of Laodicea ² determined, that Bishops may not be ordained in villages, and Countrey townes, ^h but visiters: and that those which were before ordained, may do nothing ⁱ without the consent of the Bishop in the citie. By these two Councils therefore, as Episcopall ordination for the time to come was denied to the Countrey Bishops, so also power of ordaining Presbyters, and Deacons. To the same purpose I quoted ^k *Damasus*, and *Leo*, who proue, that Chorepiscopi were not indeed Bishops, but Presbyters; and therefore had no right to ordaine Presbyters, and Deacons. Chorepiscopi, faith, *Leo*, ^l *according to the Canons of Neocaesaria, and decrees of other Fathers, are the same with Presbyters, bearing the figure of the sonnes of Aaron, and being after the maner of the 70. Disciples. And although in respect of the ministerie they haue a common dispensation with Bishops, notwithstanding some things are forbidden them by the authoritie of the old law, some of the new, and by Ecclesiasticall Canons, as the consecration of Presbyters, and Deacons, &c. And to his sentence the Council of ^m Hispalis* subscribed. *Basil* likewise plainly signified to the *Chorepiscopi*, that if any without his appointment were receiued into the ministerie, he should bee held for a lay man.

Hispal. 2. c. 7.

These testimonies plainly euince, that in the primitive Church the power of ordination was so in Bishops; as that either themselves did ordaine, or if this power were communicated to others, it was by leaue and permission from them. And little reason had the refuter so lightly to esteeme these testimonies, as being vnder age. For vnlesse he be able to shew, that in the first 200. yeares the Presbyters either had *de iure* the power to ordaine, or that *de facto* they did vse to ordaine, which he will neuer be able to shew; the worst of these testimonies for the Bishops, is of more worth then all that he shall be able

able to say against them. Let him produce, if he can, any one testimony of Scripture, any one sentence out of Councils, Histories or Fathers, proving that Presbyters without a Bishop had right to ordaine, and I will yeeld to him. But he doth not goe about by sound learning and euidence of truth to refell my assertions, which indeed he cannot doe; but by vnlearned shifts, and sophistical cauillations, to elude them, as he can; either not doubting, but such refutations would serue his turne to reteine the people in their preconceiued alienation from Bishops, or else hoping, that I would not vouchsafe him an answer.

But to returne to my proofes: For one there remaineth yet out of the Councils; shewing, that in ancient times, they were so far from permitting Presbyters without a Bishop to ordaine, thatⁿ when as a certaine Bishop in the ordination of one Presbyter and two Deacons vsed only the help of a Presbyter to reade the words of consecration, and to blesse them, himself laying on his hands, but being not able for the paine of his eyes to reade; the Council of Hispalis reuerfed the ordination, as vnlawfull. This is the Council, which the refuter judged *to deserue neither imitation, nor approbation*: by which censure of this one, though he durst not giue it of any of the forenamed Councils; yet it being indefinitely propounded, he discrediteth the rest with the vnlearned, who are not able to distinguish. But let vs heare more particularly his graue censure of this Council; *What a toy was it for the Council of Ciuill in Spaine, to reuerse the ordination &c.* What a boy is this (might these Fathers say) that presumeth thus to censure vs? was not *Isidor* the Archbishop of Ciuill, the president of this Council, and author of these Canons, one of the most learned writers which haue beene in the Church within this 1000. yearesⁿ, with whom this Refuter for learning is not to be named the same day? was not this Council held against the Heretickes called *Acephali*, & did it not learnedly and iudiciously confute them? did these graue fathers toy, when.

§. 16.

The Canon
of the Council
of Ciuill.Conc. Hispal.
2. c. 5. Dist.

23. c. 14.

° See Cent. 7.

512.

p Cone. Araus-
can. c. 29.

when by graue censures they sought to preserue the discipline, and canons of the Church, to maintaine the lawfull authoritie of BB. and to preuent the presumptuous vsurpation of Presbyters, contrarie to the Canons of the Church? had not the ancient councill of Orenge^r decreed, *That if any Bishop should by any infirmitie or weaknesse, either fall into the dulnesse of his senses (as this Bishop did) or loose the facultie of speech, he should not suffer Presbyters (as this Bishop also did) vnder his presence, to do those things which are not done, but by Bishops; but that he should call for a Bishop, to whom he may commit that which is to be done in the Church?* But if we must talke of toyes, what a toy was this, that (all these things which I haue alleaged, being duely considered) diuers of our disciplinarian Ministers haue renounced their ordination, which they had receiued from a Bishop, that they might be ordained by such as themselves?

And thus you haue heard, how easilie he hath answered the Councils, by vouchsafing them no answer.

§. 17.
The testimonies of Epi-
phanus and
Ierome.

Now let vs weigh his answeres to the testimonies of *Ephiphanius* and *Ierome*. His common answer to both, is such, as vnlearned, yet obstinate Papists vse to giue; that though they cannot tell how to answer our arguments, yet there be learned men which can. *There be Lectures of the paritie of Ministers one day to be published, which will shew the weaknesse of Epiphanius his reasons; and there is another learned man that hath answered the allegation out of Ierome.*

Why, but hath the Refuter no answeres of his owne, that he referreth vs thus to other men? yes no doubt; such answeres as his are neuer to seeke. First, he wrangleth with *Ephiphanius*, and then with me for alledging him. He telleth *Epiphanius*, that he beggeth the question. Alas good man, he wanted the Refuters acumen in disputing. And what was the question I pray you? was it not the same which is now betweene you and vs, whether Bishops and other Ministers be equall, as *Aerius* held? This assertion of *Aerius*, *Ephiphanius* disproueth by two maine arguments, as I do yours; prouing that BB. are superiour to other Presby-

Presbyters, both in the power of ordination, and iurisdiction. His former argument may thus be concluded. *Epiph. haeres.*

That order, which hath power by ordination to beget Fathers to the Church, is superiour to that which hath not that power. 75.

The order of Bishops hath power by ordination, to beget Fathers to the Church, which the order of Presbyters is not able to doe :

Therefore the order of Bishops, is superiour to the order of Presbyters.

Call you this begging of the question? *Yea, but Aërius* ,, denied, *that Bishops had power more then Presbyters, to beget* ,, *Fathers*. How is this proued? *he said they were equall*. It ,, followeth not. *Aërius* being a giddie-headed fellow, because he perceiued the Presbyters to doe the same things, that the Bishops did in some particulars; by an insufficient enumeration or induction, concludeth, that therefore there was no difference betweene them. The parts of *Aërius* his induction concerne the superioritie and preeminence of the Ministerie in generall aboue the people, noting those things which be common to Bishops, with other ministers, as their imposing hands on the penitent; their giuing of Baptisme, their executing of Diuine seruice, their sitting in the chaire or pulpit to instruct the people; but considered not the respect which was between the Bishop and the Presbyters themselves. *Epiphanius* therefore sheweth, that although it were true, that Bishops and Presbyters did the same things, which argue their Preeminence in common aboue the Laity: yet this hindreth not, but that Bishops were superiour to the Presbyters: and this *Epiphanius* proueth by two instances, which *Aërius* himselve could not denie: because the Bishops were ordainers of the Presbyters, hauing the power of ordination of Presbyters and Deacons, which Presbyters had not; the second, because the Bishops were also gouernours and judges ouer Presbyters. The Refuter therefore should rather haue suspected the shallownesse of his own judgement, then haue laid

§ 18.
Epiphanius,
his reason de-
fended.

laid such an imputation vpon *Epiphanius*.
What then doth he answer to *Epiphanius* his syllogisme?
He denieth in effect, though perhaps he intend not so
much, both the proposition, and the assumption: and first
the assumption. For where *Epiphanius* saith, that Presby-
ters were not able to beget Fathers: he asketh, *What hin-*
dreth them, but the usurpation of Bishops? In which words,
two things are implied: The first, that the power of ordi-
nation, which the BB. haue, is vsurped by them: The se-
cond, that Presbyters haue as good right to ordaine as
they. But you will say, how are those things proved? you
must be intreated to take them vpon his word: for prooue
he hath none: and yet can he by no meanes abide begging
of the question. But such is the boldnesse of our new Dis-
ciplinarians, that they doubt not to prefer their new-fan-
gled opinions, & self-set assertions, which haue no ground
nor warrant in the word of God, or true reason, before the
judgement and practize of all the ancient Fathers, of all
the approued Councils, of all true Christian Churches of
former times. We proue, that the Apostles had the right
of ordaining; that this right was from them deriued to
their substitutes, and to their successors; to their substi-
tutes, as to *Timothe* in Ephesus, and *Titus* in Crete, to *Mark*
at Alexandria, to *Polycarpus* at Smyrna, to *Enodius* at An-
tioch, to *Linus* at Rome, &c. to their successors, as to *Si-*
mon the sonne of *Cleophas*, the successor of Saint *James* at
Ierusalem, &c. that from these substitutes and first succes-
sors of the Apostles, the same was deriued to their succes-
sors, which without all doubt were the BB. of the severall
Churches. And hereunto we adde the generall consent of
the Fathers, and Councils; many of them affirming and
confirming, not one, I say not one, denying the superiori-
tie of BB. in ordaining: the perpetuall practize of all true
Christian Churches, not one approued instance to be gi-
uen to the contrarie: and yet he shameth not to auouch the
Bishops right in ordaining to be but vsurpation. As tou-
ching Presbyters, that they haue right to ordaine, we see no
warrant

warrant in the word, but rather the contrarie; no testimonie of Fathers, no decree of Councils for it, but many testimonies and decrees against it; no approued example to warrant it; how then could he say the Presbyters haue as good right to ordain as BB. But because he shal not cary the matter without proofes, this I will offer him; that if he can bring any one pregnant testimonie or example out of the Scriptures, any approued authoritie or example out of the ancient Fathers, Councils or Histories of the Church, proving that the Presbyters had by and of themselves an ordinarie power or right to ordaine ministers, I meane Presbyters, and Deacons; I will promise to subscribe to his assertion. But if he cannot do this, as I know he cannot; then let him for shame giue place vnto the truth.

Againe, whereas *Epiphanius* in the assumption saith, that BB. beget Fathers, meaning that they haue power to ordaine ministers of the word, and sacraments, or as he expoundeth himselfe, ^a teachers; he fondly cawilleth at *Epiphanius* words, saying, ^a *that ministers are no spirituall Fathers*, ^a *untill they beget children vnto God.* Why, but their calling is ^a *to be spirituall Fathers, ordained of God to this end, that they may by the lauer of regeneration & ministry of the Gospell beget children vnto God.* when *Stephen* said ^b that ^b *Al. 7. 8.* *Jacob* begat the twelue Patriarches, meaning those whom God appointed to bee the first Fathers of the twelue Tribes; will the refuter wrangle with him, because when they were begotten, they were not Fathers? euen so BB. are said to beget Fathers, because by ordination they beget such, as by the institution of their calling, and ordinance of God, are to be spirituall Fathers.

And thus much of the assumption. The proposition also ^{s. 19.} *Ad pag. 96. he denieth, finding great fault with me, saying, that *it is a strange and fearefull thing that I hauing so worth. lie set out in my former Sermon the excellencie of the ministers calling in regard of his labouring in the word, doe now turne all topsy turvy, and preferre making of ministers before begetting soules.* And to this purpose he alledgeth that *to beget one childe vnto God,**

" God, is more pretious then to beget a thousand Fathers to the
 " Church, and of more comfort at the day of iudgement, &c.
 But be of good comfort, this fault which he layeth to my
 " charge, is but as he saith, in his poore understanding. For
 there be three things which shew the pouertie of his con-
 ceipt. The first, that he thinketh I do therefore preferre
 the ordaining of Ministers before preaching, because I
 say that Bishops are superiour to other ministers in the po-
 wer of ordination. It seemeth he hath not learned the
 distinction of those three things wherein superioritie
 consisteth, *ὑποχὴ, ἀρχὴ, ἰξουσία*, that is, excellencie, imperie, and
 power. The magistrate is superior to the minister, in im-
 perie, and ciuill authoritie; but the minister notwith-
 standing is superior to the magistrate in excellencie. But
 the second thing doth much more shew the shallownesse
 of his conceipt: he conceiueth of ministers, as hauing
 alone the power of preaching; and of Bishops, as hauing
 onely the power of ordination: whereas if he had but con-
 sidered that the authoritie of preaching is common to the
 Bishop with other ministers, and the Bishop in respect of
 his office superior in the exercise; because he may licence,
 and he may vpon iust occasion suspend this power in o-
 thers (though perhaps in personall gifts the Presbyter may
 excell the Bishop:) he could not but haue discerned the su-
 perioritie of Bishops, without any disparagement to the
 ministerie of the word; for that they being at least e-
 quall in (respect of their function) to other ministers in
 the power of preaching, are superior in the power of or-
 daining. The third, that he conceiueth *Epiphanius* to haue
 made a comparison betweene preaching, and ordaining,
 which he doth not, but betweene baptizing, and ordai-
 ning. How is it possible, saith *Epiphanius*, that a Bishop and
 a Presbyter should be equall? *ἡ μὲν γὰρ ἐστὶ πᾶσι τοῖς κληρικοῖς, κα-
 τὰ τὴν ἐκκλησίαν, ἡ δὲ πᾶσι τοῖς ἀρχιερεῶν, διὰ τὴν τῷ λόγῳ πάλιν
 γενεάν τινα γενᾶ τῇ ἐκκλησίᾳ, ἡ μὲν πᾶσι, ἡ δὲ ἀρχιερεῶν.* For the cal-
 ling of Bishops is an order generative of Fathers, begetting
 Fathers to the Church; but the order of Presbyters being not
 able

Heref. 75.

able to beget Fathers, doth by the laver of regeneration (that is baptisme) beget children to the Church, and not Fathers, verily, or teachers. And you are to marke how he speaketh of begetting Fathers and children to the Church. And who can denie, but that it is a matter of greater consequence, the begetting of a Father to the Church, then of a child? But *Epiphanius* his meaning was, that the Bishop hauing power of baptizing common to them with Presbyters, as *Paul* had, though he did not greatly vse it, *1. Cor. i.* whereby they might beget children to the Church; hath also the power of ordaining, (which Presbyters haue not) whereby he begetteth spirituall Fathers to the Church. And so much of *Epiphanius*.

Now I come to *Ierome*: For the Refuter thinketh it verie strange, that I should bring him as a patron of the Bishops, sole power in ordination. It seemeth, that the Refuter conceiuet nothing aright. I bring in *Ierome* in this place, not as a patron of BB. but as one, who pleading for the superiority of Presbyters about Deacons, & desiring to raise them as neare as he can to BB. doth notwithstanding confesse, that Bishops are superiour in ordination. *What doth a Bishop* (saith he) *excepting ordination, which a Presbyter may not do?* To which, the Refuter hauing no answer of his owne, intreateth another to answer for him; which done, he craketh, as if he had layed me on my backe. The answer is, that *Ierome* speaketh of his owne time. No doubt: for speaking, in the present tense, whereby he signifieth *actum continuum*, he doth not exclude his owne time. But doth he speake therefore of his owne time onely? or doth he signifie, that there was a time since there were first Bishops, (which he confesseth, was in the time of the Apostles) when the Bishops had not this power? if this could be shewed, then *Ierome* might be thought not to speake of the Apostles times. Nay, doth not *Ierome* speake as well *de iure*, as *de facto*, when he saith, *What doth a Bishop &c.* that is, *what hath a Bishop right to doe by the power of his order, which a Presbyter hath not right to doe by the power of his order,*

§. 20.

The testimonie of *Ierome*.

Ad Enagr.

der, onely except ordination? that I confesse to be above the Presbyters power. Well, and to what end doth *Ierome* speak
 " this of his owne time? That having shewed before out of the
 " Scriptures, and the practise of the Church at Antioch, that of
 " old a Bishop, and a Presbyter were all one; he might see, that
 " in his time also, there remained a prooffe thereof: because
 " a Bishop then did nothing, except ordination, which a Pres-
 " byter could not doe.

The Epistle
 of *Ierome* to
Euginius ana-
 lyed.

Out of the Scriptures *Ierome* prooueth, that in those times when the Scriptures were written, the name Episcopus, and Presbyter were confounded; because, as the name Episcopus, was given to Presbyters, *Phil.* 1. *Act.* 20. *Tit.* 1. So the name Presbyter, to Apostles, and Bishops: as 1. *Tim.* 4. 14. Where *Ierome* vnderstandeth, as before, by *Presbyterium*, *Episcopatus*; 1. *Pet.* 5. 1. *Ioan.* *Epist.* 2. & 3. And this is *Ieromes* first argument that Presbyters are superiour to Deacons. But hence it doth not follow, that therefore the offices of a Bishop, and Presbyter, are confounded; especially, after the institution of a Bishop. Doth *Ierome* thinke, that euerie Presbyter is equall in degree with *Timothe*, because the office of *Timothe* in *Ieromes* vnderstanding is called *Presbyterium*? or that they are equall with *Peter*, and *John*, because they called themselves Presbyters? His second argument to prooue the superioritie of Presbyters above Deacons, is, because Bishops were chosen out of Presbyters, and by Presbyters; whereas contrariwise, he that is chosen from among Deacons, by Deacons, is but an Archdeacon. The former part he first illustrateth by the end, which was to auoid Schisme; and then prooueth it by the Practise of the Church of Alexandria. In his setting downe the end, he lets fall one word, which if it be not favorable expounded, will make him contradict himselfe, and the truth. For vpon the allegation of Saint *Iohns* second and third epistle he saith, *Quod autem postea unus electus*,. that one afterwards was chosen who

who should be set ouer the rest, it was prouided as a remedie against Schisme, lest euerie one drawing after him should rend the Church of Christ. What say you *Ierome*, were Bishops first ordained after Saint *Iohns* time? doe not your selfe testifie that Saint *James* a little after the ascension of Christ was by the Apostles made Bishop of Ierusalem, that *Marke* was Bishop of Alexandria? that euer since his time (and he dyed almost 40. yeares before Saint *Iohn*) there hath beene a Bishop, in a degree superiour to other Presdyters? that *Timothe* was Bishop of Ephesus &c. That word *afterwards* therefore, is not to be referred to Saint *Iohns* time, but to those testimonies where he prooued the name *Episcopus* to be giuen to Presbyters; which custome, as he supposeth, continued, vntill one of the Presbyters, beeing chosen from among the rest, was called Bishop: for indeed whiles Apostles or Apostolicke men were made BB., BB. were called the Apostles of the Churches: But when out of the Presbyters one was chosen, he began for difference sake to be called, *the Bishop, the Angell* of the Church. Now that BB. were chosen out of Presbyters, and by Presbyters, he prooueth by the example of the Church at Alexandria: For euen at Alexandria, from *Marke* the Euangelist vnto *Heraslas* and *Dionysius* BB. (who were not chosen from among the Presbyters) the Presbyters haue alwaies called one, chosen from among themselves, and placed in a higher degree, the Bishop: euen as if an army doe choose their generall, or Deacons choose from among themselves one, whom they know to be industrious, and call him the Archdeacon.

His fourth argument is this. There be many things which a Bishop by the power of his order may doe, which a Deacon cannot: but there is nothing which a Bishop may doe by the power of order, excepting ordination, which a Presbyter may not doe. A Presbyter is therefore by so much superior to a Deacon, by how much he is

nearer to the Bishop: this is the verie scope of this place, and to the same are all the arguments following referred &c. the summe whereof is, that the Presbyterie is a degree betweene the Bishops, and Deacons.

§. 21. You see then what *Ierome* prooueth out of the Scriptures; not that the office, but the name of Bishop, and Presbyter were for a time confounded. Now let vs see
 “ what he prooueth *by the practise of the Church at Antioch*:
 “ he would say at Alexandria, *that of old a Bishop, and a Pres-*
 “ *byter were all one*. See you not how he prooueth it, when
 he saith, that euer since *Marks* time the Bishop hath
 beene placed in a higher degree above the Presbyters? Was
 this to prooue that a Bishop, and Presbyter are equall,
 or all one? or did *Ierome* intend any thing else, but to
 prooue the Presbyters superiour to Deacons, and that
 by such arguments as before I analysed? We haue heard
 what *Ierome* prooueth out of the Scriptures, and pra-
 ctise of the Church at Alexandria; now at the last, let
 “ vs heare the end of his speech. *That he* (I know not
 “ who) *might see, that in his time also there remained a*
 “ *prooffe thereof, because a Bishop euen then did nothing ex-*
 “ *cept ordination which a Presbyter could not doe. Toto cælo*
errat: it was not *Ieromes* end, to prooue the Presby-
 ter equall with the Bishop, but superiour to the Dea-
 con: For if the former had beene his intent; this, and
 the other from the practise of Alexandria: had beene
 very vntoward arguments to prooue his purpose. At
 Alexandria the Bishop euer since *Marks* time was supe-
 riour to Presbyters in degree, therefore they were e-
 quall. The Bishop is superiour in the power of ordina-
 tion, therefore Presbyters be his equals. Hath not the
 Refuter now great cause, thinke you, to crake of this
 answere? was this, among all the testimonies which I
 alledged, chosen as most misalledged, by occasion
 “ whereof, he *might pay me mine owne, and tell me that*
 “ *it was wherried in with oares by him that looked an other*
 “ *way*? Blessed bee God, that so guided me in the way
 of

of truth, that among all my allegations, the refuter hath not beene able to charge mee with misalledging any one. As for this; nothing could bee more pregnant, and pertinent to proue, that BB were superiour to Presbyters in ordination, then as I said in the sermon, that *Ierome* himselfe, euen when, and where he seeketh to aduance the Presbyters, as high as hee can, about the Deacons; doth confesse ordination to be peculiar to Bishops.

Now, whereas *Ierome* saith a Presbyter may doe any thing which a Bishop doth, excepting ordination; I did easilie foresee it would bee objected, that if BB. bee superiour onely in the power of ordination, then are they not superiour in iurisdiction. This obiection I preuented in these words, *Where you are not to understand him, or other of the Fathers speaking somtime to the like purpose, as though the B. were not superiour, in any thing else; but that potestate ordinis, as touching power of order, he is superior only in ordination. For that he is superior potestate iurisdictionis, they euerywhere acknowledge.* I know some^a answer, that in *Ieromes* iudgement BB. are *iure diuino* superiour to other Ministers, onely in the power of ordination: but in the power of iurisdiction *iure apostolico*; in that hee acknowledgeth, that superiority of BB. was brought in by the Apostles necessarily for auoiding of schismes. Which answer I refusing, because *Ierome* saith the like^b of the superiority of the BB. in generall, and of the power of ordination in particular, that it was reserued to the B. *ne a multis disciplina ecclesie vendicata, concordiam sacerdotum solueret, et scandala generaret*; made choice of this other, as the more like to bee true. Not that I absolutely was of this iudgement, that the right of ordination doth belong to the power of Episcopall order; as appeareth by that supposall which I made in the sermon page 44. l. 3. but that I supposed it to be the iudgment of *Ierome*, and some other fathers, who acknowledging the Bishop to bee superiour in iurisdiction, and yet affirming that hee is superiour onely in the right of or-

Of the power
of order and
iurisdiction,

^a Bell. de Cler.
l. 1. c. 15.

^b Aduers. Lu-
cifer. in Titū. 1
ad Enagr.
de 7. Ordin.
Eccles.

dination or imposing hands : must thus bee vnderstood, as iudging the Bishop to bee superiour onely therein, *quoad ordinis potestatem, as touching the power of order* : they holding other things belonging to the power of order, as the ministry of the word and Sacraments of Baptisme, and the Lords Supper, to bee common to BB. with other ministers : but the power of ordination to bee peculiar to the BB. and in their iudgements not communicable to Presbyters : because as *Thomas*^c saith, *ea quae sunt ordinis non possunt committi nisi habenti ordinem*. Hee unto the Refuter, after his malepert and saucy manner, „ answereth : that *I vnderstand not this distinction*. For, „ saith he, *potestas ordinis, power of order is not potestas ordinationis, power of ordination, but power to doe all that which belongeth to the order of that ministry which hee hath receiued, as Tolet*^d *sheweth*. But whether of vs spake without vnderstanding, let the iudicious Reader heereby iudge. For he conceiueth me, as no man would that is not of a very shallow conceipt, as if I confounded the power of order with the power of ordination, and as though the power of order contained nothing else but the power of ordaining, whenas I plainly made it, according to those Fathers iudgement, but one part of the power of Order : they supposing other parts of the power of order to bee common vnto Presbyters, but that of ordaining to bee peculiar to the Bishop: and in that sense say, the Bishop in respect of the power of order, is superiour onely in ordination.

Whether BB. be superior to Presbyters in the power of order.

§. 23.

• De pont. Rö. l. 4. c. 22.

Yea but *Bellarmino* (for euen his authority when he saith any thing that may seeme to make for the Refuter, must serue the turne) saith^c that *Potestas ordinis refertur ad sacramenta conficienda, the power of order is referred to the ministry of the Sacraments*. Methinks the Refuter should adde, that it is also referred to the ministry of the Worde. But what doth *Bellarmino* and all other Papists vnderstand by *Sacraments* ? Doe they not meane fise others besides

besides Baptisme and the Lords Supper, the ministry of two whereof, viz. of confirmation, and of orders they make peculiar to BB. and of the other five common to them with all Priests ? and doth not *Bellarmino* therefore prooue, that the order of Bishops is superiour to that of Presbyters, and that Bishops are superiour in the power of order, because ¹ the Bishop ^{De Sacram.} may conferre two Sacraments, which the Presbyters ^{ord. l. 1. c. 3.} may not, viz. the Sacrament of confirmation and of orders ? Howbeit of the former, *Ierome* saith ², that it ^{Advers. Luci.} was reserued as peculiar to BB. *potius ad honorem sacerdotij, fer. quam ad legis necessitatem.*

It is true, that some Popish writers make BB. and Presbyters to be but one order; but you must withall take the reason of that Popish conceipt: They hold, that the Sacrament of the altar (as they call it) is the Sacrament of Sacraments, whereunto the Sacrament of orders is subordinate ^h; all their orders of Clerks being ordained to the ministry of the altar; and that euery one of their 7. orders (all which they call Sacraments) is onely to be counted a Sacrament, as it hath reference to the Eucharist: to which purpose ¹ *Thomas Aquinas* doth somewhat ridiculously distinguish their 7. orders, according to their diuers offices referred to that Sacrament. And forasmuch as in the whole power of order this is the supreme act, by pronouncing the words of consecration to make the very body of Christ, which is as well performed by a Priest, as a Bishop: therefore they teach ¹, that Bishops, and Priests are both of one order; and that the order of Bishops, as it is a Sacrament, is not superior to that of Presbyters, but only as it is an office, in respect of certaine sacred actions; & in this sense, saith *Thomas*, that the Bishop hath power in sacred and Hierarchicall actions in respect of Christs mysticall body about the priest, the office of a Bishop is an order. For you must vnderstand that they make al Ecclesiasticall power to haue reference to the ² body of Christ, either *verum*, ³ *Bellarmino de Sacram. ord. l. 1. c. 9.*

they call the power of order; or *mysticum*, mysticall (that is, the Church and members thereof) which they call the power of iurisdiction.

Hier. de 7. ord. eccl. acknowledged the order of BB. to be the second and the highest order.

§. 24.
That BB. are
superiour in
the power of
order.

This new Popish conceipt therefore of confounding Bishops and Presbyters into one order, ariseth from their idol of the Masse, & their doctrine of transubstantiation, whereby euery Priest is as able to make his maker, as the Pope himselfe. I call it newe, because all the ancient writers doe confesse (as before hath beene shewed) Bishops, Presbyters and Deacons to be three distinct degrees, and consequently orders of the Ministry: for what is an order but that degree, which, among things or persons which are subordinate one to another, some being higher, some lower, any one hath obtained?

Wherefore laying aside these popish conceipts, let vs consider what is to bee determined concerning this matter according to the truth.

1. And first, that ecclesiasticall power is to bee distinguished into the power of order and iurisdiction.

2. That the power of order is a spirituall power, whereby ecclesiasticall persons are qualified and enabled to doe sacred actions appertayning to the seruice of God and saluation of men, which they who are not of the same order at the least, may either not at all, or not ordinarily performe.

3. That this power is that which is granted to ecclesiasticall persons in their ordination, and appertaineth to them as they simply are of that order, though they haue no iurisdiction or charge, and therefore cannot be taken from them whiles they continue in that order.

4. That of Ecclesiasticall order there are three degrees, in Bishops, Presbyters and Deacons: and because neither of the two superiour orders may be granted to any *per saltum*: therefore each superiour order includeth the inferiour, so that a presbyter may doe that which belongeth to a Deacon, and a Bishop that which belongeth to a presbyter, but not contrariwise.

5. That

5. That the power of the order of Presbyters is besides the performance of the diuine liturgy and power to administer the sacrament of Baptisme and to preach, common to them with Deacons (who shall be thereunto authorized by the B.) a power also to minister the holy communion, and authority to remit and retaine the sinnes of men: which last I doe not doubt to referre to the power of order. First, because it is giuen to the minister in his ordination, and belongeth to him as he is simply a Presbyter, without iurisdiction or relation to a charge. And secondly, because it continueth with him whiles he is of the order, though his charge and iurisdiction should be taken from him. Besides, this power of remitting and retaining sinnes is called the key of order, and according to the Popish doctrineⁿ, belongeth to the conferring of the sacrament of penance.

ⁿ Bell. de pont.
R. l. i. c. 13.

6. The power of order in B.B (besides all this power which is in the Presbyters) is power by imposition of hands to conuey grace^o, as the ordinary instrument of the holy ghost, either to parties baptized for their confirmation; or to penitents, for their reconciliation; or to parties designed to the ministry, for their ordination. As touching the former, the ancient writers gather it to bee peculiar to B.B. because howsoeuer many in the primitiue Church were conuerted and baptized by men of inferiour order, yet the Apostles alone, and after them the B.B. had authority to put their hands vpon them that they might receiue the holy Ghost. Acts. 8. & 19.

^o I. Tim. 4. 14.
2. Tim. 1. 6.

And for the latter, we read, that both the Apostles themselves and such as they ordained Bishops, did ordaine ministers by imposition of hands: insomuch that whereas at Ephesus and in Crete (where were diuers Presbyters before) Timothy and Titus were appointed to ordaine ministers.

I hold this authority to impose hands to belong to the power of order: First, because imposition of hands is a sacred action of spirituall efficacy, indeed a sacrament, not onely by the doctrine of the scholemen and Papists, but also

§ 25.

The power of
ordination
belongeth to
the power of
so order.

*Inst. l. 4. c. 14. § 20. Impossi-
t. orem manu-
um, qua eccle-
sie ministri in
suum manus
mutuantur, ut
non inuitus
patior vocari
sacramentum,
ita inter ordi-
naria sacra-
menta (sci. que
in usum totius
ecclesie sunt
instituta) non
numero. & c.
19 § 31. Im-
positionem
manuum in
veris legiti-
misque ordi-
nationibus sa-
cramentum
esse concedo.*

so by the confession of *Calum*; though not such a sacra-
ment as Baptisme and the Lords supper, which are seales
and pledges of our vnion and communion with Christ; yet
in a more generall sense, as a sacrament is defined a visible
signe of inuisible grace.

I say it is a sacred action of spirituall efficacie, consecra-
ting a man to the seruice of God in the Ministry, conuei-
ing vnto him the power of that order whereunto hee is or-
dained, whereby he is qualified to performe sacred actions
off spirituall and supernaturall efficacie. Wherefore I doe
not see, why the power of begetting spirituall Fathers to
the Church by ordination, as *Epiphanius* speaketh, should
not be thought to belong to the power of order in BB. euen
as the begetting of sonnes to the Church by baptisme, to the
power of order in all Ministers.

Secondly, because this power is conferred vpon each Bi-
shop in their consecration, and belongeth to him as being
a Bishop simply, and cannot be taken from him whiles he
remaines a Bishop, though his Bishopricke be taken from
him, and may be exercised by him, where he hath no iurisdic-
tion. Whereof examples might be produced of *Athana-
sius*, *Eusebius Vercellensis*, and other godly Fathers, who
when they were turned out of their Bishoprickes, and others
placed in their roomes, not onely retained their power,
but also exercised the same, as occasion was offered in other
Churches.

Thirdly, because all ecclesiasticall power, being referred
either to the power of order or of iurisdiction, this must
therefore be referred to the power of order, because it can-
not be referred truly to the power of iurisdiction: and that
for these two reasons: both because the Bishop cannot com-
municate this power to others, as he may iurisdiction: and
also because he doth not lose it with his iurisdiction, but re-
taineth it when his Bishopricke is taken from him, and may
as well exercise it without his diocesse, where he hath no iu-
risdiction, as another Minister may preach or baptize out of
his owne parish.

Whenas

Whenas therefore I expounded *Ierome* and some others, who say the B. is superior to the Presbyters onely in ordination, as not meaning that he is not superiour also in the power of iurisdiction, but that in respect of the power of order, he was superior onely in the right of ordaining; because whereas other parts of the power of order be common to him with Presbyters, that of ordaining is his peculiar right and prerogative, I did not speake without vnderstanding. Contrariwise the Refuter, as in laying to my charge that I confound the power of order with ordination, he spake he knew not what: so in the inference which he bringeth vpon his former words, hee prattleth without vnderstanding. *Now if the power of ordination did belong properly to the office of B.B. then were the B.B. superior to the other Ministers potestate ordinis,* (but the former I haue manifestly proued, therefore the latter must be granted) *but that is the question,* saith he; as who should say, he were resolved to deny the conclusion. But heare him I pray you. *Notwithstanding (to let him inioy his owne distinction) if B.B. differ onely in ordination from Presbyters, quoad ordinis potestatem, then in the power of iurisdiction, Presbyters are equall with them potestate ordinis, by the power of their order. Wherefore where afterwards he draweth vnto B.B. the whole power of censuring vnder the name of potestas iurisdictionis, he maketh that to be adiuine, which is but an humane preeminence by his owne distinction.* All which is meere babling, without sense, or vnderstanding what he saith, as the Reader who vnderstandeth what I haue deliuered concerning this distinction, will easily iudge.

Ad pag. 97.

There remaineth the third part of this section; wherein out of a Christian and charitable desire to preserue the credit of such reformed Churches as haue no B.B. I endeouored to preuent the obiections of Papists, who reason thus against them: The right of ordination being peculiar to B.B. it followeth, that where is no B. there is no ordination; where is no ordination, there are no Ministers; where are no Ministers, there is no Church. I answered, that although the ordinary

§. 26.

ordinary right of ordination belongeth to BB. in the iudgement of the antient Church, that yet it was not to be vnderstood, as so appropriating it to them, as that extraordinarily and in the case of necessitie it might not be lawfull for Presbyters to ordaine, and much lesse teaching absolutely a nullity of the ordination, which is performed without a B. Which answer I confirmed by diuers reasons. Whereunto I now adde, that there seemeth to be the like reason for imposition of hands, in confirmation of the baptized, in the reconciliation of publike penitents, as in the ordination of Ministers. But although the two former were reserued as well as the third, to the B. yet extraordinarily, in the case of necessity, and in the want or absence of the B. the antient Church held it lawfull for Ministers to impose hands either for the confirming of parties baptized, or for reconciliation of the penitents. The former is testified by ^a *Ambrose* and ^b *Augustine*, the latter by ^c *Cyprian* and diuers ^d *Councils*. And moreouer, the Popish Writers themselues ^e doe teach, that the Pope may giue licence to him that is not a Bishop to ordaine: so that hee to whom such licence is giuen, haue those orders himselfe, which he would giue to another. If therefore by the Popes licence, a Presbyter may ordaine Presbyters, much better may a company of Presbyters, to whom in the want of a Bishop the charge of the Church is deuolued, be authorised thereto by necessity, *which*, as they say, *hath no law*. To this passage, inserted by me onely in fauour of the Churches where the presbyterian discipline is established, which I would not lay open to popish cauils; the Refuter, if he had been led with a good spirit, would rather haue answered with thanks, then haue set himselfe to wrangle and cauill therewith, as if he cared not, so he may haue something to speake against, what becommeth of those Churches, which notwithstanding he would seeme to fauor more then my selfe. The which vngracious course he taketh againe in answering the 95. page of my Sermon; where I forced my selfe, as in this place, to speake as much as the truth would permit in fauour of the aforesaid Churches.

^a *Ambros. in*
Epi. 4.

^b *Aug. quest.*
ex vet. & non.
test. mixtim. 4.
101.

^c *Cyp. l. 3. ep. 17.*

^d *Conc. Carth.*

gr. ec. c. 43.

Carth. 2. c. 4.

Conc. Arausic.

c. 2.

^e *Summa An-*
gelica. ordo.

S. 2.

ches. But if my answers for them either here, or there, do not please the Refuter and his consorts, I will hereafter giue them leaue to answer what they please. Neither will I any more disaduentage the truth, which I defend, in a desire to gratifie them, seeing my indeuor is so vngratefully taken. Which I speake, not as though I thought his exceptions against my defence any thing worth. For where he obiekteth, that *if the Fathers had thought the power of ordination to haue bin peculiar to BB. by any ordinance of God, they would not haue allowed any such ordination as I speake of without a B:* it followes not. For though they held the right of Baptizing to belong to the Ministers of the Church by Gods ordinance; though they held the right of imposing hands to be peculiar to the Apostles and their successors: yet in a case of necessity, they held baptism without a Minister, and confirmation without a B. to be lawfull. In like maner, though they held that the right of ordination was peculiar to Bishops by Apostolical institution, & therefore taught that none but Bishops could regularly and ordinarily ordaine: notwithstanding in a case of necessity, we may well thinke they would haue allowed of such an ordination as I spake of, though (as I said) not as regular, according to the rules of ordinary Church government, yet as effectually and iustificable in the want of a B. If he still say they wou'd not, then must he confesse that the practise of the Disciplinarians is such, as the Fathers of the Primitiue Church would in no case haue allowed: and that is all the inconuenience that can come to our cause, if my defence of them be not sufficient.

As for his cauill at my supposall of the right of ordination, to belong to the power of order in BB. I haue answered before. To such obiections one answer is enough, two is too many.

And thus much of the Bishops right in ordaining.

*Apostolorum
& successorum
eorum est per
manus imposi-
tionem donum
spiritus sancti
tradere. Da-
mas. epist. de
Chorepiscopis.
Tertull. de
Baptismo.
Conc. Elib. c.
38. Hier. ad-
uers. Lucifer.*

CHAP. V.

*That Bishops were superior to other Ministers
in the power of iurisdiction.*

(*Serm. sect. 9. pag. 45.* Now I am to shew,
that the B. is superiour also in the
power of iurisdiction. The Presby-
ters indeede, &c. *to the end of the
page.*)



^a Hier. in Tit. I.

^b Lib. 3. epist.
10. f.

Ere the Reader is to obserue, what is by me
propounded to be proued, not that the
BB. had, or haue the sole power of iurif-
diction, the defence whereof the Refuter
euery where would faine force vpon me,
but that they are, and were superiour in
the power of iurisdiction or gouernment. I deny not the
Presbyters (which haue charge of soules) to haue iurifdi-
ction both seuerally in their parishes, and iointly in pro-
uinciall synods. And I haue confessed before, that Presby-
ters haue with, and vnder the Bishops exercised some iurif-
diction. I grant that godly BB. before they had the coun-
tenance and assistance of Christian Magistrates, and dire-
ction of Christian lawes, vsed in all matters of moment to
consult with their clergy; imitating therein, as *Ierome^a*
speaketh, the example of *Moses*, *Quicum haberet in pote-
state solus praesse populo; who when it was in his power to go-
uerne the people alone, hee chose seuentie with whom to
iudge the people.* This was practised by *Cyprian^b*, who re-
solved from the beginning of his Bishopricke, to doe no-
thing of importance alone, because he would prevent dis-
sension

fension and scandalls. *Ambrose*^c, also teacheth that there was a time, when nothing was done without the aduice of the Presbyters, who therefore by *Ignatius*^d, are called *the counsellours and coasseffours of the B.* Which course if it were vsed still, as it would ease the Bishops burden very much; so would it nothing detract from their superiority in gouerning: the sway of their authority being no lesse when they vsed the aduice of their Presbyters, then when they vsed it not. For the assistance of the Presbyters was to helpe and aduice, but neuer to ouerrule the Bishop. Neither will any man say, that the authority of a Prince who vseth the aduice of his counsell, is the lesse for it, but the more aduised.

But what the authority of BB. was in the primitiue Church in respect of gouernment, I will first shew absolutely, and then by way of comparison with Presbyters. What the *authorita*, as the Councell of^e Carthage calleth the authority of BB. was, may first appeare by this, that they were accounted the gouernours and rulers of the Churches, meaning thereby dioceses. For though there were many ministers, who were Angels, Pastors, Bishops: yet there was but one in euery Church, who was the Angel, the Pastor, the Bishop, the gouernour of the Church; bearing as *Ignatius*^f saith, the sway of authority aboue and ouer them all. But I delight to heare *Ierome*, the only pretended patron of the Disiplinaryans; who confesseth, as wee haue heard^g, that of necessity a peerelesse power and eminent aboue all, is to bee attributed to Bishoppes, and that the safety of the Church dependeth thereon. Hee therefore in his Commentary vpon^h *Esa*ⁱ *Hier.* 1. *Esa.* chap. 60. verse 17. reading according to the *Septuag.*ⁱ, I will 60. *give thy Princes in peace, and thy Bishops in righteousness,* saith, *Herein the Maiestie of the holy Scriptures is to bee admired, which calleth, principes futuros ecclesie episcopos,* the Princes or Rulers which should bee of the Church, Bishoppes, whose visitation is all in peace, and the name of their dignitie (meaning their superintendencie) in righteousness. And.

^cIn 1. Tim. 5. 1.

^dσὺν βουλῇ καὶ
συμβουλαῖς τοῖς
ἐποσκοῖς. *Ignat.*
ad Trall.

The authority
of BB. shewed
absolutely.

^eC. Carth. gre.
c. 68.

^f*Ignat.* ad
Trall.

^g*Contra Luci-*
fer.

^h*Hier.* 1. *Esa.*

ⁱκαὶ δώσω τοῖς
ἀρχιερεῖς σου εἰ-
ρήνην, καὶ τῶν
ἐπισκόπων σου εἰ-
ρήνην.

* Hier. in Psal.
44.

And on those words ^k, of the 45. Psalme, *In stead of fathers children shall be borne unto thee; O Church, saith he, the Apostles were thy fathers, for they begate thee. Now forasmuch as they are gone out of the world thou hast BB. who were borne of thee. For these also are thy fathers, because thou art governed of them.* And on the words following, *whom thou shalt make Princes in all the earth: for, saith he, in the name of God the gospell is spread in all ends of the world, in which Principes ecclesie, i. episcopi; the princes of the Church, that is to say,*

¹ Aug. in Ps. 44 *the Bishops are placed.* On which words *Augustine*¹ also doth comment to the like purpose: *In stead of the Apostles, sonnes are borne to thee, BB. are ordained: thinke not thy selfe forsaken, because thou seest not Peter and Paul who begat thee; of thine owne issue is sprung a fatherhood: Agnoscant qui praecisi sunt. veniant ad unitatem, &c.* Let them which are precise or cut off by schisme, acknowledge it and come unto unity. The Church hath borne sonnes, and instead of her fathers, hath made

^m L. 2. aduers. *them princes ouer all the earth. Optatus*^m likewise calleth the BB apices & principes omnium.

ⁿ Carth. gr.

The Councell of Carthage ⁿ decreed, that when the Donatists returned to the Church, they should be receined each one in their degrees, according to the will and pleasure of the B. *εἰς τὴν αὐτὴν τὴν ἐκκλησίαν ἐκδεχόμενοι κατὰ τὴν ἐκκλησίαν*, who governeth the Church in the same place, if he shall thinke it expedient for the peace of

^o Lib. 1. epist. 3.

the Church. *Cyprian*^o, though he had approued Cornelius his courage, in that *Felicissimus* a wicked schismaticke, attended with a troope of desperate fellowes, was by him *vigore pleno, quo episcopus agere oportet, pulsus de ecclesia*, with full vigour of authority and courage, wherewith it behoneth a B to deale, driven out of the Church; yet perceiuing him to be somewhat daunted with the threatnings of those lewd companions; if this be so, saith he, that the audaciousnes of wicked men be feared, that what they cannot doe by right and equity, they may accomplish by rash and desperate courses, *actum est de episcopatus vigore, & de ecclesia gubernanda sublimi ac diuina potestate*, then farewell the vigour of episcopall authority, and that high and diuine power of governing the Church. But

more

more fully is this authority described in the Councils of Antioch and Constantinople, and also in the writings of *Ierome*. Every Bishop (saith the Councell of Antioch) ¹ hath ² Conc. Anti-
authoritie of his owne See, both to gouerne it according to the ³ *sch. 6. 9.*
feare of God which is before his eyes, and to haue a prouident
care of the whole Countrey which is vnder his Citie, as also to
ordaine Presbyters and Deacons, and to gouerne all things with
iudgement. The Councell held in Trullo ⁴ decreed, that ⁵ *Constant. in*
forasmuch as some Cities being occupied by the Barbari- ⁶ *Trullo. c. 37.*
ans inuading Christian kingdomes, the Bishops of the
said Cities could not enioy their seat, and performe such
offices there as belong to the episcopall function; that they
should retaine their ⁷ *eminent dignitie and authoritie, so that* ⁸ *τοῦ ἐπισκόπου*
they may canonically exercise ordination of the diuers degrees ⁹ *eximiam illam*
of Clerkes, and that they may vse within their bounds ¹⁰ *pontificatus*
the authoritie of their Prelacie, and that all their ¹¹ *dignitatem.*
administration be firme and lawfull. But what saith *Ierome*? ¹² *ordinem.*
He hauing intreated ¹³ of the other degrees of the Clergie, ¹⁴ *De 7. ordinib.*
at the last commeth to intreat *de principio gradu Ecclesie* ¹⁵ *of Eccles.*
the chiefe degree of the Church, qui ordo episcopalis est, which
is the order of Bishops: the power whereof he setteth downe
in these words: Hec ordaneth Priests and Leutes, that is,
Presbyters and Deacons, &c. Hec ¹⁶ *gouerneb the Church* ¹⁷ *Fabrica Dei*
of God: he sheweth what euery one ought to do: he cond:mneth, preest.
he receineth, he bindeth, hee looseth that which was bound, hee
hath the keyes of the kingdome of heauen, hee openeth and shut-
teb the throne of God, (meaning heauen) hauing nothing
(meaning no ecclesiasticall order) aboue him, &c.

But the superioritie of Bishops ouer Presbyters I shew- § 3.
ed in the sermon, by comparing the iurisdiction of BB. The iurisdic-
tion of Bi-
shops com-
pared with
that of Pres-
byters.

The Presbyters iurisdiction is ouer the flocke of one pa-
rish: the iurisdiction of the Bishop is ouer the whole Di-
ocese. The Presbyters is priuate in the court of conscience:
the Bishops publike, and in the externall Court also. The

* C. 24.

* Hieron. ad
Marcel. ad-
uers. Montan.
* Ir. l. 3. c. 3.

Presbyter gouerneth the people onely of one flocke : the Bishop gouerneth not onely the people of the whole Diocesse, but the Presbyters also themselves. The Presbyters receiue institution vnto their iurisdiction from the Bishop, and exercise it vnder the Bishop of the Diocesse, who ha-
hauiug (as the Councell of * Antioch and *Jerome* say) the care of the whole Church or Diocesse, admit the Presbyters *in partem sollicitudinis*, into part of their care, by giuing them institution to their seuerall parishes. The Presbyters doe answer to the sonnes of *Aaron*, and are the successours of the 70. Disciples, as diuers of the Fathers doe teach : but the Bishops answer to *Aaron*, and are the successors of the Apostles, as I proue by the testimonie of *Jerome*,² who saith, that in the true Church Bishops doe hold the place of the Apostles; and of *Irenaus*,³ that the Apostles left the Bishops their successors, deliuering vnto them their owne place of gouernment.

To all this the Refuter maketh a dilatorie answer, not purposing indeede to answer these allegations at all. Of
“ these points I purpose not (saith he) to say any thing in this place,
“ because the former concerning the difference of the Bishops and
“ Presbyters iurisdiction, must presently be disputed: the latter is
“ to be discussed in the last point of his five. And thus hath he by
a cleanly deuce auoided these allegations, which he knew not how to answer, and very featly rid his hands of them. But if the Reader shall vpon examination finde, that hee speaketh nothing to these allegations, and proofes in the places whereunto he is differred, hee must needs thinke, that their cause of sinceritie (as they call it) is not very sincerely handled.

§ 4

The BB. au-
thority in re-
spect of the
things of the
Church.

* C. Ant. c. 24.

Hauiug thus in generall noted the superioritie of Bishops in the power of iurisdiction, let vs now descend vnto particulars.

The authoritie therefore of the Bishop respecteth either the things of the Church, or the persons. *What soeuer things* (saith the Councell² of Antioch) *appertaine to the Church, are to be gouerned, husbanded, and disposed by the iudgement*
and

and authoritie of the Bishop, to whose trust the whole people is committed, and the soules of the congregation. And againe :

^b Ἡ ἐπίσκοπος ἔχει τὴν τῆς ἐκκλησίας πραγματικὴν ἐξουσίαν, that the Bishop ^b *Ibid. c. 25.* hath the power or authoritie of those things which belong to the Church. And this authoritie the Bishops had from the beginning; for, as what was at the first given to the Church, was laid at the Apostles feet, so afterwards what was contributed, was committed (saith ^c *Iustine Martyr*) τῷ ἐπισκόπῳ, ^c *Apol. 2.* to the Bishop. Heereof you may reade more, *Conc. Gangr. c. 7. & 8. Concil. Tol. 3. c. 19. & 4 c. 32. Balsam. in Concil. Carth. Gr. c. 36. alias 33.*

As touching persons, they were distinguished at the first In respect of into *Clericos & Laicos*, vnto whom afterward, a third sort persons. was added, viz. *Monachi*, monasticall persons; who, though they were sequestred from the companie and societie of secular men, as they count them, yet were they not exempted from the iurisdiction of the Bishop. The great Council of Chalcedon ^d determined, that no man should build a ^d *Conc. Chalced.* monastery any where, or house of prayer, without the consent of ^e *c. 4.* the Bishop of the Citie: and that those which in enery Citie or Countrey, ^e did leade a monasticall life, should bee subiect to the ^e *c. 8. Conc. Afric. c. 47. Agath. c. 27. & 38.* Bishop. See more, *c. 8. Conc. Afric. c. 47. Agath. c. 27. & 38. Theod. Balsam. saith, f* that Monkes were more subiect to the Bishop, then to the Gouvernour of the monasterie. ^f *τὸς δὲ καὶ ἰ. καὶ σὺν πόλει καὶ χωρὶς μοιᾶζουσιν ὑποτάσσονται τῷ ἐπισκόπῳ.*

As touching the Laitie, I said, *Serm. sect. 10. pag. 46. to* ^g *Bals. in Conc. Carth. c. 83.* *pag. 47. l. 6. I should not neede to prooue the Bishops authoritie* ^g *S 3.* *ouer the people of their Diocese, if I demonstrate their rule ouer* ^h *Their authoritie ouer the people.* *the Presbyters thereof, &c. Not neede (saith the Refuter?)* ^h *Ad pag 98.* *Yes you must prooue the power of censuring the people to be their* ⁱ *only right, unlesse you yeeld that preeminence to be giuen them,* ⁱ *jure humano, as indeede it must be, seeing they haue it not po-* ^j *testate ordinis, by the power of their order. The Refuter is to* ^j *be boine with, if hee talke at randon, seeing he is (as it seemeth) out of his element.*

The thing which I was to prooue, if it had beene needfull, was, that whereas Presbyters did gouerne each one the people of a parish, and that privately, the Bishop go-

uerneth the people of the whole diocese, and that publike-
lie : the which I held needlesse to prooue, because before
it was prooued, that they had the charge of the whole Di-
ocese, and were Pastors thereof : And secondly, because if
I prooue they gouerned the Presbyters, who were the go-
uernours of the seuerall flockes, then much more their iu-
risdiction did extend to the flockes themselues. Where he
saith, J must *prooue that the censuring the people is their onely*
right ; I answer, it is sufficient to prooue their superioritie
in iurisdiction, which I intended, and that none in the Di-
ocese doth exercise externall iurisdiction, but from the B.
and vnder him. A notable euidence whereof wee haue in
Siluanus ^z the famous Bishop of Troas, who perceiuing
those of his Clergie to make gaine of mens suits, appoin-
ted others whom he thought good, to bee the Judges of
mens causes, whereby he got himselfe great renowne. And
as for the power of binding and loosing in the court of
conscience, it is common to Bishops with all Presbyters,
howsoeuer in respect of the vse and exercise thereof, they
are subiect to the Bishop.

^z Socr. l. 7.
c. 37.

Where hee saith, that *Bishops haue their iurisdiction iure*
humano, because they haue it not potestate ordinis, by the
power of their order, he seemeth to harpe vpon something,
which hee doth not well vnderstand. For although the
Schoolmen and Papists ^h teach, that to the power of or-
der belongeth a character and grace which God alone
doth giue in their ordination ; yet they grant also, that the
iurisdiction which is conferred to them by the will of man,
doth also mediately proceede from God. And howsoeuer
it be true, that Bishops with vs are assisted *iure humano*, ⁱ to
exercise their publike and externall iurisdiction, and to
iudge in causes ecclesiasticall by the Kings ecclesiasticall
Law ; yet this doth not hinder, but that they are authori-
zed thereunto *iure Apostolico*, as is manifest by the Apostles
themselues, by *Timothie* and *Titus*, and all the ancient Bi-
shops of the Primitiue Church, who by authoritie deriued
to them from the Apostles, did exercise the ecclesiasticall
censures

^h Bellarm. de
Pont. R. l. 4.
cap. ult.

ⁱ Statut. anno
Elizab. 1.

cenſures over the people and clergy, before there were any lawes of Chriſtian Magiſtrates to authoriſe or aſſiſt them thereunto.

But he is pleaſed to ſee how I proue the BB. to haue been ſuperior to the Presbyters in iurisdiction; though not pleaſed that I ſpeake *in generall of BB.* for here his Coccysme againe hath place, that *I ſhould haue proued the Angels of the ſeauen Churches to haue had iurisdiction over miniſters, under them.* Which is a miſerable poore ſhift indeed. Was not this the thing propounded to be proued, that the BB. of the primitiue Church were ſuperior in iurisdiction? doth not himſelfe confeſſe, that the ancient Churches were all of one Conſtitution? And is not the prooſe of the generall, a prooſe of the particular alſo? If I ſhould ſay, theſe ſeauen Angels had this iurisdiction; ſome ſuch exception of ſingularity in them, would with as great reaſon be taken, as againſt *Timothy and Titus.* But when I proue, that BB. in generall had this ſuperiority, I doe more then proue, that theſe ſeauen Biſhops had it.

§ 6.

Their authority over the clergy.

The reaſon which I uſe is an induction. The Biſhop had ſuperiority in iurisdiction both to the Presbyters, that were parts of the Presbytery aſſiſting him, and to the Paſtors aſſigned to ſeuerall cures. Therefore he had ſuperior iurisdiction to all the Presbyters in the dioceſſe. But the Refuter maketh me reaſon thus:

If the Biſhoppes had maiority of rule both ouer the Presbyters that aſſiſted them, and alſo ouer the Paſtors allotted to their ſeuerall charges, then had they power of iurisdiction.

But they had maiority of rule ouer the Presbyters, aſſiſting them and the Paſtors, &c.

Therefore they had power of iurisdiction.

Why? Needes this to be proued, that Biſhops had power of iurisdiction, which euery pariſh Miniſter hath? Or doth the Refuter deny, that Biſhops had power of iurisdiction? Or if he cannot but grant the concluſion, what a folly is it to wrangle with the premiſes? And yet for feare of

granting the conclusion, first hee pickes a quarrell with the
 "proposition. *For though they had maiority of rule, &c. yet*
 "will it not follow they had sole power of iurisdiction. Whence
 commeth this *sole* I pray you, that hath so oft been foisted
 in? I feare greatly from an euill conscience, resolved to op-
 pugne and deface the truth. Cannot the B. be superior to
 Presbyters in the power of iurisdiction, vnlesse they haue
 (as none haue) the sole power of iurisdiction?

§ 7.

I. Ouer the
 Presbyters
 of the Citie.

Then hee flatly denieth the assumption. But what reason
 doth he giue of his deniall? what euidence of truth doth he
 bring to proue the contrary? Alas, he troubleth not him-
 selfe that way, all his care and endeouour is to find out star-
 ting holes and euasions to elude the truth.

¹ Aduers. Lu-
 cifer.

I proue first in generall, that BB. had maiority of rule, or
 superiority of iurisdiction ouer the Presbyters, euen those
 of the City, who were the chiefe. Then in particular, in the
 next section. The former I proue, first, by the testimony of
*Ierome*¹, who confesseth, that of necessity a power eminent
 about all and admitting no partner, at least no compeere,
 is to be granted to the B. To this besides the poore euasion
 of *Ieromes* minority, and being vnder age, before answered,
 he saith, *Ierome speaketh of such BB. as hee acknowledgeth* „
to haue no warrant in the scriptures, and to haue bene „
brought into the Church by occasion of schisme after the A- „
postles times. Both which I haue before proued, and shall „
 againe proue to be manifestly false. Doth *Ierome* deny BB.
 to haue warrant in the scriptures? besides the places of the
 new testament often alledged, call to mind those two ^m, on
 Psalme 45. and Esay 60. Where he calleth them, *principes*
ecclesia by warrant of those scriptures. Doth *Ierome* say,
 they were not brought into the Church vntill after the A-
 postles times? doth not he confesse *Iames*, *Marke*, *Timo-*
thy Titus, and diuers others to haue been BB. in the Apo-
 stles times, and that euer since S. *Marke* there haue bene
 BB. at Alexandria?

^m Hier.in.Ps.
 44. & in Esa.
 60.

^a Ad Trall.
 what is a B.
 but he that
 holdeth all
 authority o-
 uer all?

Secondly, I alledge *Ignatius*^a, whom themselues oft al-
 ledge for their Presbyteries. But see what hard hap some
 men

men haue: he, whose authority is so good when he is allea-
 ged by them, is but a counterfeite when he is produced by
 me. And yet those who^o suspect fiue of his epistles, because *Problem.*
Eusebius and Ierome mention but seauen, acknowledge this *Perk.*
ad Trallianos to be none of the fiue which are suspected,
 but one of the seauen which are receiued. This euasion
 should not haue bin vsed, if he could tell how to answer his
 testimony otherwise. Yes that he can. For *though Ignati-*
us doe say that a B. is such an one as boldeth or manageth the *Ad pag. 59.*
whole power and authoritie about all, yet that proueth not the
sole iurisdiction of BB. God amend that soule, that so oft
 foisteth in that *sole* besides my meaning and my words.
 And yet truely *Ignatius* saith faire for *the sole power*. For if
 the B. haue the whole power and authority about all, why
 may he not be said to haue the sole power and authority o-
 uer all? *what?* saith the refuter, *he alone?* May not a man say
as much of the Duke of Venice, or of the King of Polonia? yet
are neither of these soueraignes: no more had the B. for all
these words any supreme and sole authority. Do I any where
 say, that the BB. haue or ought to haue supreme and sole
 authority, which here againe he obiekteth to make the BB.
 according to my iudgement forsooth absolute Popelings?
 will these odious slanders wilfully deuised to disgrace the
 truth, which I taught, neuer bee left? and yet that is vntrue
 which he saith of the Duke of Venice, and that is more then
 we desire, that the B. in his diocese, should be like the King
 of Polonia in his kingdome. For though the Duke of Ve-
 nice bee about any other in Venice, yet hee hath not the
 whole power and authority about all: neither doe we make
 the B. to haue supreme power in his diocese, as the King of
 Poland hath in his realme; though in respect of the electi-
 on of him to his kingdome, and of BB. to their sees, there
 be somelikeness.

In the third place I alleage another testimony of *Ig-* *s. 8.*
natus, where hee exhorteth the Presbyters of Antioch, *Apotherte-*
 where himselfe was Bishop, to feed the flocke which was a- *stimony of Ig-*
 mong them, vsing the words which *Peter* doth *1. Epist. 5.* *natus.*

^q τὸν μόνον
ἀρχὴν ὡς μόνον.

^r *Ad Roman.*

^s *Pref. to in-
form.*

^t *Ignat. ad
Heronem.*

Untill God should declare who should bee their^q Governour,
meaning the Bishop. Where the B. in plaine termes is called
the gouernor of the Presbyters. There can be no question
“ but ^q *ἄρξ*, is a maiority of rule. And yet he saith this *testimo-*
“ *ny doth not proue any such maiority of rule* : and that for foure
“ worthy reasons. First, because *this is one of those places which*
“ the disciplinarians absurdly *alledge for the prooffe of one-*
“ *ly-gouerning elders* (which neuer were) the duty inioined
“ them being pastorall. Secondly, *because the Church where-*
“ *of he was B. was but one congregation at that time.* And yet he
expressely calleth himselfe the^r Bishop of Syria : which
plainely proueth, that he was not onely a diocesan, but a
“ Metropolitan B. Yea but *in his epistle to Ierome he calleth*
it συναγωγὴ. I wil not vrge the error in the name *Ierome*, for
Heron : perhaps it was not our *Ieremies*^s, but his *Barucks*
fault. The word *συναγωγὴ*, which hee absurdly translateth,
Synagogue and *parish*, signifieth *congregation*, and is the same
with *ecclesia*, or Church. For *Ignatius* hauing signified to
him that he should be his succ^tssour in the Bishopricke, he
saith^t : *ὅτι ἐκ ἱσχύος ἡ συναγωγὴ κυρίου*, and *the congregation of the*
Lord shall not be as sheepe without a pastor. But hercof I haue
spoken heretofore. Howbeit, both this and the former an-
swere here are meere evasions. For suppose that (which I
haue proued to be most false) that there were onely-gou-
erning elders in Antioch, and that the Church had been but
one parish, can he be so absurde as to say, that none of the
Presbyters in Antioch were ministers? If any were (as in-
deed they were all as I haue abundantly proued before) is
not the B. here plainly noted to be their gouernour? and
if he were their gouernour, was he not about them in the
power of iurisdiction or gouernment? Or what is this to the
present question, whether the Church of Antioch contai-
ned one congregation or more, if it cannot be denied that
the B. was superiour in the power of iurisdiction to the
Presbyters of that Church, how great or how little soeuer
it was?

His third reason of all others is most impertinent. For
what

what is this to the purpose, if it were true, that *the duty which* „
Ignatius inioineth them of feeding, that is, of instructing and „
 guiding the people, *was not perpetually belonging to their of-* „
fice, but onely in the time of the vacancie, till they had another „
gouvernour, seeing he noteth that himselfe had been, and his „
 successeur should bee their gouvernour? But it is vntrue „
 which he saith, concerning the perpetuity of the duty. For „
Ignatius his meaning was, that as they were at all times to „
 feed the people, so especially in the absence or want of the „
 Bishop, the care and attendance of the flocke in the defect „
 of a B. being deuolued to them.

Fourthly, If *M. D. doe urge*, saith he, *that Ignatius was,* „ § 9.
and so also his successor their gouvernour, (which was indeed „
 the onely thing for which the place was alleaged, and to „
 which point alone hee ought to haue directed his speech) „
the answer is easie, that he might be so, and yet the Church „
but a parish, and those Presbyters governing Elders. An easie „
 answer indeed: as who should say, though the allegation „
 doe proue that for which you bring it, yet it doth not dis- „
 prooue some other of our absurdities, for the disprooue „
 whereof you do not bring it: as that the Church was a pa- „
 rish, and the Presbyters onely governing elders. Was the „
 disprooue of those points to be expected from this place, and „
 at this time? do you not say, it is one of the places which is „
 ordinarily brought out of *Ignatius*, for prooue of onely-go- „
 uerning Elders? And must this be your shift to auoid my ar- „
 gument, proouing out of this place the superiority of Bi- „
 shops in the power of iurisdiction, that for any thing can „
 hence be alleaged, the Presbyters might be onely gouer- „
 ning Elders? Is not the Refuter neere driuen, thinke you, „
 when he would beare his Reader in hand, that his lay Pres- „
 byters be sufficiently proued, if the place which themselues „
 bring for them, doth not disprooue them; but especially, when „
 he is driuen to alleage this as a poore shift to auoid another „
 thing in question? Yea but if the Church were a parish, and „
 they onely governing Elders, then was *Ignatius* but as a „
 Parson of a parish: and *Parsons, though they be called, recto-* „
res,

res ecclesiarum, gouernours of the parish Churches, are farre enough from the maiority of rule in question. Whereto I answered, that if he would needs make *Ignatius* but the Parson of a parish, assisted with a Presbytery of lay Elders, hee should haue conceiued him to be such a one as themselves fancie, and not as ours are. For he should not haue been subordinate and subiect as ours are (and as all Presbyters of parishes euer were) to the Bishops, but as they fancy, indued with a power vnsubordinate and independent; and therefore had a supremacy, rather then superiority, as being the supreme ecclesiasticall officer in all that Church. But how I beseech you is it proued, that *Ignatius* was but a parish Bishop? Because, forsooth, the Church of Antioch might be a parish, and the Presbyters thereof onely-gouerning Elders, for any thing that I haue here said to the contrary, which indeed I intended not in this place. But now I discern a worthy stratageme of this Refuter, in chusing rather to answer the places out of *Ignatius*, being brought for superiority of Bishops, then himselfe to vrge them for the lay-elders: hoping to perswade some kind of Readers, both that their Elders are sufficiently proued, if they be not disprooued out of the places which themselves doe bring to proue them: and also, that by such an answer, the superiority of Bishops is sufficiently auoided. But to conclude this point, whiles the Refuter goeth about to proue, that Antioch (which was the Metropolis of Syria, and the chiefe Citie of all the East) was but a parish Church: and the Bishop of Antioch, who was also (as *Ignatius* testifieth of himselfe) the Bishop of Syria, and as *Theodoret* saith, τὸν κατὰ τὴν ἀνατολὴν ἐπισκόπον ἡρώμους, the chiefe or primate of all the Bishops in the East, to haue been but a Parson of a parish Church; the Reader will hereby learne, what conceit to haue of his learning and iudgement, and what credit to giue to his new-fangled opinions.

The Council of Sardica saith, they are ὑποταγμένοι subiect to the B. and ought to performe a sincere ministry vnto them, C. 14.

Theodor. bist. l. 5. c. 23.

(Serm. sect. 11. pag. 47.) Now the Presby-
 ters were subiect to their B. both as
 their ruler to be guided, &c. to page 50.
 med.)

§. 10.
 The BB. did
 rule and di-
 rect the Pres-
 byters.

Having in generall shewed the Bishops superiority in iurisdiction ouer the Presbyters, euen those of the Citie; in this section I proue it more particularly by the parts of gouernment, which are, both to rule and direct; as also to censure and correct. I shew therefore, that the Presbyters of the Citie were subiect to the Bishoppe, both as their ruler, to be guided and directed by him, and also as their Iudge, to be censured and corrected of him. Where the Refuter, if he would needs be analysing and syllogising, should haue framed this argument:

To whom the Presbyters were subiect, both as to their ruler, to be guided and directed by him; and as to their Iudge, to be censured and corrected of him, he was superior to them in the power of iurisdiction, and maiority of rule.

To the B. the Presbyters were subiect; both as to their ruler, to be guided and directed by him; and as to their Iudge to be censured and corrected of him.

Therefore the B. was superiour to the Presbyters in power of iurisdiction and maiority of rule.

The proposition of this syllogisme is of euident & vndeniable truth. The assumption consisteth of two parts: the former concerning the rule of direction, the latter concerning the power of correction: which I doe in order proue by euident testimonies, whereunto he opposeth nothing but cauilling shifts and euasions. By way of analysis he saith thus: *The former prooffe of the assumption touching the Bishops, maiority of rule, was generall, concerning diocesan and parishionall Presbyters. Now follow the reasons for each of them*

" them in particular : and first, for the Bishoppes iurisdiction
 " on ouer the diocesan, in regard of direction. Where I desire
 " him to tell vs, what he meaneth by diocesan Presbyters, whe-
 " ther such as assisted the Bishop in the diocesan gouernment?
 " If yea, hee dreameth of that hee cannot proue. To omit the
 commendation of his skill in analyfing, which is not great,
 his refutation heere is, as you plainly see, not onely a
 dreame, but the dreame of a dreame. He saith, *I dreame of*
 " diocesan Presbyters, when himselfe (belike) did dreame so.
 " Where speake I one word of diocesan Presbyters? where
 doe I once name them? Is the Refuters conscience no bet-
 ter, then still to father vpon mee vnruths for his owne ad-
 uantage? doth he not thereby bewray what a cause he main-
 taineth, which cannot be vpheld but by forgeries? Neither if
 I had spoken of diocesan Presbyters, would I haue vsed the
 word in that sense. For as parts of the diocesse in the country
 are sometimes in the Councils called diocesess; so are Coun-
 try Ministers called ^a *diocesani*, qui b *per diocesess ecclesias*
^c *regunt* : which in the Councell of Neocæsaria, are ^e called
^d *ἐπὶ τοῖς χωρίοις*, that is, *Country Ministers*, and are opposed to
 the Presbyters of the Citie, who are there called ^f *ἐπὶ τῇ πόλει*
^g *ἡ πόλις*, and else where ^d, *civitatenses Presbyteri*. Of
 whom it may bee truly said, that the Colledge or com-
 pany of them was the Presbytery, which being not as-
 signed to any one parish, was prouided to assist the Bi-
 shoppe in the feeding and gouernment of the diocesse,
 as I haue proued before, and in that sense might be called
diocesani.

^a Conc. Agath.

c. 22. Tolet. 3.

c. 20.

b Caith. 4. c. 36.

c Neocæs. c. 13.

d C. Agath. c. 22

Ad pag. 100.

§. 11. " But let vs see his reason, saith the Refuter. If the 40. Canon
 " of the Apostles saith he (I said, the ancient Canon,) if the
 " Councils of Arles and Ancyra, Tertullian, Cyprian, and Ig-
 " natius affirme, that BB. had maiority of rule for direction o-
 " uer Diocesan Presbyters, then they had such maiority. But all
 " these affirme so: therefore they had so.

§ 10.

The former part of my ^e aforesaid Assumption, that the
 Presbyters of the City were subiect to the B. as their ru-
 ler to be directed by him, I proue, first in generall, because
 they

they might doe nothing of importance without his direction or consent, then particularly, in respect of these things which did belong to the power of their order. For as touching the former; if the Presbyters might doe nothing without the B. nothing without his appointment, or consent; then were they subiect to him, as their ruler, to be guided and directed by him. But the former I proue by these testimonies, whereto more may be added; therefore the latter cannot be denied.

Of the Syllogisme which he framed, hee denieth first the Consequence of the proposition; not shaming to affirme, that although the ancient Canon called the Apostles, though the auncient Councils of Ancyra and Arles, though *Tertullian*, *Cyprian* and *Ignatius*, doe all testifie the maiority of rule in BB: yet it *would not follow* that they had it. It will follow then, that the ancientest Councils, and Fathers deserue no credit: which whosoever shall affirme, doth much more without comparison, deserue not onely no credit, but no audience, nay no sufferance, he is not to bee endured. But what pretence hath hee, to discredit their authorities? forsooth *none of them, excepting Tertullian and Ignatius liued in the first 200. yeares.* As if all truth were confined within that periode: or as if some of the Fathers which succeeded (as *Cyprian* by name) deserued not as much credite as they. As for *Cyprian*, hee came 40. or 50. yeares after: and the Councell of Ancyry some 50. or 60. yeares after him. No doubt, but great alteration in discipline, and Church-gouernement, was or could be pretended to haue been in the Church, before *Constantines* time whiles it was vnder the Crosse. But let the Refuter esteeme of these authorities as hee pleaseth; there is no modest or moderate Christian, but will preferre the affirmation of any of these, especially, in a matter of fact, before the negation of a thousand such as the libelling refuter.

After he hath thus eleuated their authority, hee cauil-
leth with their testimonies, denying also the assumption.

And

Presbyters
might doe
nothing with
out the leaue
or consent of
the Bishop.
E Can. Apost.
39. al 40.

And first to the ancient Canon, forbidding Presbyters & Deacons to doe any thing ^{ἐν ἑαυτοῖς}, without the appointment and consent of the Bishoppe, hee frameth such an answer, as euery word whereof almost doth argue extream either vnconscionableness, or ignorance. Hee

saith, *It doth not proue they had maiority of rule, or sole souerainty ouer them.* Sole souerainty? O defiled conscience, which ceasest not to ascribe such odious and absurd assertions to me! But why is not the maiority of rule in the Bishoppe hence proued, and the subiection of Presbyters to him as to their ruler, to bee guided and directed by him, seeing they are charged to doe nothing without his direction and warrant? what can bee more plaine?

forsooth, *the like Phrase is used Can. 35. and Conc. Antioch. c. 9. where BB. are enioyned to doe nothing without the sentence of the Archbishoppe, nor he in their Parishes without the sentence or appointment of them all.* If therefore the Maiority of rule in BB. may be proued from this Canon, then in like manner from the other two Canons, the maiority of rule not onely in Archbishops in those dayes ouer BB. but also of Bishops in their Parishes, ouer the Archbishop. But the consequent is false in both the parts of it: the former, for there were no Archbishops in those dayes; the latter, because BB. had not authority ouer Archbishops: therefore the Antecedent also is vnttrue. Here the refuter vnder some shew of learning hath bewraied much ignorance. For first, as touching the proposition: his reason is vnlike, and his allegation out of the 34. Canon is vnttrue. The Bishoppe of euery nation must agnize him that is the first or Primate among them, and esteeme him as the chiefe, ^{ὁ μὲν ἐν τοῖς ἐκκλησιαστικοῖς ἀνθρώποις πρῶτος καὶ ἀρχιεπίσκοπος}. It is not said as in the Canon by me cited, ^{μὲν ἐν τοῖς ἐκκλησιαστικοῖς ἀνθρώποις} simply, as the refuter citeth it; but ^{μὲν ἐν τοῖς ἐκκλησιαστικοῖς ἀνθρώποις}. Is there no difference betweene these two speeches, *to doe nothing simply, and to doe nothing more, or exceeding their own bounds?* For that this is the meaning of the Canon, the words following doe plainly declare, ^{ἐν τῇ ἑαυτοῦ ἐκκλησίᾳ} *but that they doe onely those things which appertaine to their own See,*

E Can Apost.
34. al 35.

and

he will let this testimony passe, hee hath one point of ignorance more to shew, and that is, *because Archbishops are mentioned, c. 35, alias 34. therefore these Canons were none of the Apostles, nor any others aboue an hundred, he will not say (whatsoever hee thinkes) two hundred yeares after them. For Archbishops were not hatched (soe recurrentlie he speaketh) a long time after, all men being iudge.* The antiquitie of these Canons I haue touched before; shewing, that within little more then two hundred yeares after the Apostles time, they were then accounted auncient Canons. But to the point. If hee speake of the name *Archbishoppe*, it is not mentioned in the Canons, called the Apostles; if of the office of a Metropolitane, which is meant in the aforesaid Canon; I haue proued before, that it hath beene euer since the Apostles times. Those learned men, which hold Archbishops to be of a latter edition, by that name vnderstand *Patriarches*; and those of 2. sorts, being either so called *κατ' ἐξουσίαν*, as the Patri-

k Socr. hist. l. 5. c. 8.

l Orig. lib. 7. c. de clericis.

m C. Chalced. c. 9. et 17.

n Lib. 1. tit. 4. de episcopali audientia.

§. 29.

Sancimus: et Novell. 123 c. 22.

o Ius graecorum o διατάξεις: made by Leo the Emperour &c. page 88.

p Arelat. a. c. 19 q Ancyra. c. 12. alias 13.

I cite the Latine text because the Greeke seemeth to be defective.

arches of Rome, Constantinople, Alexandria, Antioch, and Ierusalem; or such as are more vsually called *Archbishops*, or *ἐπαρχοὶ τῶν διοικήσεων* governors of large provinces, being in a degree betweene, Metropolitans, and Patriarches, which seeme to haue beene ordained in the first Councell of Constantinople, as *Socrates*^k witnesseth. Hence it is, that *Isidor*^l saith *Ordo Episcoporum quadripartitus est, i. in Patriarchis, Archiepiscopis, Metropolitans atque Episcopis*: and the same distinction is noted in the Councill of^m Chalcedon, and in theⁿ Code, and constitutions of *Iustinian*, and in the^o *Ius graecorum* o διατάξεις: made by *Leo* the Emperour &c.

To the same purpose I alledged the ancient Councell of Arles^p, that *Presbyters may doe nothing without the knowledge, and consent of their BB.* and of Ancyra the most ancient approued Councill that is extant^q, *Non licere Presbyteris ciuitatis, sine Episcopi praecepto amplius aliquid imperare, nec sine autoritate literarum eius in vnaquaque parochia aliquid agere. That it is not lawfull for the Presbyters of the citie to doe any thing of importance without the Bishops appointment.*

pointment, nor to do any thing in any parish without the authoritie of his letters.

To these I adde the first Council of Toledo; ¹ *Sine conscientia Episcopi nihil penitus Presbyteri agere presumant*, Let ^{20.} the Presbyters presume to doe nothing at all without the knowledge, and consent of the Bishop.

And forasmuch as for a poore euasion he alledgeth, that these Councils by me cited, though the ancientest that are extant, are vnder age; which ill becommeth him to object, who hath no witnesses to the contrarie before this present age; I will therfore produce one or two more, who liued in the Apostles times, and conuersed with them. Ignatius therefore in an Epistle which the Refuter hath before cited, faith ¹ that neither Presbyter, nor Deacon ought to doe any thing without the B. ¹ *Ad Magnes.* neither let any thing seeme reasonable vnto you, which is done without his warrant. To him I will adioyne a testimony of Clement, wishing the Reader to credit it no further then he seeth cause. He ² therefore reporteth it as a doctrine of Peter, that no Presbyter ought to doe any thing in any Bishoppes parish or diocese, without his permission; and that all Presbyters ought without delay to be obedient to their BB. in all things. ² *Epist. 1. ad Iacob.*

S. 14. But as I prooued that Presbyters might doe nothing without the Bishoppes appointment or consent, so I noted especially those things which belong to their power of order; as the actions of their ministry, to baptize, to celebrate the Communion, to preach, to say the publike Liturgy, or diuine seruice. The Presbyters might not doe those things which belong to the power of order, without authority from the B.

As touching Baptisme, I alleaged Tertullian³, testifying, that the Bishoppe hath the right to giue Baptisme; then the Presbyters and the Deacons: but yet not without the authority of the Bishoppe, for the honour of the Church, (that is, the honour due vnto him in the Church) which being safe, peace is safe. Where note in Tertullians time, within the first two hundred yeeres, the Bishoppe was so greatly honoured, that the peace of the Church was supposed to depend on the honour of the Bishoppe, as Ie-

As not baptize.

³ *Lib. de baptismo.*

rome also speaketh, & that the ordinary right of baptizing was primarily in the Bishop; secondarily, in the Presbyters & Deacons, but not to be exercised by them without his authority: whereas extraordinarily, and in case of necessity, lay men in his judgement might baptize. To this the Refuter giueth five answeres, but neuer a good one. As first, "that *Tertullian* speaketh not of their iurisdiction in the A-
"postles times, or after by authority from them. Hee speaketh not *de facto*, but *de iure*; noting what right Bishops had: and hee sheweth the ordinary right of baptizing which the Presbyters had, was not without the Bishops authority.

2. "That the preeminence he giueth them was for the honor
"of the Church, and preservation of peace. What then? was this peculiar to his time? Were they not as carefull of the honour of the Church, and preservation of peace in the Apostles times, as after?

3. "Neither doth he speake of the authority of the Bi-
"shop in generall, but of an honour giuen him in one particular. And for one particular belonging to the power of order, did I alleage it, that hauing prooued this point in generall, I might also shew it in the particulars, which cannot otherwise be done, but *sigillatim*, one by one. Yea but this ho-
"nour in one particular, might well bee in a titular Bishoppe,
"that had no such iurisdiction. Titular Bishops in the primitive Church were such, as had the name and title, but not the authority of a Bishop granted to them. Such a one was *Meletius*, who by the censure of the Councell of Nice*, was not to haue *ἐξουσία*, the authority, but *τίτλος ἑποσκοῦ*, the bare name of a Bishop. And such were ^aNouatian Bishops, returning to the Church permitted to be, if the Catholike Bishop would gratifie them with the name and title of a Bishop.

* Epist. Synod.
Nic. apud.
Socr. l. i. c. 6.
x Synod. Nic.
c. 8.

y Epist. Synodi
Ephes. ad syn-
nodum Pam-
phyl.

I reade of *Eustathius*^y, the Metropolitan B. of Pamphylia, who being desirous to leade a more quiet and solitary life, gaue vp his Bishopricke: whereupon *Theodorus* was chosen in his roome. For it was not meet *ἡ ἐκκλησία ὀρφανή*, that the Church should continue a widow, and that the flockes of our Saviour should remaine without a gouernour. But he after-
wards

wards repenting him of the abdication of his Bishopricke, putteth vp a petition to the Councell of Ephesus, that hee might at the least retaine the name and honour of a Bishop. At his request, the Councell writeth to the Synod of Pamphylia, that he might haue τὸ τῆς ἐπισκοπῆς ὄνομα, καὶ τὴν τιμὴν καὶ κοινῶν. ἔτι μὲν τοῖς αὐτοῖς μὴ χραισμοῖσι αὐτοῦ, μὰ τὴν ἐκκλησίαν καταλαβόντες ἱεραρχίᾳ ἐξ ἰδίας ἀουδαίας, the name, the honour, and communion of a Bishop: but yet so, as that neither he doe ordaine, nor taking vpon him the charge of the Church, should performe sacred actions by his owne authority. Thus we see who were titular Bishops in the primitive Church, such as were gratified with the name, but wanted the office and authority of a Bishoppe. As for those who had the office of a Bishoppe, of whom *Tertullian* speaketh; they had also *vigorem episcopatus*, the vigor of the episcopall office: whereof *Cyprian* so oft speaketh, and the sway of authority ecclesiasticall was in their hands: insomuch that Presbyters and Deacons, who by the power of their order had right to baptize, might not euen in *Tertullians* time exercise that power, but by authority from the Bishop.

“ In the fourth place the Refuter obiecteth, that these
 “ Presbyters were not ordinary Ministers of the word and Sa- § 15.
 “ craments, but such as he and his fellowes dreame of; be- Ad pag. 101.
 “ cause *Tertullian* in the very next words affirmeth, alioquin
 “ etiam laicis ius est, otherwise lay men also might baptize.
 That the Presbyters were Ministers, I haue manifestly pro-
 ued before, and I haue noted already, that *Tertullian* sig-
 nifieth the ordinary right of baptizing to be in the Bishop,
 Presbyters & Deacons, that yet extraordinarily and in the
 case of necessity, lay men might baptize. And so *Ierome*^a sec-
 meth to exhound *Tertullians* meaning. Hence it is that with-
 out Chrisme (which^b the Presbyters of the seuerall parishes^b Conc. Carth.
 were to fetch from their B.) and without the commandement 4. c 36.
 of the Bishop neither Presbyter nor Deacon haue right to bap-
 tize. Which notwithstanding wee know to be oft times lawfull
 for lay men to doe, si tamen necessitas cogit, but yet so, if
 necessity doe compell. But nothing is more euident then
 that the Presbyters were Ministers, by that which hath

heretofore been deliuered. Wherunto this helpeth somewhat, that *Tertullian* opposeth Presbyters and Deacons to lay men. This obiection the Refuter thought to preuent, "by saying, that *the governing Elders and Deacons were accounted among the Clergy*. Which also is an vnlearned assertion. For to omit the arguments which before were brought to prooue, that the Presbyters and Deacons were degrees of the sacred Ministry; it is plaine, that the clergy of each diocesse was a company of such as were trained vp in learning, it being the seminary of the whole diocesse. And as they profited in yecres, learning, and pietie, so they were preferred to bee Readers, then Exorcists, then Acolythi, then Sub-deacons, after that Deacons, then Presbyters, out of whom ordinarily was chosen the Bishoppe. And moreouer, the Presbyters and Deacons, with the rest of the Clergy, had all their maintenance according to their place and degree in the Church. And therefore our disciplinarians, if they will haue such Presbyters and Deacons as were in the primitiue Church, they must fetch them from the Vniuersitie, and schooles of learning, as we doe, and maintaine them by the charges of the Church, as well, though not with so large allowance; as the Bishop.

His last euasion (for none of his answers is better) is, "that the honor *Tertullian* speaketh of, might well be, and was in a parish Bishop, the Presbyters being subiect to him, as his assistants for that one Church. But parish Bishoppes, such as they speake of, and lay elders be of one edition, neuer heard of before our age. For the more manifest proöfe whereof, I referre you to that which before hath been by mee alleaged. It is euident therefore by the testimonies of *Tertullian* and *Ierome*, that such was the superioritie of Bishoppes, in respect of iurisdiction, that the Presbyters and Deacons, though the right to baptize belonged to their power of order, yet they might not exercise that power, without iurisdiction and authority granted them from the Bishop.

§. 16.

The like I alleaged concerning the Lords Supper. *Ignatius*

natus ^c saith, *ἡ ἐκκλησία ἐν πάσῃ τῇ ἐκκλησίᾳ, ἢ ὅτε τοῖς ἐπισκοποῦντος, ἢ ὅτε τοῖς ἐπισκοποῦντος* : *Let that Eucharist be allowed as firme and warrantable, which is celebrated under the Bishop, that is, in his presence ; or by such* (namely in his absence, or in those Congregations where he is not present) *as he should permit or appoint.* The words *ὅτε τοῖς ἐπισκοποῦντος*, prevent the Refuters ^c *cauill*, who saith, that *the Church was but one Congregation, wherein no man had authoritie to minister the word or Sacraments, but with the liking of the Pastor.* For that Eucharist which was *ὅτε τοῖς ἐπισκοποῦντος*, was in the congregation, where the Bishop was present, it being administred in other congregations by such as the Bishop did authorize. But the idle conceit of one onely Congregation in the greatest Churches hath beene before sufficiently refuted.

Where I alleged *Cyprian*, reproouing the Presbyters of Carthage, for giuing the Communion to some which had fallen in time of persecution, without warrant from him, though he were absent, therein not regarding as they ought ^d *prapostitum sibi Episcopum, the Bishop who was set ouer them, d Cypri. li. 3. ep. nec Episcopo honorem Sacerdotij sui & Cathedra seruantes, 14. 15. 16.* nor reseruing unto the Bishop the honour of his Priesthood and ^e *Chaire* : the Refuter saith, *the same answer which he gaue to Tertullian, will serue (as a poore shift) for Cyprians testimony, who had iust cause to complaine, that the Presbyters, who in his absence were to feede the Flocke, had taken upon them to admit to the Communion, &c.* Doth not the Refuter see his former shift will not serue the turne ? Is it not plaine, that the Presbyters which *Cyprian* speaketh of, who as hee saith elsewhere, ^e *were cum Episcopo sacerdotali honore coniuncti, ioined to the Bishop in the honour of Priesthood, who were to feed the people, and whose office it was to deliuer the holy Communion to the people, were Ministers of the word and Sacraments ?* Againe, will it serue the turne to say, either that the Presbyters had authority only in this particular of the Sacrament, or that *Cyprian* was either but a titular or a parish B. whom I haue proued before to haue beene a Metropolitan ? In the end he resteth in his

first answer, that *Cyprian* is vnder age. Alas good *Cyprian*, how hard was thy happe, that thou wert not Bishop one

⁴ *Cyprian* testified when hee wrote the booke, *De duplici martyrio*, that it was about the year 240. and it is plaine that he was B. in *Fabianus* the B. of Rome his time, who ended his life in the yeere 249. after hee had bene B. 14. yeeres.

The like I might haue added concerning other ministeriall functions. The second Councell of Carthage² decreed, that if any Presbyter without the consent of the B. should in any place *agenda celebrare, celebrare diuine seruice*, and performe such actions as belong to the ministerie, hee should be depofed. The Councell of Gangra pronounceth him accursed, who shal performe the actions of the church, meaning those things which appertaine to Gods publike seruice, and the ministerie of the word and sacraments,

^h *μη συνήλως τὸ πρεσβυτερεὶ κατὰ γινώμην τῶ ἐπισκόπου*, there being not present a Presbyter by the appointment of the Bishop.

§ 17.

The like is said of other ministeriall functions.

² *Conc. Carth.*

2. c. 9.

^h *Gangr. c. 6.*

ⁱ *C. 30. alijs*

31.

^k *Conc. Anti-*

och. c. 5.

^l *Act 4.*

^m *Carth. grec.*

c. 10. & 11.

The ancient Canon,ⁱ called the Apostles, appointeth, that such a Presbyter as will of his owne authoritie, without the appointment of the B. hold assemblies for the seruice of God, & vse of the sacraments, that he should be depofed, *ὡς φιλαρχος, as ambitious*. The same hath the Councell of Antioch,^k in the fifth Canon; which Canon being recited in the Councell of Chalcedon,^l all the BB. gaue it this acclamation: *This is a iust rule; this is the rule of the Fathers*. This case being propounded in the Councell of Carthage,^m if a Presbyter being condemned by his owne B. shall swell with pride against him, and thinke he may apart celebrate the diuine seruice, and offer the Communion, &c. the Councell determined, *if any Presbyter swelling with pride against his B. shall make a schisme, withdrawing himselfe from the Communion of his B. &c. let him be anathema*.

ⁿ *Ad Smyrn.*

For a conclusion, I alleged the words of *Ignatius*, ⁿ *μηδὲ χωρὶς ἐπισκόπου τὸ πρεσβυτερεὶ τῶν ἀνυπόκειται ἐκ τῆς ἐκκλησίας*, Let no man without the B. that is, without his leaue and authority, doe any thing that belongeth to the Church. To which the Refuter maketh this one only answer, of one congregation, which I haue

haue confuted more then once.

To proue the Bishops power and authority in correcting Presbyters, in the first place I alleged *Cyprian*, who^r telleth *Rogatianus* a B. who had beene abused of his Deacon, that *pro Episcopatus vigore & Cathedra autoritate, for the vigour of his Bishopricke, and authority of his chaire*, hee might himselfe haue censured him as he thought good; & counselleth him, if the Deacon did persist, *hee^r should exercise the power of his honor towards him, and either depose him, or excommunicate him*. Secondly, *Ierome*^a maruelling that the B. where *Vigilantius* was Presbyter, did not *virga apostolica, with the apostolike and with an iron rodde, breake that vnprofitable vessel, and deliuer him vnto the destruction of the flesh*. Both these the refuter casteth off, as vncompetent witnesses, *who speake* "but of the practise of their owne times; as who should say, it had beene otherwise before their times. But it is plaine almost by innumerable testimonies, some whereof I will cite anon, that the ancientest Canons, Councils, and Fathers acknowledge and allow this correctiue power in the Bishops ouer the Presbyters and Deacons in the Primitive Church. As for the Apostles times, I proue the same out of the Apocalypse, but more plainly out of the Epistles to *Timothe* and *Titus*.

The former reason, if the Refuter will giue me leaue to frame it, is this:

Those who either are commended for examining, and not suffering such in their Church, as called themselves Apostles, and were not, or were reprooued for suffering false Teachers, had a correctiue power ouer other Ministers.

The Angell of the Church of Ephesus^r is commended^r Apoc. 2. 2. for the former: the Angell of the Church of Thyatira^r is reproued for the latter. ^r Apoc. 2. 20.

Therefore these Angels, which before I haue proued to be BB. had a correctiue power ouer other Ministers.

"His answer is friuolous, that *neither these Angels were* Ad past. 102.
"diocesan Bishops, which before hath beene proued, nor
"these false Teachers diocesan Presbyters, which word him-

“ selfe deuised for a shift. *Is it not against sense* (saith hee)
 “ *that the Presbyters which were subiect to the B. should call*
 “ *themselves Apostles* ? If they were not subiect to him,
 why is hee either commended for exercising authoritie
 ouer them, or reprooued for suffering them ? And if they
 were not Presbyters, because they called themselves Apo-
 stles, belike they were better men. Is it not then against
 sense, to deny that Presbyters were subiect to the censure of
 the Bishop, because he imagineth these, who were subiect
 to their censure, were better men ? Whatsoever they were,
 whether Presbyters, or in a higher degree ; whether of the
 Bishops presbytery, or not ; whether of his diocese ori-
 ginally, or come from other places, it is plaine, that they
 were Teachers, and that being in their diocese, the Bishops
 had authoritie either to suffer them to preach, or to inhi-
 bit them ; to retaine them in the Communion of their
 Church, or to expell them.

My other reason, that BB. had correctiue power ouer
 the Presbyters, is, because *Timothe* and *Titus* had such pow-
 er ouer the Presbyters of Ephesus and Creet : as I proue by
 most euident testimonies out of *Pauls* epistles ^u written to
 them, and *Epiphanius* ^{*} his inference on these words to *Ti-*
^u *mothe* : *Against a Presbyter receive not thou an accusation, but*
^{5.19.20.21.22.} *under two or three witnesses, &c.* Therefore (saith he) *Presby-*
^{6.14.} *ters are* ^{*} *subiect to the B. as to their Iudge.* To my inference
^{* Heres. 75.} “ out of *S. Paul* he answereth, *that Timothe and Titus were*
^{* Par in parem} “ *not BB. and that I shall neuer prooue they were.* I desire
^{non habet im-} “ *perium.* therefore the Reader to suspend his iudgement vntill hee
 come to the proofes on both sides ; and if he shall not find
 my proofes for their being BB. to be better then his to the
 contrarie, let him beleeue me in nothing. In the meane
 time let him know, that if the generall consent of the an-
 cient Fathers deserue any credit for a matter of fact, then
 must it be granted that *Timothe* and *Titus* were Bishops.

“ Against *Epiphanius* hee obiecteth, that *hee tooke for*
 “ *granted that which Aerius constantly denied.* But this is
 one of his presumptuous and malapert conceits ; for when
Epiphanius prooueth against *Aerius*, that Bishops were
 superiour

^u Tit. 1. 5.

^u 1. Tim. 1. 3.

5. 19. 20. 21. 22.

6. 14.

^{*} Heres. 75.

^{*} Par in parem

non habet im-

perium.

superiour to other Presbyters, because *Timothe* was, taking it for granted that *Timothe* was a Bishoppe: what moderate or reasonable man would think otherwise, but that this assertion, that *Timothe* was a Bishoppe, was such a received truth, as hee knew *Acrinus* himselfe would not deny it?

(*Serm. sect. 12. pag. 50.* But consider also the Presbyters as seuered in place from the Bishop, and affixed to their seuerall Cures, &c. to offenders, pag. 52.

The Bishops authority ouer Presbyters hauing cures.

My first Argument to proue the iurisdiction of Bishops ouer Presbyters assigned to their seuerall cures, is, that when any place in the country was voide, the Bishoppe assigned a Presbyter to them out of his Presbytery, which as hath beene said before, *Caluin* confesseth; and is an euident argument, as to proue the iurisdiction of the Bishop ouer the country parishes, and Presbyters thereof, so to demonstrate that the Bishops were Diocesan. This reason because hee could not answer, he would as his manner is, perswade the Reader that it is needlesse.

Secondly, I alledge that these Presbyters might doe nothing but by authority from the Bishoppe, from whome they had their iurisdiction, and therefore were subiect to him as their ruler.

Thirdly, that they were subiect to his iudgement and censures. These two points with their proofes, hee passeth ouer, as if hee made hast to the reason following, which he supposeth to be the weakest. For this is his maner, to passe by in breuity, or in silence the best proofes, and if he meet with any thing which seemeth to him weaker then the rest, there he resteth like a slie in a raw place. But by his leaue I will insist a little on these two points. And first, for the former point in generall, the ancient Councell of Laodicea hauing ordained that Country Bishops might doe nothing

Ad Pag. 103.

a Con. Laod. c.
56 alias 57.
b Epist. de Cho-
repiscopis.

thing without the consent of the B. in the City; in like manner commaundeth the Presbyters^a to doe nothing *χωρὶς τῆς ἐπισκοπῆς*, without the consent of the B. The same hath Damasus,^b who hauing spoken of Country Bishops, in like manner saith, this must be held concerning Presbyters; *ut sine iussu proprii Episcopi nihil agant, that they do nothing without the commaundement of their owne B.* To omit those actions that belonged to the power of order, which I haue already proued they could not performe without licence and authority from the Bishop: consider, how in respect of their persons those of the Clergy were subiect to the Bishop, to be disposed by him. First, hee had authority to promote the from one degree to another, as he saw cause; inso much^c that if they refused to bee promoted by him they were to loose that degree from which they would not be remoued.

c Conc. Carth.
Græc. c. 31. &
Aquisgran. c.
56.
d Can. Apost.
15.
Con. Antioch.
c. 3.
Constant. in
Trul. c. 17.
Carth. 4. c. 17.
καὶ πολυτιμῶς.

Secondly, they might not remoue^d from one Diocese to another without his consent. If they did, he had authority to call them backe. Or if any other Bishop should ordaine any of his Clerks without his cōsent, or letters dimissory^e, and in that Church preferre him to a higher degree; his own B. might reuerse that ordination, & bring him again to his own Church. Con. Nic. c. 16. Arel. 2. c. 13. Sard. c. 15. Constant. in Trullo. c. 17. Venet. c. 10. Epaun. c. 5.

f συσταλῶς.
g C. Laod. c.
42. & 41.

Thirdly, they might not so much as trauel from one City to another, without the B. licence, & his commendatory^f letters. This was decreed by the councill of Laodicea^g, and diuers others, as Con. Agath. c. 38. Epaunen. c. 6. Aurelian. 3. c. 15. Venet. c. 5. Turon. c. 11. 12. Hereby the Reader will easily discern, that the whole Clergy of euery Diocese was subiect to the B. as to their Ruler.

§. 20.
The B. iudge
of the Presby-
ters.
h L. 1. Epist. 3.
In their con-
trouersies.
i Con. Carth. 4.
c. 59.

And that he was their iudge, it is euident. Cyprian^h testifieth, that heresies and schismes arise hence, that the Bishop is not obeyed, *nec unus in Ecclesia ad tempus sacerdos & ad tempus index vice Christi cogitatur, neither is one B. in the Church and one iudge for the time in the stead of Christ acknowledged.* First, in their controuersies: for when Clerksⁱ are at variance, the B. shal bring them to concord, either by rea-
son

son, or by his power. If there be a controuersie betweene Clerks, saith the Councel of Chalcedon², they shal not forsake their k^e c. Chal. c. 9. owne B. but first their cause shall be tried before him. And if in their sutes they thought themselves¹ wronged in their Bishoppes court, then were they either to seeke to the next BB^m, if the matter could not be differied to the next Synode: or else they might appeale² to the Metropolitan, or Prouinciall Synode. But that the B. should be ouerruled, controlled, or censured by his owne Presbytery, it was neuer heard of, vnlesse it were by way of insurrection or rebellion.

¹ c. Carth. gra. c. 28 & 116.

² in C. Chal. 9. Cod. Iustin.

de audien. tia e. pisco. p. 6. sancimus.

Secondly, in causes criminall, that the Presbyters and others of the Clergy were subiect to the BB. censures, it is euery where almost in the ancient Canons and Councils either exprest, or presupposed. If any Presbyter or Deacon, saith the ancient Canon³, be excommunicated by the B. he may not be receiued by another into the Communion, then by him who did excommunicate him whiles he liueth. Which Canon is ratified in the Councell of Nice⁴ in these words; as touching those which be excommunicate, whether they be of the Clergy or Laity, by the BB. in euery Prouince, let that Canon be obserued, that those that are excommunicated of one should not goe to another, &c. The Councell of⁵ Antioch decreed, that if any B. being deposed by a Synode, or a Presbyter or Deacon by his owne B. shall presume before they be restored by a Synod to exercise their ministry, their degree should be vnrecoverable; and that they which communicate with them, should be cast out of the church. Again, If any of the Laity, or Clergy, whether Presbyters or Deacons &c. shal be excommunicated by his owne B. he may not be receiued of another. And yet againe, If any Presbyter or Deacon being deposed by their owne Bishop, &c. The Councell of Sardica⁶ forbiddeth a Bishop to receiue a Presbyter or Deacon, &c. whom hee knoweth to haue bene excommunicated by his owne Bishop. Again, If any B. through choler shall rashly excommunicate a Presbyter or Deacon, it shall be lawfull for them to appeale to the Metropolitan. Exuperantius a Presbyter being excommunicated by Triforius his

In causes criminall.

³ Can. Apost. 32.

⁴ Conc. Nic. c. 5.

⁵ C. Antioch. c. 4.

⁶ 1b. c. 6.

⁷ C. 12.

⁸ Sardic. c. 13.

⁹ C. 14.

his Bishop for some misdeamenour towards him, the Council of Taurin * left his restitution to the arbitrement of the Bishop; by whom he had beene excommunicated. The Council of Carthage * decreed, that they which receiued those which be excommunicated, shall be guiltie of the same fault with them, who doe flie from *κατανομή* & *ἡ πόρ*, the canonisall sentence of their owne B. Out of the same Council y I cited before a decree concerning Presbyters which were condemned of their owne Bishoppe. And in the * African Council there is another decree concerning Clergy men of what degree soeuer, that haue beene condemned by the iudgement of their Bishop. In the 4. Council of Carthage * it was decreed that the Bishop should excommunicate the accusers of their brethren, and that if they did repent, hee should receiue them vnto the communion, but not into the Clergie. The council of Ephesus ^b, that if any for their misdeedes being condemned, either by a Synode, or their own Bishop, should be restored by Nestorius or his complices, either to the communion or to their degree, that they should notwithstanding remaine excommunicated or deposed. The Council of Agatha ^c, appointed, that disobedient Clerks should bee corrected of their Bishop. In the Council of Chalcedon there is a Canon ^d concerning such Clerks as being excommunicated by their own Bishops, got themselves to the City of Constantinople, &c. In the same Council *Carosus* ^e vseth these words; They are Bishops, they haue power to excommunicate, and to condemn. These testimonies for councils may suffice. For I will not descend to those of latter times, the latest which I haue cited being the 4. generall Council. For examples, the like plenty might bee shewen of them, who haue been excommunicated or deposed by the B. Thus *Alexander* deposed ^f *Arius*; ^g and *Chrysostome* diuers of his Clergie. *Eutyches* was canonically ^h deposed by his owne Bishop, and diuers Presbyters excommunicated by ⁱ *Ibas* the Bishop, &c. To conclude, Bishops, saith *Balsamo* ^k, haue authority eyther to excommunicate their Clergy or to depose them.

Thus haue I proued by euident testimonies, that al sorts of

* C. 4.

* Carth. græc.

c. 9. Carth. 2.

c. 7.

* Carth. græc.

c. 10. Carth. 2.

c. 8.

* Afric. c. 29.

* Carth. gr.

63 & c. 133.

134.

* Carth. 4 c.

55.

b Ephes. c. 5.

c C. 2.

d Chalc. c. 23.

o Act. 4.

f Theod. l. 1. c.

2.

g Socr. l. 6. c. 4.

Sozom. l. 8.

c. 3.

h Enagr. l. 2.

c. 4.

i Conc. (Chalc.

act. 10.

k Bals. in Conc.

Eph. c. 5.

of Presbyters, and other clergy men in euery diocesse were subiect to the Bishop. Whereunto this I adde, that since the first institution of Bishops, which was in the Apostles times vntill our age, it was neuer otherwise: but all clergy men, if either they withdrew themselves from their subiection to their orthodoxall B. they were counted schismatickes; or if they liued vnder no Bishop, they were wont to be called *headlesse Clerks*. By no meanes, saith the council of *Paris*, are they to be accounted Clerks, or Priests, who do not liue vnder the gouernment and discipline of some Bishop: for such the custome of the ancient Church called *acephalos*, that is, *headlesse*.

To these testimonies in the end I added a reason, wherein the refuter, because he hoped to finde some aduantage, is pleased to insist. The reason standeth thus:

The pastors of seuerall parishes in the primitive church were either subiect to the authority and iurisdiction of the Bishop; or they had associates in the parishes ioyned with them in the gouernment thereof, or ruled alone without controlement, beeing neither restrained by associates, nor subiect to BB.

But neither had they associates in the parishes ioined with them, neither did they rule alone without controlement, beeing neither restrained by associates, nor subiect to the Bishop.

Therefore the pastors of seuerall parishes in the primitive Church were subiect to the authority and iurisdiction of the bishop.

First he taketh exception against the conclusion, saying that I doe not conclude that which he looked for. What he looked for, I know not, nor care not; the thing which I propounded to proue, was, that the Bishops in the primitive Church were superior to the Presbyters in the power of iurisdiction or gouernment. Which is most evidently proued by this argument *a relatis*: If the Presbyters were inferiour and subiect to the iurisdiction and gouernement of the Bishops, then were the Bishops superiour to them in the power of iurisdiction and gouernement. What can bee more plaine?

¹ Burchard.
decret. l. 2. c.
126. ex Conc.
Parisiens.

§. 21.

The superiority of BB. in iurisdiction proued by reason.

„ plaine for how could they bee, as he absurdly imagineth
 „ *subiect to the iurisdiction and gouernement of the B. if he nei-*
 „ *ther had power to rule and direct them, nor authority and in-*
 „ *isdiction to censure and correct them?* His exception there-
 fore against the conclusion is a very friuolous cauill, like all
 the rest of his answers.

„ To the proposition hee answereth, by denying the dis-
 „ *inction as insufficient, because a fourth thing might bee*
 „ *added, and that is the authority of the congregation.* But
 though this might be added according to the phantasticall
 conceit of some fanaticall spirits in our time, who make
 the gouernement of the Church to be neither monarchiall,
 nor aristocraticall, but democraticall, or rather ochlocrati-
 call; yet was it not to be added, because there could bee no
 question thereof according to the iudgement and practise
 of the primitiue Church, whereof I spake. But let him adde
 it if he please; for it may as easily be denied in the assumptiō,
 as added in the proposition. The proposition will perhaps
 seeme somewhat the better, and the assumption will be neuer
 the worse. Therefore this also was a meere cauill.

§. 22.

Ad pag. 104.

As touching the assumption: that part which denieth
 them to haue ruled alone, as being neither restrained by as-
 „ sociates, nor subiect to Bishops, he saith *hee would haue*
 „ *granted, but that I proued it.* See the spirit of contradicti-
 on. What then? will he deny it? No, but heereby he wil
 take aduantage to inferre his triumphing conclusion, that
 „ *our Bishops forsooth be Popes, & then say it is my conclusion.*
 But to this their conclusion, which they haue published in
 print in most glorious and vaunting manner fise times that
 I know of, arguing nothing but their gerat malice & small
 iudgement, I haue answered before to their shame. How
 oft must they bee told, that wee neither make our Bishops
 supreme gouernours, as they doe their parish Bishop: nor
 sole, as theirs would bee, if they had not the assistance of
 their Presbyters? And who knoweth not, that it is the su-
 premacy that maketh a Pope: and supremacy they giue to
 their parish Bishop.

The other part of the assumption, which saith they had
 not

not assistants in the parish to restraine them, he denieth. But before he wil examine my reason which I broght to proue it, his grauity thought good to cauil with the phrase, *which* (saith he) *sounds very strangely in our eares. Assistants are for his helpe whom they assist, not to hinder in the execution of his office; so doe the Iustices of peace assist the Iudges at the assises. Therefore he should either, not haue called them assistants, or forborne the terme of restraining.* Where were so many eares, as he speaketh of, there were more heads then one that ioined in this work, as I vnderstand there did. But where so many heads were, it is strange there was no more iudgement. Are your Presbyteries assisting your parish Bishop, to be compared to the Iustices of peace at the assises, who haue no right of suffrage or giuing sentence? or not rather to the Iudges assisting the chiefe Iudge in euery Court? haue not all in your Presbyteries or consistories equal right of suffrage, and are not all things carried by plurality of voice? Is it not plaine, that the Iudges in the Kings bench, or common plects, who are assistants to the L. chiefe iustices, are ioyned to either of them, as to helpe him in giuing right iudgment, so to restraine him, that he iudge not alone, according to his own pleasure? Is it not euident when more are ioyned in one commission, that they are ioyned as well to restraine him that is the cheefe, that he shall doe nothing alone, as to helpe him in the execution thereof? What a shallow conceit then was this, that assistants might not be said to restraine; seeing their office is, as to helpe him whom they assist to doe right, so to restraine him that hee doe no wrong.

Let vs now heare what hee can say to the reason; which is this:

If the pastors of euery parish had assistants, then Presbyteries, either of lay-presbyters or of Ministers. But they had not presbyteries to assist them, neither of lay-presbyters, nor of ministers. Therefore they had none assistants.

The Proposition is grounded vpon this hypothesis, which I tooke for granted, that all assistants or coassistours
ioined

joined with the Bishop or pastor in the government of the Church, that are any wheres noted to haue been in the primitive Church, were Presbyters. For that which againe he addeth concerning the whole congregation, is a very fond conceit. Who euer heard that the whole congregation assisted the pastor in the government of it selfe? assuredlie they which attribute authority to the whole congregation ascribe vnto it the chiefe authority, as in popular states: which the refuter hath before acknowledged, saying, "that
 „ they subiect both the pastors & elders to the whole congrega-
 „ tion, turning the world upside down, and making the flock
 to rule their pastor. And yet how this standeth with their other position, that the pastor is the supreme ecclesiasticall officer in euery Church, I cannot tell, vnlesse they meane the highest vnder the Church it selfe. Which if it be so, then is not the Church according to their conceit assistant to the Pastor, but the Pastor is the Churches deputy and lieue-
 tenant for the government of it selfe, in which government of the Church the Presbyters bee his assistants. But whatsoeuer might be added to the proposition, according to the vnstayed fancies of certaine innouators, which I respected not, the proposition is necessary according to the practise of the primitive Church wherof only I spake.

Page 6.

Ad pag. 105.

„ But he denyeth the assumption also, saying, *that they had
 „ other Presbyters which were not ministers.* But I hope he will vn-
 say that saying, when he shall haue read what before hath
 beene deliuered concerning their onely-gouerning Elders. Besides,
 against their parish presbyters I alledged the practise of the Churches
 in *Scotland and Geneva.* For in *Scotland* they had not a Presbytery
 or consistory in euery parish, but in such circuits as are answerable
 to our deanries. And
 „ whereas he saith, *that neither I nor hee can say truly what
 „ the practise of Geneva is, but by certaine reports;* hee should
 haue spoken for himselfe. For what I report concerning *Geneva*,
 I haue read, as in other Authors, so in *Beza* himselfe, shewing
 that they haue but one Ecclesiasticall presbyterie, or consistorie,
 for all the parishes both in the city and territory thereto
 belonging, consisting of eigh-
 tene

teene seniors, whereof 6. are Ministers constant, and 12. chosen euery yeare out of their 3. councils of state, viz. 6. out of the councill of 200 4. out of that of 60, and 2. out of the 25. as I haue noted before. But where he saith that *Genena*, „ may well be taken for one parish, seeing it hath no diocesan „ Bishop, it seemeth he doth not greatly care, what he saith. Belike there is but one parish church, and all the rest, beeing about 20. be chapels of ease; and who then is the pastor of the whole Church of *Genena*? and what be they that are set ouer the Churches, if they bee not the pastors of them? Againe, it is not long since *Genena* was vnder a Bishop, and then was it a Diocese, and is it now come to bee but a parish? or shall we not rather say, that as the Bishop in his time was Diocesan; so the presbyterie now, is not a parishionall, but a Diocesan presbyterie, and that the whole Church of *Genena* consisting of many parishes, is as well a Diocese now, as it was before?

It remaineth therefore as I said in the sermon, that the ministers of seuerall parishes were subiect to the Bishop, whose pastoral care extended it selfe to al, euen the remotest parishes in his Diocese &c.

CHAP. VI.

Titles of honour given to BB.

(*Serm. sect. 13. pag. 52.* Thus haue you heard, that the Angels or BB. of the Primitiue Church, were for the substance of their calling such as ours be. &c. to the end of the fourth point.)

HEere (I thanke him) he compareth me to such as Whether BB. may be called Lords, „ be called *Inglers*, because as they can perswade „ men they see what they doe not see: so I would per- „ swade my hearers that they heard which they did „ not heare. Whether of vs doth vse more plaine euidence
K k k of

of truth, and whether of vs tricks of legerdemaine, I appeale to the conscience of the Reader; though it bee the refuter himselfe. But good sir, though it was not in me to perswade euery one that did heare, yet me thinks I might without offence say they had heard that which they did heare, whether it were true or false. And I hope in God, that which now I haue written in defence of that which they heard, will not onely satisfie those which are not wilfully addicted to your nouelties; but also conuict the conscience of the gainesayers: whom I desire in the feare of God, to take heede how they resist a truth whereof their conscience is conuicted. *αὐτὰρ ἐπεὶ οὐκ ἔστιν ἐλαφρὸν λαλῆσαι, ἔστι δὲ σκληρὸν ἅρξαι, ἡ ἀλήθεια*, it is hard to kicke against the pricks.

Acts 9.5.

„ To that which hee obiecteth concerning the mentioning of prouinciall Bishops, whome I did not name before, I answer: that although I did not expressly and by name argue for prouinciall Bishops: yet diuers of my proofes were directly of them, and by a consequence from the greater to the lesse applied to Bishops: as also by this reason, because euery prouinciall Bishop is a diocesan Bishop, though not contrariwise. To his other caill of not direct concluding, I haue answered already 4. or 5. times.

Ad page. 106.

But before I ended this 4. point, I thought it needfull to preuent an obiection which is vsually made; that whatsoever the office of the ancient Bishops was, yet they were not called Lords, as ours bee. Whereunto I answered, that men were not to be offended at that title, for these two causes:

1. Because it is a title in the holy scriptures giuen, both to naturall and spirituall Fathers, as I proued out of *Genesis* 31. 35. 1. *Kings* 18. 7. 13. 2. Because the title of *Angels*, which the Holy Ghost in this place giueth to them, is a title of greater honour, then the other, by how much the heavenly gouernours of men vnder God, are more excellent then the earthly. To the former, besides some insulting speeches, which hee will bee ashamed of, when hee shall finde himselfe put to silence: hee answereth, „ that the word Lord was a terme common too all superiours as *κύριος* in Greeke, and *Dominus* in Latine: which

Psal. 91. 11.
Dan. 10. 11.

I con-

I confesse to be true in the vocatiue case, the words being vsed as our English, Sir. But otherwise, where the word is to be translated *Lord*, it is both in Hebrew and Greeke a word of like honour with our English, Lord. And therefore it was a great ouersight in those, which translating 1. Pet. 3. where *Peter* saith that *Sara* called *Abraham* *κύριος*, Lord, read, that *she* called him *Sir*. For her words, whereunto *Peter* had relation, were these, *Υαδονι ζακεν, and my Lord is olde*. It were something foolish to say, *and my Sir*. Yea but ,, saith he, *the word Lord with vs is appropriated to men of ,, Nobility and speciall place in ciuill gouernment*. To omitte that it is not so appropriated to them, but that euen meane gentlemen are so called in respect of the manours which they hold, it appeareth by that which hath bene said, that Bishops not onely now haue, but in the Primitiue Church had, as speciall and as honourable a place in the gouernment of the Church, as the ciuill magistrates he speaketh of, haue in the common wealth. Their calling also beeing more honourable, I see no reason, why they should be enuyed an equall title of honour.

To the latter reason he answereth 2. things. First, that the titles of honour now giuen to Bishops were also inferiour to the title of *Angels*, which the holy Ghost giueth them; and yet then they had them not, nor till *Poperie* (he meaneth the Papacie) was grown to his full height. His simple Reader would thinke that hee speaketh vpon certaine knowledge, and cannot but belecue him, and so be deceiued by his confident speeches; but he speaketh at all aduentures, as his affection, not as his knowledge lead him. The Papacie came not to the ful height vntil the time of *Hildebrād*, which was aboue a thousand yeares after Christ: when the Pope had gotten the temporall supremacie, and so both the swords. The beginning of that, which our writers call the Papacie, was when the Pope first obtained the spirituall supremacie, which was about the yeare sixe hundred and seauen. If therefore I shall prooue, that Bishops had as honourable titles in the first sixe hundred yeares, as they haue now with vs; I shall euince, that not onely before the height, but be-

§. 2.

fore the arising of the Papacie, they were called Lords, and by other titles no lesse honourable then *Lord*. But I will not desire so large a scope; the most of my proofes shall be contained within three or foure hundred yeares after the death of Christ.

Alexander therefore the Bishop of Alexandria, writing to *Alexander* Bishop of Constantinople giueth him this title, ^a *τῷ τιμιωτάτῳ ἀδελφῷ*, To my most honourable brother: Not long after, *Arius* writeth thus to *Eusebius* of Nicomedia, ^b *κύριε ποθεινέτατε*, to my most desired Lord. The same *Eusebius* ^c *τῷ ἀποστόλῃ μου Παυλίῳ*, to my Lord *Paulinus* Bishop of Treuers, vling also the same title more then once in the same Epistle of *Eusebius* of Cæsaria, calling him my Lord *Eusebius*. For though these two whom I last cited, were not found in the faith; yet their writing sheweth, what was the custome of the Church before the Council of Nice. Not long after the same Council, *Athanasius* succeeded the foresaid *Alexander*: in his behalfe the Bishops which came out of *Ægypt* ^a *Ἀθανάσιος* write to the Bishops assembled in Council at Tyrus, ^d *κύριοις τιμιωτάτοις*, to our most honourable Lords. The Synode held at *Ierusalem* ^e writing also in his behalfe to the Presbyters, Deacons, & people in *Ægypt*, *Lybia* & *Alexandria* moue the to be thankfull vnto God, who hath now, say they, restored vnto you *τὸν ποιμένα ὑμῶν καὶ κύριον*, your pastor and Lord. About the same time, certain BB. direct their letters to *Iulius B.* of *Rome* ^f the great Patron of *Athanasius*, vnder this stile *τῷ κυρίῳ μακαριωτάτῳ*, to the most blessed Lord &c. *Gregory Nazianzene* ^g writing to *Gregory Nyssen* concerning a false report which had beene spread, that the BB. had put him by the bishopricke, saith, let no man speake vnruths of mee, *μηδὲ τῷ κυρίῳ τῷ ἐπισκόπῳ*, nor of my Lords the BB. The councill held at *Illyricum* writing to the Churches and Bishops of *Asia* and *Phrygia* &c. hath these words ^h, we haue sent *τὸν κύριον ὑμῶν*, our Lord and fellow minister *Elpidius* to take notice of your doctrine, whether it bee as we haue heard *παρὰ τῷ κυρίῳ ὑμῶν*, of our Lord and fellow Minister *Eustathius*. *George* the Bishop of *Laodicea* ⁱ writeth to certain BB. thus, *κύριοις οἷς τιμιωτάτοις* to the most honourable Lords. The fathers of the second generall

^a Theodor. l. 1. c. 4.

^b Theodor. l. 1. c. 5.

^c Ibid. c. 6.

^a Athanas. Apol. 2.

^e Sozom. l. 3. c. 22.

^f Soz. l. 3. c. 13.

^g Greg. Naz. epist ad Greg. Nyss.

^h Theo. l. 4. c. 9.

ⁱ Soz. l. 4. c. 13.

generall Councell^k direct their letter *αγιωσις ημις*, to the ^kConstantinop.
most honourable Lords *Damasus, Ambrose, &c.* And in the ^{1. apud Theo-}
same epistle, speaking of BB. call them *αδελφοις ημις* ^{dor. l. 5. c. 9.}

αδελφοις, most reuerend and most honorable brethren. The said

Ambrose holding with other BB. a Synode, and writing a
synodicall epistle to *Syricius* then B. of Rome, among other
BB. *Aper* a Presbyter subscribed thereunto for his B. vsing

thesewords: ¹ *Ex iussu domini Episcopi Geminiani, at the com-* ¹ *Ambros. E-*
mandement of my L. B. Geminianus. And this was the vsuall ^{pist. 81.}

stile which Presbyters did vse when they did subscribe to
Councils in stead of their B. whose place they supplied. As

to the Councell of Arles, ^m *Desiderius Presbyter directus a* ^m *Conc. Are-*
Domino meo Ioanne Episcopo, directed from my Lord Iohn the ^{lat. 3.}

B. haue giuen my consent, and subscribed: and so three others

there mentioned; & in like maner to diuers other ⁿ Coun-

cels. Whosoeuer will peruse the Acts of the great Councell

of Chalcedon, hee shall seldome read any B. mentioned

without some title of great reuerence and honour; as *rene-*

rendissimus, sanctissimus. And long before that, *Socrates*

^o acknowledgeth, that it was the vsuall manner in his time,

not to speake of BB. without titles of great honour, calling

them *θειοτατοις & αγιωτατοις*, most religious, most holy, or such like.

And ^p *Chrysostome* saith plainly, that *Heresikes* haue lear-

ned of the Diuell, not to giue due titles of honour to Bishops.

But where hee findeth fault with them, for that in stead of

those titles which argue their authoritie, they said, *your re-*

uerence, your wisdom, and such like; what would hee

haue said to the termes that haue beene vsuallly giuen to

our Bishops by the Disciplinarians among vs? I say, a-

mong vs: for *Caluin, Beza*, and others, when they haue had

occasion to write to our Bishops, haue not refused to giue

them their titles of honour. To omit the rest, *Caluin* ^q wri-

ting to Archbishop *Cranmer*, vseth these titles, *Illustrissime* ^{ad Cranmer.}

Domine, Ornatissime & clarissime Praesul, &c. *Zanchinus*

^r to Bishop *Grindall*, *Reuerendissime Antistes. Beza* ^r and

Sadeel to Archbishop *Whitgift*, *Reuerendissimo viro, & in*

Christo Patri, Domino Archiepiscopo Cantuariensi, serenissima

Regina Consiliario, & totius Anglia Primati, &c.

^kConstantinop.
^{1. apud Theo-}
^{dor. l. 5. c. 9.}

¹ *Ambros. E-*
^{pist. 81.}

^m *Conc. Are-*
^{lat. 3.}

ⁿ *Turonens. 1.*

Epauensis.

Valent.

Aurelian. 3.

Toleta. 3. &c.

^o *Socr. hist. l. 6.*

in proem.

^p *Chrys. in Ps.*

^{13. apud Cas.}

Baron. an. 58. 2.

^q *Epist. Caluin.*

ad Cranmer.

^r *Epist. Dedic.*

l. de 3. Elobim.

^r *Saru. 131.*

Septemb. 15.

1589.

His second answer containeth two things: the former,
 “ that *the title of Angels which the holy Ghost giueth to BB.*
 “ (for that onely I mentioned) *is quite besides the purpose,*
 my argument being this:

The holy Ghost giueth BB. a more honourable title,
 in calling them the Angels of the Churches, then
 if he had called them Lords.

Therefore wee should not thinke much that they are
 called Lords.

“ He answereth: *The Angels are glorious creatures of hea-*
 “ *uen, and haue some fit resemblance of the Ministers office:*

“ *Lord, Lordship, and grace, are tearmes of ciuill honour, not*
 “ *so well befitting the Ministers of Christ Iesus.* I confesse they

doe not so well befit them, because they come short of that
 honour and excellencie, which in the name of *Angels* the
 holy Ghost ascribeth to them. For they are called not only
 Angels, that is, messengers and ambassadours of God, as
 all ministers are, in respect of their ministerie; but also
 each of them is called the Angell of the Church, whereof
 he is B. in respect of his gouernment, and gardianship of
 the Church: as the holy Angels of God are said to be their
 Angels, ouer whom they are appointed Gouvernours, and
 gardians. Therefore the name *Lord* giuen to them in re-
 spect of their gouernment and authoritie, is a title of lesse
 honour, then that which in the same respect is giuen them
 by our Sauour Christ. Neither are they therefore ciuill
 Lords; because they haue that title of Lords common to
 them with the Lords temporall. For who knoweth not
 the distinction betweene the Lords spirituall and tempo-
 rall, so often mentioned in the Acts of Parliament? And
 whereas in the second place hee would insinuate, that our
 Sauour Christ expressly forbiddeth these titles of Lordship
 and grace, *Luc. 22.* where though hee readeth thus, *‘The*
Kings of the Gentiles reigne ouer them, and they that beare
rule ouer them, are called gracious Lords; but you shall not bee
so: yet he is not so ignorant of the Greeke tongue, as not
 to know, that neither *gratious* nor *Lords* are there mentio-
 ned in the originall text. That was an affectionate transla-
 tion

‘*Luc. 21. 26.*

tion of those, who were too partiall in this cause. That very title, which our Sauour speaketh of, two of the *Ptolemies*, Kings of Egypt, did assume vnto themselves, either of them being called *Ptolemies Energetes*, *Ptolemy the bountifull or benefactor*. But indeed in the language, wherein our Sauour spake, the word ^u which is translated *Benefactors*, is often vsed for *Principes* or *Heroes*, as *Psa. 118. 9.* *It is better to trust in the Lord, then to put our trust in Princes.* And that seemeth to haue beene *Lukes* meaning, as not only *Mercerius**, but *Beza*† also supposeth. The 70. translate the word, *Pro. 19. 6.* βασιλεως, *the King*; in *Psa. 118. 9.* in ἀρχον, *in Princes*. So *Psa. 47. 10.* 83. 12. 113. 7. But *1. Sam. 2. 8.* μὴ ἐνδοξῶν. *Pro. 8. 16.* ἐν τῷ ἐξου. It is also plaine, that the disciples imagining that Christ should be a worldlie Monarch, expected, that themselves should be earthly Princes, in great authoritie about him, euery one affecting a neerer place about him then his fellowes, as appeareth by the two sonnes of *Zebede*, whose ambitious suite to Christ, that they might sit one on his right hand, and the other on his left in his kingdome, gaue occasion of this speech, as *Matthew*‡ noteth. Whereas therefore they [†] Matt. 20. 20. both erred in their imagination, thinking that they should ^{25.} be great Princes vnder an earthly Monarch, and were corrupt in their affection, each one of them ambitiously seeking superioritie ouer the rest, our Sauour seeketh to reforme both, telling them that neither they should be earthly Princes, as they imagined, in these words, *But you not so*; neither ought they to affect ambitiously superioritie ouer others, but that by how much they should exceed others in dignitie, they should labor by so much the more to excell them in humility, imitating his example. Neither did our Sauour Christ interdict his Apostles, either superioritie of authority ouer others, or titles of eminent honour. The authoritie and dignitie of being his Apostles, is greater then any, either honour or title, that is giuen to our BB. *Ierome*‡ writing on *Pauls* stile which he assumeth [‡] Hier. in to himselfe, *Tit. 1. 1.* saith, *Where hee calleth himselfe the* *Tit. 1.* *Apostle of Iesus Christ, it seemeth some such thing as if hee had* said,

said, *Præfectus prætoris Augusti Caesaris, Magister exercitus Tiberij Imperatoris.* For even as the Judges of this world, that they may seeme the more noble, take names from the Kings whom they serue, and from the dignitie wherewith they are puffed up, even so the Apostle challenging to himselfe great authoritie among Christians, he signified before hand that he was the Apostle of Christ, that by the authoritie of the name hee might bring in awe those that should reade, shewing thereby, that all which beleue in Christ, must be subiect to him.

§ 27.

Hauiing thus answered the first obiection, I did easily foresee, that three other things would bee objected: the first, if Bishops may be called Lords, then they may behaue themselves as Lords of the Churches: I answered, that although they may not behaue themselves as Lords of the Churches, yet being the Angels of the Churches, and spirituall Fathers, to whom a paternall and pastorall authoritie is committed, may worthily be honoured with the title
 “ of Lords. To this he replieth, that we call not Shepheards
 “ nor Fathers Lords, and therefore the paternall or pastorall
 “ authoritie of Bishops doth not make them capable of such
 “ Lordly titles. I answer, that Magistrates, yea Princes, both in Scriptures and prophane Writers, are called Pastors, as well as Bishops, and for the same cause are Lords. Neither doe I doubt, but that the title of Father, being giuen by way of honour to him that is not a naturall Father, is a word of as great honour at the least, as Lord: and that is the signification of the name *Papa*, which hauiing beene giuen in the Primitiue Church to all Bishops, as a title of eminent honour, is for that cause by the Pope of Rome appropriated to himselfe.

The second, there is too great oddes betweene the titles of Bishops and other Ministers, the one being called *Masters*, the other *Lords*. I answered, there is no such great difference betweene Master and Lord, that inferiour Ministers, which assume to themselves the title of *Master*, should denie the title of *Lord* to Bishops. Hee replieth, as
 “ conceiuing my speech simply, that there was no great
 “ difference betweene Master and Lord. If you respect
 their

their vse in relation, as they are referred to their correlatiues, there is no difference; if the vse, without relation among vs, there is great difference; but yet not *so great*, as that Ministers which assume the one to themselves, should denie the other to Bishops, there being as great difference " betwixt their degrees, as their titles. Where he saith, *it is* " *not assumed, but giuen by custome to them, as Masters of* " *Arts*; both parts are false: for both it is giuen to all Ministers, as they are Ministers, though not Masters of Arts, though not graduates; and also I especially meant certaine Ministers, who not enduring the title of Lord to be giuen to Bishops, will neither tell you their name by speech, nor set it downe in writing, without the preface of Mastership.

The third, if Bishops bee called Lords, then are they Lords of the Church. I answered, it followeth no more that they are therefore Lords of the Church, because they are called Lords, then the Ministers are Masters of the Church, because they are called Masters: for neither of these titles is giuen to them with relation, but as simple titles of honour and reuerence. No^t saith he, *let their stiles* " *speake, Lord of Bath and Welles, Lord of Rochester, &c.* " *What? Lord of the Cisies? nothing lesse, but Lords of the* " *Diocese.* They are Lords of neither, but Lord BB. both of the City and Diocese. And the relation is not in the word Lord, but in the word Bishop, though it bee not expressed alwaies, but many times is vnderstood.

The Refuter hauing thus weakly, friuolously, and fond- § 28.
lie shifted off my arguments and testimonies, rather then *Ad pag. 107.*
answered them, there being not one line in my Sermon hitherto, which I haue not defended with euidence of truth against his cauillations; notwithstanding, concludeth with a most insolent bragge, as if he had (as his fauourites giue out) laid me on my backe. And therefore as some wrestlers, after they haue giuen one the foile, will iet with their hands vnder their side, challenging all others; euen so he, hauing in his weake conceit giuen me a strong ouerthrow, because he findeth me too weake to stand in his armes, hee " challengeth all commers, saying, *Let him that thinketh*

*“ he can say more, supplie his default. I do vnfaignedly confesse, there be a great number in this Land (blessed be God) who are able to say much more in this cause then I am: notwithstanding, a stronger propugner thereof shall not neede against this oppugner. And because I am assured in my conscience of the truth and goodnesse of the cause, I promise the Refuter, if this which now I haue written, will not conuince him, as I hope it will; whiles he will deale as a Disputer, and not as a Libeller, I will neuer giue him ouer (God giuing me life and health) vntill I haue vitterly put him to silence. In the meane time, let the Reader looke backe to that which hath beene said on both sides: let him call to minde, if he can, what one prooff this Refuter hath brought for the paritie of Ministers; what one sound answer he hath giuen to any one argument, or testimonie to any one proposition or assumption which I haue produced; and then let him consider whether this glorious insultation proceeded not from an euill conscience, to a worse purpose, which is, to retaine the simple seduced people in their former tearmes of fa-
ctiousnes.*





I
THE FOVRTH BOOKE,
Maintayning the fift point, that
*the Episcopall function is of Apostolicall
and diuine Institution.*

The I. CHAPTER:

*Prouing the Episcopall function to be of Apostoli-
call institution, because it was generally receiued
in the first 300. yeeres after the Apostles.*

Serm. pag. 54. It remaineth, that I should
demonstrate not onely the lawfulnessse
of the BB. calling. &c. to page 55. li. 7.

§ 1.

That this treatise of the lawfulnessse of the BB. calling is not superfluous, though from the former points the same thing may be concluded.



HE Refuter finding himselfe vn-
able to confute this discourse of
the lawfulnessse of the BB. calling,
would faine perswade his Reader
that it is needlesse; moued, and
mouing thereto by as friuolous
reasons as euer were heard of. For
though it be true, that this point
hath already beene proued by one
argument, is it therefore needlesse to confirme the same by
a second? Did euer any man meete with such a captious tri-
fler, as would not permit a man to proue the same truth by
two arguments, but th e one must straight be reiected as

Aaaa

needlesse:

needlesse? but indeed his analysis was forced; as he could not but discern, both by the distribution of the Sermon page 2. and also by the transition here vsed, neither was this point handled before, but the former assertion, whereby the text was explicated; that the Angels or Bishops of the primitiue Church were diocesan Bishops, and such for the substance of their calling, as ours be, superiour to other ministers in degree, &c. This which now wee are to handle, is the second assertion, being a doctrine gathered out of the text, so explicated. I confesse the former doth proue the latter; and that doth commend the methode of my Sermon, and both being disposed together may make this Enthymeme.

The Pastors or gouernours of the primitiue Church, here meant by the Angels, were diocesan Bishops, and such for the substance of their calling, as ours be.

Therefore the calling of such diocesan Bishops as ours be, is lawfull.

But I contented not my selfe with collecting the doctrine out of the text, but as the manner of all preachers is, when they haue collected a doctrine, which is controuersiall; I thought it needfull to proue, and to confirme the same with other arguments.

„ *But other arguments, saith he, needed not, if the three mil-*
 „ *de points were sufficiently cleared:* what will he assume? but the three former points were sufficiently cleared? therefore as the first point was bootlesse, so this last is needlesse. If he like not of this assumption, he cannot make this conclusion, which notwithstanding he maketh: if he will assume, that they were not sufficientlie cleared, as he hath borne the reader in hand all this while, then he must needs conclude against himselfe, that therefore these other arguments were needfull.

The truth is, though the former points were so sufficientlie cleared, as that the refuter had nothing, whereby to auoid the euident truth thereof conuicting his conscience, but beggerly shifts and sophisticall euasions; notwithstanding

standing, for so much as some of them, with whom I had to deale, are so lead with a spirit of contradiction, as if they were in the contradiction of *Chore*, (the Lord open their eyes and turne their hearts) I therefore thought it needfull, for the more full conuiction of the gainesayers, to confirme by other arguments the doctrine which I collected out of the text. But where I had beene to blame for not setting downe this collection plainly (were it not a point of Art sometimes to conceale Art) the reader is to cooy the refuters head, for making so plaine a collection for his own conuiction, & as they say, for gathering a rod for his own taile. The collection being reduced into a sillogism standeth thus.

The calling of such as are here meant by the Angels is lawfull and good;

Diocesan BB. such as our be, are here meant by the Angels.

Therefore the calling of Diocesan BB. such as ours are, is lawfull and good.

The proposition is such as no man of understanding or conscience will make question of, saith the refuter, we aske no more, but to haue this assumption confirmed, that the Angels were such, and then you shall not need other arguments to proue this conclusion. But the assumption say I, is that which in the Sermon, and in this defence thereof hitherto hath beene proued: how sufficiently I referre to the reader, and I appeale to the refuter. “ Ad pag. 108.

This therefore may stand for the first argument.

I proceed to that which was expressed in the Sermon, omitting what else he hath in this section as being either refuted before, or vnworthy to be mentioned now.

Serm. Sect. 2. pag. 55. All the question now a daies is of the lawfulness &c. to pag 56. l. 1.

All the question, saith he, of the lawfulnessse had beene ended before this time, if the Angels of the Churches had beene proued to be such BB. But say I the Angels of the Churches were the BB. of the primitiue Church, who in the former

§ 2.

The question is of such BB. as were described in the former part of the Sermon, and in the 2. and 3. bookes of this defence.

Ad pag. 109.

part of the Sermon were proued to be such, and those proofes in this defence haue hitherto beene confirmed in such sort as I hope the refuter will acknowledge himselfe to be satisfied: if not, yet it is but folly to multiply words concerning the proofes of the former assertion: for they must stand, vntill the refuter or some other of more strength shall take vpon him to assaile them: And I doubt not, but they will stand after they haue beene assailed.

My argument therefore standeth thus:

What function hath diuine institution and approbation is lawfull and good.

The function of BB. such as were described in the former part of the Sermon, hath diuine institution, as being Angels sent of God, and approbation, as being Starres which Christ holdeth in his right hand.

Therefore the function of such BB. is lawfull and good.

To the assumption he hath nothing to answer, besides the bare denyall thereof, but that which already he hath repeated three or foure times since he entred into this fifth point: *that diocesan BB. are not meant by the Angels and Starres, and chargeth me, as though I thought it enough to as-
firme it, & would haue my readers to take it vpon my bare word:* when the thing which I haue proued hitherto hath beene only this, *that the Angels or BB. of the primitive Church were such as in the former assertion wer described.* But the assumption I proue in the residue of the sermon, first by consequence, & then directly. By consequence, in the next section.

§ 3.

Ad pag. 110.
That the function of such BB. is of Apostolicall institution.

Serm. Sect. 3. pag. 56. for what function or gouernment is of Apostolicall institution, that is to be acknowledged a diuine ordinance (in respect of the first institution, as hauing God the author thereof.)

The Episcopall function, or gouernment by BB. is of Apostolicall institution.

Therefore

Therefore it is a diuine ordinance, &c.
to pag.61.12.

The proposition is acknowledged not onely by Beza,^a who saith, *if it proceeded from the Apostles, I would be bold to ascribe it wholly, as all other Apostolicall ordinances, to the institution of God*, but also by the refuter himselfe: as needing no prooffe.

^a De grad. c. 23.

The assumption I proued by three arguments: wherein I proceeded as it were by degrees: two whereof, saith the refuter, *are needlesse*; as if still he held it superfluous to bring more arguments then one. I confesse, that any one of these cords are strong enough to bind a stronger man, then this refuter; yet I thought it not needlesse to vse three, knowing that, as *Salomon* saith, a three-fold cord is not easily broken.

The first of the three I thus propounded:

That gouernment which was generally and perpetually vsed in all Christian Churches in the first three hundred yeares after Christ, and his Apostles, and was not ordain-
ed by generall Councils, was vndoubtedly of Aposto-
licall institution.

The 1. argu-
ment, because
it was general-
ly vsed in the
primitiue
Church.

This proposition I proued, first by two testimonies of *Augustine*,^b whereunto might be added the like testimo-
nies out of *Tertulian*,^c *Constat id ab Apostolis traditum, quod apud Ecclesias Apostolorum fuerit sacrosanctum. T. C.*^d faith, *the example of the Apostles and generall practise of the Church vnder their gouernment, euen without a commande-
ment draweth a necessitie.*

^b De Baptism.
cont. Donat. l.4.
c.24. & Epi. 118.
^c De prescript.
aduers. heres. &
con. Marc. l.4.
^d Lib.2. pag.2.

Secondly, By reason, shewing, that both it is incredible, that all the godly Fathers and Christian Churches would abolish that gouernment which was ordain-
ed by Christ and his Apostles: and also impossible, that a gouernment not re-
ceiued from the Apostles, nor ordain-
ed by Councils, should at once be set vp in all parts of the Christian world. But the refuter saith, *I did not need to proue the proposition: for though
such a change might be possible, yet it is so vnlikly that it is against
both Christianity & civility to suspect, that there was any such:*

Ad pag. 111.

for which grant, (though he could doe no other) I thinke my selfe as much beholding to him, as if he had granted the
 » cause. But thereupon (saith he) we may boldly inferre, that if in
 » the Apostles times the gouernment was in the hands of the pres-
 » bitery, it continued in the Church along time after their decease:
 from which proposition I may boldly and truly assume & conclude; that after the Apostles times the gouernment was not in the hands of such presbiteries, as the disciplinarians speake of; therefore neither in the Apostles times.

The assumption consisteth of two parts, the former that the gouernment of the Churches by such BB. was generally and perpetually vsed in all Christian Churches in the first three hundred yeeres after Christ and his Apostles; the latter, and was not ordained by generall Councils.

§ 4.

The former part I proue by foure arguments. The first whereof is this:

4. Arguments prouing the assumption:

1. Because all the Angels or gouernours of the primitiue Church in the first three hundred yeeres after the Apostles were diocesan BB.

If the Angels or gouernours of the primitiue Church in the first 300. yeeres after Christ and his Apostles were diocesan BB. then the gouernment of the Church by such BB. was generally and perpetually vsed in that time.

But the antecedent is true, Therefore the consequent.

He maketh a doubt of the proposition: because he hath not learned, that speeches in disputation indefinitely propounded are generally to be vnderstood for auoiding of clenches: and therefore when I say the Angels or gouernours, I meane all the Angels or gouernours; when I say in the three hundred yeeres, I meane throughout that terme: euen from the death of Saint *Iohn*, to the end of the foure hundred yeere after the incarnation of Christ.

The assumption hath beene proued at large in the former part of the Sermon, and in this defence thereof: first by this disiunction, either the Churches after the Apostles time were gouerned by diocesan BB. as we say, or by presbiteries, consisting for the most part of Lay-elders, as the disciplinarians hold.

But neuer by such presbiteries. Therefore euer by BB.

Secondly, I haue proued that euer since the Apostles times

times, the Churches haue been dioceses and the BB. diocessans, superiour to other ministers in degree, hauing singularity of preeminence during life, and majoritie of power in respect both of ordination and iurisdiction: his answer is, that he hath answered those points of my Sermon, "where he hath shewed that I proued no such matter: whereunto " I reply, that all his answeres were but shifts and euasions, *Ad pag. 112.* and stand fully confuted. But perhaps the refuter will say; if I had vnderstood your proposition as vitered in generall termes, as now it is expounded by you; then I would haue taken the same exception against the prooffe of the assumption, which I did against your proposition: for although in some part of that time some BB. were perhaps, such as you described; yet it followeth not, that generally and perpetually in the first three hundred yeeres after Christ and his Apostles they were such. That they were generally such in the last of the three hundred yeeres, which is the fourth century after Christ, is thing most fully testified, and most manifestly proued in the prooffe of the former points, and hath been confessed by the refuter: neither can be denied of any man, who hath any sound learning, ioyned with a good conscience. Let vs then consider, when such BB. had their beginning. Perhaps some will say, they began with *Constantine*; for then was the greatest alteration in the state of the Church. I answer, the alteration was in respect of outward peace and prosperitie, wherewith God blessed his Church, not in the discipline or doctrine of the Church: in respect of the wealth, and better maintenance of the BB. not in the substance of their calling. It is euident that BB. were diocesan before they were actually Metropolitans; and Metropolitans, before they were Patriarches: for of the combination of dioceses, did follow Metropolitans; and vpon the consociation of prouinces, were Patriarches ordained, and yet long before the Council of *Nice* ^f the Patriarches were in vse, and the customes of subiecting diuerse prouinces to them, are called *ἀρχαία ἔθνη*, ancient customes. In the same canon it was also decreed, that the priuileges

^f *Con. Nic. c. 6.*

Conc. Ephe. post
aduentum Episcopo-
rum Cypri.

ledges or prerogatiues of Churches, meaning especially the priuiledges of being mother Churches, should be referred to them: which priuiledge, as I haue shewed before, belonged to them euer since the Apostles times. When the B. of *Antioch* attempted to ordaine the Metropolitane of *Cyprus*, the BB. of *Cyprus* complaine to the Council of *Ephesus*, alledging that euer since the Apostles, the Metropolitane B. of *Constantia* was ordained by the Synode of the prouinciall BB. whereupon the Council is not onely censured the attempt of the B. of *Antioch* as an innouation contrarie to the rules of the Apostles; but also determineth, first, that no B. should haue to doe with any countrey or prouince which had not, ἀνωθεν καὶ ἐξ αρχῆς, *euer from the beginning* belonged to his See: and secondly that euery prouince within it selfe should retayne inuiolable such rights as they had, ἐξ αρχῆς ἀνωθεν κατὰ τὸ πάλαι κρατῆσαν ἔθος, *euer from the beginning according to the custome receiued of old.* If therefore Metropolitanes and Patriarches were in vse long before *Constantines* time, who can doubt but diocesan BB. were much more? Long since saith *Cyprian*,^h in all prouinces and in all cities BB. are ordained, in age ancient, sound in faith, tryed in affliction, &c. in Prouinces, Metropolitanes, such as himselfe was; in Cities, diocesans.

Cyp. lib. 4. ep. 2

§ 5.

That diocesan BB. had not their first beginning after the Apostles times.

Without doubt, if diocesan BB. had their beginning after the Apostles times, then was it shortly after their de cease. But that cannot be, first because, as I shall proue in the next reason, they were in the Apostles times: secondly, because, as I said in the Sermon, it is incredible that all the Churches would, and impossible that they could agree in abolishing a gouernment receiued from the Apostles, and setting vp at once in all places of the world, one other vniforme gouernment by BB. without the gaine saying of any one of the godly Fathers, or worthy Martyrs of Christ. Besides, the succession of BB. from the Apostles times, as I shall shew, doth plainly proue their originall to haue beene in the Apostles times. Whereunto may be added the testimony of *Eusebius* concerning the age succeeding the Apostles times: for hauing shewed that about the twelfth

twelfth yeere of Traian, (which was about seauen yeeres after the death of Saint Iohn) Primus succeeded Cerdo in the Bishopricke of Alexandria, and Alexander Euaristus in the Bishopricke of Rome; he testifieth, ⁱ that in those times both the doctrine ^k of Christ and his Church did flourish dayly more and more. Likewise in the time of Adrian he testifieth both that the ^l Churches shined in all places of the world like most glorious lights, and the faith of Christ in all nations flourished. And in the same book, ^m after he had noted the succession of the BB. of Rome, Alexandria, Antioch, shewing how Soter succeeded Anicetus at Rome, Agrippinus Caeladion at Alexandria, Theophilus Heros who had succeeded Cornelius, and he Heron at Antioch, and hauing mentioned some other famous BB. as Dionysius of Corinth, and Pinytus of Candy, Philippe, Apollinaris, Melito, Musanus, Modestus, and Irenaeus, he saith, that Hegesippus flourished at the same time, ⁿ whose testimonie of the estate of the Church in his time he hath recorded, to this effect, ^o that iourneying toward Rome, in many places he had conference with the BB. all which he found to be teachers of one and the same doctrine: and hauing spoken of the Epistle of Clemens to the Corinthians, he giueth this testimony to the Church of Corinth in particular, that it had continued in the right faith vntill that time, when hee comming to Corinth, saw Primus the B. with whom he conuersed there a good while, reioycing together in the true faith. But when I came to Rome, saith he, I continued with Anicetus, whose Deacon Eleutherius was: but Soter succeeded Anicetus, and after him Eleutherius was B. Now, saith he, in euery succession and in euery city all things stood as the law preacheth, and as the Prophets, and as our Lord. And afterwards speaking of the heresies which did spring in his time; after that Iames, saith he, surnamed the Iust, had suffered Martyrdome, Simon the sonne of Cleophas is made B. whom all men preferred for this cause, because he was the Lords cousin: wherefore they called the Church a Virgin; for as yet she had not been corrupted with vaine doctrines: but Thebulis because he was not made B. began to corrupt it, being the broacher of one of the seauen here-

ⁱ Eus. hist. l. 4.

c. 1. & 2.

^k καὶ τὸ μὲν τῆς τοῦ σωτῆρος ἡμῶν διδασκαλίας τὴν ἐκκλησίαν αὐθιγὰ ἱσχυμέναι ἐπὶ μαῖζον ἐχώρησε σκοπῆς.

^l c. 6. Ἐν δὲ λαμπεροτάτῃ διὰ τὴν φασίαν τῶν ἀνὰ τὴν ἑκκλησίαν ἀποστολικῶν ἐκκλησιῶν.

^m lib. 4. c. 19. 20.

21. 22.

ⁿ An. 8. Antoni. Christi 169.

^o Eus. l. 4. c. 22.

sies

§ 6.

The second
argument from
the two testi-
monies of Je-
rome.

The 1.
P Hier. in Tit.

The second is taken from the testimonie of *Ierome*, in two places : the former in *Titus 1.* where he saith thus : *before P that by the instinct of the deuill, factions began in the Church, and it was said among the people, I am of Paul, I am of Apollos, I am of Cephas, the Churches were governed by the common counsell of the presbyters : but when euery one accounted those for his whom he had baptised, it was decreed in the whole world, that one being chosen from the presbyters, should be set ouer the rest in euery Church, vnto whom the care of that whole Church or diocese should appertaine, and that*
 ” *the seeds of schismes might be taken away. For full answer to*
 ” *this testimony, he referreth vs to another place ; and when he*
commeth thither, I doubt he will not say much to the pur-
pose. In the meane time, he answereth first, to the testimony
it selfe, and then to my inference out of it : to the testimo-
ny he answereth, that Ierome maketh the beginning of this
 ” *constitution of B.B. not in the Apostles times, nor in the times*
 ” *immediatly succeeding the Apostles. Not the former because*
 ” *otherwhere he saith that B.B. were superiour to presbyters ra-*
 ” *ther by the custome of the Church, then any ordinance of God.*
 ” *Whereto I answer, that custome himselfe calleth an Apo-*
stolicall tradition : and else where most plainly and fully te-
stifieth in many places (somewhereof are noted in the Ser-
mon) both that B.B. were in the Apostles times, and also
were ordayned by the Apostles themselues. Not the latter,
 ” *because it is, as I had told him, against the modest charitie of a*
 ” *Christian to imagine, that all the Church would conspire at*
 ” *once to thrust out the government established by the Apostles,*
 ” *and instead thereof to bring in another of their owne. But say I,*
it is most manifest, that B.B. were placed in all Churches in
the next age to the Apostles : and therefore he must either
grant, that the Apostolicall Churches received this go-
uernment from the Apostles, or else confesse (according to
his vsuall modesty in setting light by the testimony of all
antiquitie,) that all Churches conspired to alter the go-
uernment which the Apostles had established. But of his
modestie

Ad Euagr.

modestie I would know, when he thinketh this gouernment by BB. began; and whether he must not be forced of necessity, either to lay that foule imputation vpon all the ancient Churches, on all the godly Fathers and blessed Martyrs; or to yeeld that they had receiued this forme of gouernment from the Apostles.

My inference also he denyeth. When as notwithstanding the allegation giueth full testimonie to the generality, saying, it was decreed *in the whole world*: and of the perpetuity there can be no question, if the beginning were not latter then I intended. But it is plaine, that by *Ieroms* meaning it began in the Apostles times: at the first indeed he saith, before BB. were ordained, the same men were called *Presbiters & Episcopi*: and vntill factions beganne, the Churches were gouerned (*viz.* in the absence of the Apostles) by the common counsell of the Presbiters: which may be true of the most Churches, excepting that of Ierusalem, by *Ieromes* owne confession. But when factions began, as those did in the Apostles times, whereof he speaketh; the Apostles ordayned, and in the whole Christian world it was obserued, that for auoiding of schisme one should be chosen from among the presbiters, who should be set ouer the rest, and to whom the whole care of the Church, that is, the diocese should appertaine.

1 Cor. 1.

As for the reasons whereby he proueth the consequence feeble, they are exceeding weake. First, because *Ierom* speaketh not of the times immediately succeeding the Apostles. It is very true: for he speaketh of that which was done in the Apostles times, as hath bene said: secondly, saith he, because he saith it was decreed in the whole world, which could not well be without a generall Council, vnlesse it soaked in by little and little, till at the last it ouer-flowed all places. The decree which he speaketh of, could be no other but of the Apostles: for as hath been said, what was generally obserued in the Churches in the first three hundred yeeres, before there was a generall Council to decree it, proceeded vndoubtedly from the Apostles. Now it is more then euident, that long before

before the first generall councill, there were not onely Diocesan BB. but Metropolitanes also, yea Patriarches : that which he talketh of soking in by little and little, agreeth not with the generall decree, whereof *Ierome* speaketh, whereby what is instituted is ordayned at once. Neither can hee assigne any time after the Apostles, when BB. had either lesse charges, or lesse authority, then in the end of the first three or foure hundred yeares. Their Diocesses oft times as hath beene shewed, were lessened in processe of time, but seldome or neuer enlarged. Neither is it to be doubted, but that their authority among Christians was greater before there were Christian Magistrates, then afterwards. For before, they called and held their Councils by their owne authority, they heard and iudged all causes among Christians, they punished all kindes of faults^s by Ecclesiasticall censures.

^s *Conc. Ancyr.c.*

16. 20. 21. 22.

23. 24. 25.

Et Neocaes.c. 2.

& 3.

§ 7.

The second testimonie of *Ierome* in *Psal.* 45.

The other testimony of *Ierome*, is out of his commentarie on *Psal.* 45. which I haue mentioned before. That the Church in steed of her Faithers, which were the Apostles, had sonnes which were the BB. who should be appointed gouernours in all parts of the world.

” He saith first, *this testimonie is an allegorie vpon the 45. Psalme, and not a historie of the times.* Which is a friuolous euasion. For it is an exposition of the Prophecie by the historie or euent, and so not onely he, but *Augustine* also expoundeth the place.

” Secondly, he alledgeth, that *Ierome doth not say, that the Church had BB. as soone as the Apostles were gone :* which also is friuolous. For he signifieth that the BB. did succede the Apostles in the gouernment of the Church, which else where he plainly professeth, saying, that *BB. are the successors of the Apostles.* If any other had come betweene them and the Apostles, those other should haue beene the Apostles successors, and they the predecessors to the BB. Besides, others of the Fathers in plaine termes testifie, that the Apostles committed the Church euery where to the BB. and left them their successors : which in the successions also of

^s *Ad Euagr.*

of BB. in the Apostolicall Churches is plainly declared. Simeon the sonne of Cleophas succeeding James, Evodius, Linus, Timothie, Titus, &c. substituted by the Apostles, Peter and Paul, and succeeding them in the government of those Churches wherein they were placed.

Thirdly, he saith, *Ierome applied the Psalme to the practise* " *Ad pag. 113.*
of the times wherein he lived, not expounding the meaning of "
the Prophecie, which if he had done he must haue acknowledged "
that such BB. were by the ordinance of God. Who could be "
 so shamelesse as to say, that *Ierome* expoundeth not the meaning of the Prophecie when hee commenteth thus:
Pro patribus tuis nati sunt tibi filij. Fuerunt O Ecclesia Apostoli patres tui, quia ipsi te genuerunt: nunc autem quia illi recesserunt à mundo, habes pro his Episcopos filios, quia à te creati sunt: sunt enim & hi patres tui, quia ab ipsis regeris.
 Hee therefore expoundeth the meaning of the Prophecie, applying it to the state of the Church immediatly after the decease of the Apostles, and not onely to *Ieromes* times. Why but then *Ierome* must be thought to haue helde the function of BB. to be a diuine ordinance: that followeth not; for he might hold them to be prophesied of, as he also confesseth, *Es. 60.* and yet esteeme them but an apostolical ordinance, being neither immediately ordained of God, nor yet prouided as generally & perpetually to be necessarily obserued, as those things which are said to be simply *diuini iuris*.

My third argument consisteth of two branches; the former, affirmatiue, that the Councils, Histories, and Fathers with one consent giue testimony to the government by BB: the other, negatiue, that not any one pregnant testimony of any sound writer, or example of any one orthodoxal or apostolicke Church (*viz.* in the first three hundred yeeres after Christ and his Apostles) can be produced to the contrarie. To the former he answereth, *that the Councils, Histories and Fathers, either beare witnesse of their owne times, which is no-* "
thing to the purpose, seeing the ancientest " *Councell was in the* "
fourth age of the Church, or else iudge of the BB. in former "
 of the Fathers to no purpose, because the antientest Councils were in the fourth age.
times,

§ 8.

The third argument consisting of two parts: the first affirmatiue, that all Councils, Histories and Fathers giue testimony to

BB.

" Note his reason: the testimonies

„ times, by that which they saw then in practise, taking all that had
 „ the same name of BB. to haue beene pertakers of the same au-
 „ thoritie.

If the Fathers did beare witnesse onely of their owne times, it were sufficient for the prooffe of my assertion, seeing there were diuers in all the terme specified of three hundred yeares after the Apostles, which giue testimonie vnto it: as in the first age after the Apostles (to omit them of the twolatter) *Ignatius, Hegesippus, Irenaeus, Clemens, Tertullian*, doe giue plaine testimonie vnto it; and two of them, as hath beene shewed, to wit, *Ignatius* and *Irenaeus*, were not onely Diocesan, but also Metropolitane BB. But the Fathers, histories and councils, doe not onely speake of their owne times; but also relate what was done in the Apostles times, and immediatly vpon their decease. Doe they not testifie with one consent, as I partly shew in the two arguments following, that there were BB. in the Apostles times, appointed and ordayned by the Apostles themselues? doe they not say, that the Apostles committed the Churches to them, and left them to be their successors in the government of the Church? is not this one of the chiefe things which *Eusebius* propoundeth to himselfe in his history, ^{vv} to set down the succession of BB? chiefly, of those who next succeeded the Apostles in the Apostolicall Churches? But let the Reader iudge of the Refuter, and his cause, by that which followeth.

vv They be the first words of *Eusebius*.

ὡς πρῶτον ἀποστόλων διαδοχὰς, &c.

The Fathers discerned not, or knew no difference betweene the calling or authority of the BB. which were in their owne time, and those which had beene before them, but thought and wrote of them as being alike, the chiefest of them in euery age from the Apostles, being BB. themselves. The refuter and his fellowes comming thirteene or foureteene, yea almost fiveteene hundred yeares after some of them, will needes haue a difference; and rather then it shall not stand, all the Fathers must be condemned as Idiots, for not seeing that which these learned men doe see. I greatly meruaile with what face, or rather with

with what conscience the refuter could auouch these things. "

The Negatiue part of my reason, he saith, *is directly false in* " § 2.
both the parts of it, as well for testimonies as examples. But I The second
 desire the reader to haue an eye to the refuters dealing, so part of the
 shall he easily discerne to what poore shifts he is driuen: first third argument
 consider, what was the assumption of my first Syllogisme, negatiue, that
 which by these foure arguments I doe proue; to wit, *that no instance can*
in the first three hundred yeeres after Christ and his Apo- be giuen to the
stles the gouernment by B.B. was generally and perpetually used. contrary.
 This I proue in this third reason, by the testimonies of An-
 tiquity, both affirmatiuely, that all antiquity, viz. Coun-
 cils, Fathers, Histories, with one consent giue testimony to
 it: and also negatiuely, that no testimony or example of
 antiquity, no ancient Councill, Father or History, no ex-
 ample of any antient orthodoxall or Apostolicall Church,
 can be produced to the contrary. This any reasonable man
 would take to be my meaning.

All the refuters
 instances either
 false or imper-
 tinent.

Now consider his instances, wherein he spendeth about
 fixe leaues; and if any one of them be both true and direct
 to the purpose, then say that I haue no iudgement.

First for testimonies: *We haue pregnant testimonies,* saith "
 he, *of the ancients, and of many sound writers in these latter* "
ages, who affirme, that B.B. and ministers were all one in the A- "
postles times, and that one minister exercised not authority ouer "
his fellow ministers, as B.B. since haue done and still doe. First,
 consider the persons of the witnesses, which he is about to
 produce, and then the things which they are to depose:
 for whereas I neuer meant to extend the negatiue part of
 my reason, further then the affirmatiue: and therefore as I
 said that the Councils, Histories, and Fathers, doe all giue te-
 stimonie to the Episcopall gouernment, so I meant that no
 pregnant testimonie either of Councils, Histories or Fa-
 thers, (which I comprised vnder the generall name of sound
 writer) could be produced to the contrary: he, for instance
 alledgeth a company of new writers in this present age, as
 if they were competent witnesses to depose in a matter of
 fact, or to testifie what was done or not done in the Church
 foureteene

fourteene or fifteene hundred yeeres agoe : or as if when I challenge them to shew any one testimony of antiquity to the contrary , it were a sufficient instance, to oppose against me a sort of new writers , who for the most part also are parties in the cause. But yet what shall these witnesses testify? forsooth two things : First, *that in the Apostles times BB. and ministers were all one* : whereunto in the first place I answered , that this deposition is not to the purpose. In this argument I speake of what was in the first three hundred yeeres after Christ and his Apostles ; but he will make his witnesses to depose what was in the Apostles times : perhaps he will say , the conscience must build it selfe vpon the practise of the Apostles times : (but say I) in this reason I proue , that the Episcopall gouernment was in vse in the Apostles times , because it was generally and perpetually vsed in the next three hundred yeeres after the Apostles times ; which consequence himselfe hath granted. Against the assumption therefore he should bring his witnesses , if they had any thing to say ; and not to be so absurd , as by them to deny my conclusion : againe , the Ancients that say BB. and Presbiters were all one in the Apostles times , speake of that part of their time , when as in the most places there were no BB. or at least not chosen from among the Presbiters : for before there were such BB. the same persons indeed were called *Episcopi & Presbyteri* : but when BB. were chosen out of the Presbiters , which they also confesse was done in the Apostles time (as namely at *Alexandria*) they professe , that then those which were so chosen and placed in a higher degree aboue the Presbiters , began to be called BB.

Hier. ad Enagr.

The other thing , which he will haue his witnesses testify is , *that in the Apostles times one Minister did not exercise authority aboue another as BB. since haue done* : to which assertion , I am sure no sound writer will depose : for I pray you , were not the Apostles ministers ? were not *Timothie* and *Titus* ministers ? were they not also superiour to other ministers ? did they not exercise authoritie ouer them ? If
Timothie

Timothie therefore and *Titus* were superiour to other ministers and exercised authoritie ouer them; why may not BB. who succeed not onely them (whether they were BB. or not) but also the Apostles in the gouernment of the Church, be superiour also to other ministers, and exercise authoritie ouer them?

But comewe to his witnesses, whereof he would seeme to haue great store: howbeit, he will content himselfe "with a few, and he will passe by *Ignatius*, *Iustin Martyr*, and " *Tertullian*, as hauing done their seruice already: let the reader vnderstand, that this is a most vaine flourish: for he is not able to produce any one testimonie out of any one of the Councils, Histories or Fathers, that speaketh against the gouernment of the BB. in the first three hundred yeeres, in respect either *facti* or *iuris*, that is, as either denying that the Church was so gouerned then, or that it ought to haue beene so gouerned. And as for *Ignatius*, *Iustin Martyr*, & *Tertullian*. the greatest advantage he could haue by them, was to vse their names: for there is not a word in them sounding against the gouernment of BB. but pregnant testimonies for them: especially in *Ignatius* and *Tertullian*, whom I haue often quoted in this cause.

It is true, that the refuter did alledge these Authors as witnesses to proue that fond and vnlearned conceipt, that the ancient Churches were no other but Parishes, to proue that which is more fond, that there is and ought to be no other visible Churches indued with power of Ecclesiasticall gouernment, but Parishes. But the vanitie of his conceipt, and the weakenesse of his allegations, haue I hope beene sufficiently layd open before in the defence of the second point. Passing therefore by them, the refuter will begin with *Cyprian*,^a who affirmeth that the menaging of the Church busines, euen in his dayes belonged to the Counsell of himselfe and the rest of the Presbyters, *omnium nostrum concilium spectat*, and therefore durst not take it to himselfe alone, *praeiudicare ego & soli mihi rem omnem vendicare non audeo*.

§ 10.

The refuters instances out of the old writers.

Ignatius,
Iustin Martyr,
Tertullian.

^a *Cyp. l. 3. Epi. 19*

Bbbb

Here

^b li. 4. Epist. 9.^c li. 3. Epist. 9.^d li. 3. Epist. 2. &^e li. 4. Epist. 2.^e li. 1. Epist. 3.^f li. 3. Epist. 9. &

li. 4. & 15.

^f li. 4. Epist. 9.^g li. 3. Epist. 9. &

16. li. 1. Epist. 3.

§ 11.

Cyprian's testi-
monie exami-
ned.^h li. 3. Epist. 14.ⁱ Epist. 15. & 16.

Here let the reader consider with me, first, the person of the witness which is produced, and then the thing which is witnessed: was not Cyprian himselfe, not onely a Diocesan, but also a Metropolitan B. ? did not he in iudgement allow the function of such BB. ? directly he saith that BB. ^b are the successors of the Apostles, and that they answered to the high Priest in the law: that the Lord Iesus, when he appointed Apostles, ^c ordained BB. The Deacons must remember, saith he, that the Lord himselfe chose Apostles, that is, BB. but Deacons were chosen by the Apostles themselves after the Ascension of the Lord, as ministers of their Episcopall function, and of the Church. Doth not he teach ^d that in one Church, meaning a whole Diocese, there may be but one B. ? & that to set vp a second is to make a schisme, and to rend in pieces the body of Christ? doth he not often plead for the superioritie of BB. ouer the Presbiters, shewing ^e how they ought to reuerence and obey them, and that the contrary is the source of all schisme? Neither doe heresies, saith he, ^f arise or schismes from any other beginning then this, that the Priest of God (meaning the B.) is not obeyed, neither one Priest for the time in the Church, and one Iudge for the time in stead of Christ is acknowledged: whom if the whole brotherhood according to Gods commandement would obey, &c. How oft doth he speake of the vigour & of the Episcopall power, and of the authoritie of his chaire, whereby he acknowledgeth, euen those of the Clergie might be either excommunicated or deposed. Is it not likely therefore thinke you, that Cyprian would testifie against the function or authoritie of BB. ?

But let vs examine the allegation it selfe. There were some in the Church of Carthage, that had fallen by denying their faith in time of persecution; and returning to the Church againe, would in all hast be reconciled and received to the communion: whereof some by their importunity preuailed with some of the Presbiters, whom as I noted in the Sermon, Cyprian ^h, being absent, reprooued by letter, that they not regarding their Bishop set ouer them, nor the ⁱ honour

nour due to him, nor reseruing to him the honour of his Episcopall office, and his chaire, had without his appointment (though absent) reconciled them and receiued them to the communion: others procured the Martyrs and Confessors to write to *Cyprian* in their behalfe; that when peace should be restored to the Church, peace might vpon the examination of their cause be giuen to them. *Cyprian*^k therefore writeth to the Martyrs commending them, ^k li. 3. *Epist.* 15. that whereas the Presbiters should haue taught them what appertained to the discipline of the Church; they were to learne of these Martyrs, to referre their petitions and desires to the B. and then willeth them to set downe in writing particularly, whom they desired to be receiued: he writeth also to the people, ^l signifying, that he had receiued letters from the Martyrs in the behalfe of those which had fallen, promising, when God should grant peace vnto them that he might returne to them, the behauour and repentance of them which had fallen should be examined in their presence: and hauing signified his great dislike of the Presbiters act, who not reseruing vnto him the honour of his Priesthood and chaire, had without his allowance communicated with them which had fallen. In the end, he desireth that they which had fallen would patiently heare his counsell & expect his returne, that *when through Gods mercy we shall come vnto you many of my fellow BB. being assembled together, may according to the discipline of the Lord, in the presence of the confessors, examine the letters and desires of the blessed Martyrs:* he writeth in like manner to the^m Clergy, that is, to the Presbiters and Deacons; willing them, for as much as still his returne was delayed, that in the case of necessity they should not expect his presence, but for such, as should be in danger of death, to lay their hands vpon them, and reconcile them; especially, such as had beene commended by the Martyrs; as for the rest, he would haue them stay, till hee being restored to the Church, and they all being assembled together, might determine what was to be done. But being importuned againe by letters

^l li. 4. *Epist.* 16.^m *Epi.* 17. & 18

ⁿ L. 3. Epist. 19.

from the Confessors, who had desired him, and by him the rest of the BB. to grant peace, as themselves did to them which had fallen; he writeth againe to the Presbiters and Deacons that letter, which by the refuter is cited; saying, ⁿ concerning those (which had fallen, and by the Confessours haue desired to be reconciled) *untill it be certainly knowne, what course they haue taken since their fault committed, seeing it is a matter which belongeth to the Councill and iudgement of vs all, I dare not presudicate, and challenge to my selfe a thing which is common;* and therefore appointeth that course to be taken, which I mentioned out of the last Epistle: and to the same purpose writeth to diuers BB. and by name to *Calidonius* °, shewing him what order he had taken in this matter, and willing him to signifie the same to other BB. that the like course might be taken by them.

° L. 3. Epist. 20.

^p L. 3. Epist. 18.

If these letters, all concerning the same busineses, be conferred together, you may obserue, first, that *Cyprian* was a Metropolitane B. hauing authoritie to assemble and to direct his comprouinciall BB. as may appeare also by the Synodes held, and Synodicall Epistles written by him. Secondly that he speaketh not of Church businesse in generall, but of this particular; which was of so great importance, that he saith^p, it was the cause not of one Church or of one Prouince, but of the whole world. Thirdly, that he would not deale alone in this busines, but he would call a Synode of his fellow BB. besides his Clergie; and in the presence of the people haue the cause of them which had fallen examined. Fourthly, that although he would not deale alone in this busines, being a cause of so great moment, but would haue it referred to the examination & censure of his fellow BB. besides the concurrence of the people, and his owne Clergy in this iudgement; notwithstanding the chiefe stroak in this busines was in him; as appeareth, both by their petitions, and his directions. And therefore the whole carriage of this businesse doth prooue the Episcopall authoritie of the B. and *Cyprians* superioritie, not onely ouer his owne Presbiters, but also ouer his fellow
Bishops,

Bishops, so farre is it from impleading the same and further I say, that *Cyprian*, because his comming to the Bishopricke was much resisted by *Feliciſſimus* and his complices, and the time wherein he liued troublesome and dangerous: therefore though he might (as *Ierome* ⁹ speaketh of all Bishops) rule alone as *Moses*, yet as *Moses*, he voluntarily vsed the assistance of others, hauing as himselfe ^r saith, from the beginning of his Bishoprick determined to doe nothing by his own priuate sentence, without the counsell of the Clergy, and consent of the people: whereby it appeareth, that his vsing of the Clergies counsell, and consent of the people, was not of necessity, but voluntary: and therefore when he saw cause, and did finde himselfe not to need either the counsell of the Clergy, or consent of the people, he would sometimes doe matters of importance, (as namely the ordination of Clerks) alone: as himselfe signifieth in an Epistle ^s to the Presbiters, Deacons, and the whole people. In ordaining of Clerkes I doe use before hand to consult with you, and by common counsell to weigh the manners and deserts of all: but humane testimonies are not to be expected, when we haue diuine suffrages; and therefore signifieth that he had without them ordained *Aurelius* and others to be Clerks. But suppose, that of necessitie *Cyprian* was to vse the aduise, or expect the presence and conscience of his Clergy, in dispatching matters of importance; would this be an instance against the Episcopall gouernment in those times? did the fourth Council of *Carthage* ^t, set forth these two Canons, the one, that a B. without the Council of his Clergie should not ordaine Clerkes: requiring also that the assent or conuenance and testimony of the people should be had? the other, that a B. should heare no mans cause but in the presence of his Clerkes, and that the sentence of the B. should be void which was not confirmed by the presence of his Clergie, and yet no man doubteth, but that when that Councell was held (which was about foure hundred yeeres after Christ) the sway of Ecclesiasticall authoritie, both for ordination, and iurisdiction was in the Bishop.

⁹ In Tit. 1.^r lib. 3. Epist. 10^s lib. Epist. 5.

lib. 3. Epist. 22.

lib. 4. Epist. 5.

^t Con. Carth. 4.

cap. 22. & 23. ¶

But I haue vouchafed too long an answer to so weake an allegation.

§ 12.

The testimony
of Ambrose in
1 Tim. 5.

" In the next place he mentioneth *Ambrose his testimony*,
" *which was*, as he saith, *debated at large in the first point*. It was debated indeed, but nothing to this present purpose. *Ambrose* saith, that the B. was wont to vse the aduise of his Presbiters; though in his time it was growne out of vse: and the matter debated betweene vs, was, whether those Seniors, were Ministers, as I proued, or Lay-elders as the refuter pretended; but whether they were the one or the other, the authoritie and gouernment of the B. was no more impayred by vsing their counsell, then the authority of a Prince by vsing the aduise of his Counsellours: vntill such time and in such cases as by the Canons and Canonickall law their consent was required as necessarie.

The testimo-
nies of Ierome
answered.

" *Ad Ocean in*
Tit. 1.
Ad Euagr.

These two allegations, if they had beene reduced into sillogismes, would haue made very loose inferences: and
" so would the testimonies of *Ierome*, who euery where almost,
" saith the refuter, *speaketh for vs*. This is vauntingly spoken, and yet the truth is, that as no wheres indeed he speaketh for them; so none of the Fathers is more plentifull of pregnant testimonies, then he is, for BB. as partly hath beene shewed already, and more shall be declared hereafter. Of the testimonies which the refuter citeth, three^v are
" all to one purpose; that at the first in *the Apostles times*,
" BB. and Elders were all one: that is, the same men, who were called Presbiters, were also called BB. (but by the way, where were the Lay-presbiters then? were they also called BB.?) and that till factions did arise, the Churches were gouerned by the common counsell of Presbiters. To these allegations I haue already made answer, which I doe breifely repeate; that in the Apostles times before BB. were ordayned, the Churches were gouerned by the common counsell of the Presbiters, as vnder the Apostles: and vntill the BB. were elected from among the Presbiters in the seuerall Churches, the names of *Presbiter* & *Episcopus*, were confounded, but when BB. were chosen out of the Presbiters,

ters, as they were not at the first (for the first BB. were Apostles, as *Iames*; and Apostolicall men, as *Marke*, *Timothie*, and *Titus*, *Linus*, *Evodius*, &c. and were not called *Episcopi*, but *Apostoli*) then, w for distinction sake, he which was chosen from among the Presbiters and placed in a higher degree, began to be called *Episcopus*, euen in the Apostles times: the name of Apostle being left to them who principally were so called. But what will the refuter conclude from hence? There was a time whiles the Apostles liued, when the same men were called Presbiters and BB. that is, the names were confounded.

(w) Hier. ad
Euagr.
Theodor. in
1 Tim. 3.

Therefore in the three hundred yeeres after the Apostles the Churches were not gouerned by Diocesan BB.

But as the allegations were impertinent, so the other aduers. *Lucifer*, is not onely impertinent, but also misalledged. *The Bishops preferment*, saith Ierome according to the refuters allegation, was not by necessitie of law, but granted to him to honour him withall. In that Dialogue, there is a controuersie betweene the true Christian, and the Luciferian: the true Christian would haue those which were baptised by *Arians*, to be baptised againe, before they should be receiued againe vnto the communion: because by their baptisme, who belieued the Father alone to be God, the Sonne a creature, and the holy Ghost the seruant of both, the holy Ghost was not communicated: the Luciferian held, they might be receiued without baptisme, by imposition of hands, whereby the holy Ghost should be giuen them, which before they had not receiued: and to that purpose alledgeth the practise of the Apostles, who by imposition of hands gaue the holy Ghost to those whom *Philippe* the Deacon had baptised; and the custome generally receiued of the Church, that BB. by imposition of hands doe communicate the holy Ghost to them that are baptised. The true Christian replyeth, that BB. vse to impose hands onely on those who were baptised into the true faith, and that by the baptisme giuen by a Presbiter or Deacon, the holy Ghost also is conferred. But,

§ 13.
A fourth testimony of Ierome misalledged aduers. *Lucifer*.

Cap. 1. The government by B.B. generally received Lib. 4.
 saith he, if here you demand why hee that is baptized in the
 Church receiveth not the holy Ghost but by the hands of the B.
 whom we hold to be giuen in true baptisme; understand, that this
 obseruation is deriued from that authority that the holy Ghost
 after the ascension of the Lord descended vpon the Apostles:
 and the same thing we finde done in many places, *ad honorem po-
 rius Sacerdotij, quam ad legis necessitatem*; more for the honour
 of the Episcopall function, then for the necessitie of a law. For o-
 therwise, if onely at the prayer of the B. the holy Ghost doth de-
 scend, then lamentable is their case, who in Villages and Townes,
 and in other remote places, being baptized of Presbiters and
 Deacons, doe depart out of this life, before the B. visite them: the
 safety of the Church dependeth on the dignitie of the B. &c. as
 hath beene oft alledged.

That which *Ierome* speaketh of this one prerogatiue of
 B.B. the refuter extendeth to his whole preferment, or prehe-
 minence; and saith, he hath it not by any necessitie of law, but
 "is granted to him to honour him. The preheminance of the
 B. in generall, *Ierome* supposed to be of such necessity as that
 the safety of the Church dependeth vpon it; but for this par-
 ticular of giuing the holy Ghost, he saith, there was no such
 necessitie: because in the Baptisme by a Presbiter, or Dea-
 con before the B. imposeth his hands, the holy Ghost is be-
 stowed.

But as I said, this testimonie is also impertinent, not con-
 cluding that for which it is brought. For it is a strange infe-
 rence: their preheminance was giuen not of necessitie, but
 to honor them; therefore the Church was not gouerned by
 them in the three hundred years after Christ, & his Apostles.
 Neither is it impertinent only to his purpose, but also it con-
 cludeth for me: for if B.B. had their preheminance in the
 primitiue Church, as here it is presupposed: then their go-
 uernment is proued to haue beene in vse: but whether it
 were by an honour voluntarily giuen them, or by necessitie
 of law, that in this present point is not materiall.

§ 14.
 Ad pag. 114.

"After *Ierome*, he citeth *Augustine* in an Epistle to *Ie-
 "rome*, granting that the office of a B. was greater then another
 Mini-

“ Minister, through a custome of the Church, that had gotten the upper hand, and not otherwise. If by the custome of the Church the office of a B. was become greater before *Ierome* and *Augustines* time, then BB. had this preheminance in the three hundred yeares after the Apostles; so farre is this testimonie from disproving the government of BB. in those times. But neither is it truely alledged: for he speaketh not so much of the office, as the names; and “ that not otherwise is added by the Refuter: and the granting he talketh of, was not a yeelding vpon necessitie, but a modest cession from his right. *Augustine* towards the end of the Epistle earnestly desireth *Ierome*, that hee would boldly correct him, wherein hee should thinke it needfull: *Quamquam enim secundum honorum vocabula, quae iam Ecclesiae usus obtinuit, Episcopatus Presbyterio maior sit, tamen in multis rebus Augustinus Hieronymo minor est; licet etiam a minore quolibet non sit fugienda vel dedignanda correctio.* For though according to the names of honour, Bishopship is greater then Priesthood, that is, is a name of greater honour, or is honoured with greater titles, notwithstanding in many things *Augustine* is inferiour to *Ierome*: howbeit correction is not to be shunned or disdayned from euery one that is inferiour.

The testimony
of *Augustine*
Epist. 19.

In that *Episcopatus* is a name of greater honour then Priesthood, it is to be ascribed to the vse and custome of the Church; for at the first they were confounded. Againe, might not some one of our BB. in King *Edwards* time, haue vsed the same words, writing to *Caluin*, as well as *Augustine* vsed them towards *Ierome*? would therefore the Refuter inferre, that in the times fore-going, there had not beene Diocesan BB. or that they ought not to be superiour to other Ministers? Surely, howsoeuer *Augustine* in modesty, or any other being a B. was loath to preferre himselfe before *Ierome*, or any other man of renowne, being but a Presbiter, by reason of his great learning and renowned piety; yet were it a sawcie part for him that is but a Presbiter, to thinke himselfe equall with a Bishop. *Ierome* was farre from
it:

^a Aug. t. 2. Epist.
17. & 18.

^b Ad Crammer.

^c Erasmus in
1. Tim. 4.

Theodoret.
Beda.
Sedulius. &c.

^d Sacerdotes.

it: and therefore in his Epistles to *Augustine*, giueth him titles of great honour, vsing this inscription: ^a *Domino verè, sancto, & beatissimo Papa Augustino, &c.* And this farewell, the Lord preferue you, *Domine verè sancte & suscipiende Papa*: and the like I haue said before of *Caluin* ^b.

From *Augustine*, he maketh a large step to *Erasmus* ^c, who saith, *Of olde there was no difference betweene a Presbyter, a Priest, (but that the Refuter left out, for feare of excluding his lay-elder) and a B.* And then hee leapeth backe againe to *Theodoret, Beda, Sedulius, Oecumenius, Primasius, Theophilaet, &c.* who affirme the same. And doe not I my selfe professe the same in this Sermon? doe I not also proue it in the Sermon of the dignity of the ministerie, that in the Acts and Epistles of the Apostles these two words *Presbyter & Episcopus*, were confounded, and the same men were called *Presbyteri & Episcopi*? what will hee conclude thereof? that therefore in the three hundred yeares after the Apostles the Church was not gouerned by B.B? or that the office of a B. and a Presbyter, were at any time confounded? nay, can hee proue so much as the names after the Apostles time were vsually confounded? *Ignatius*, who liued in the Apostles times, euery where distinguisheth them; and so doe the after Writers, as *Irenaeus, Tertullian, Cyprian, Eusebius, &c.* sauing that to B.B. they giue sometimes the more generall name of Presbyters, or ^d *Priests*: which is not to be meruailed at, seeing the Apostles, *Peter* and *John*, doe call themselues Presbyters.

“ Yea, but some Protestant Writers, whom afterwards hee
“ will cite, haue understoode *Ierome* and the rest as the Refu-
“ ter doth; and not they onely, but *Michael Medina* a Popish
“ Writer, is of opinion, that they held the same error with *Acrius*.
This is a strange kind of arguing, which our Refuter vseth,
to bring new Writers to depose what the old haue testified.
Are not their testimonies extant in print? may we not read
them with our owne eyes, and weigh them in our owne
iudgements? that wee leauing the records themselues,
should seek to the dispositions of new writers to know what
the

the olde haue testified? but of the errour of them, who suppose *Ierome*, and some other of the Fathers, to haue beene of the same iudgement with *Aerius* I haue spoken before, neither doubt I now to affirme that they ioyned in opinion with *Aerius*, no more then I do: for they writing on *Phil. 1. 1 Tim. 3. Tit. 1. 1 Pet. 5.* doe say, that in these places the names *Presbyter & Episcopus*, were confounded, which places my selfe haue alledged to the same purpose.

After he had alledged what hee was able out of the olde Writers, and yet neuer a word to the purpose, he proceedeth
 “to the new Writers, who as he saith were called out of the thickest mists of Poperie, to the light of the Gospell: heaping vp a sort of testimonies without order, and without iudgement, and mingling also some testimonies out of the canon law, and some Popish Writers among them. And because to follow him, were to runne the wild-goose race, I will reduce their testimonies to certaine heads, and then giue him an answer to them all. Some therefore are brought to testifie,
 “that in the Apostles times *BB. and Presbyters* were all one, (the which is true, for the same men were called *Presbyters* and *BB.*) as *Heming. and Zanch. in Phil. 1. 1. Isidor. and Dist. 21. c. Cleros. ex Isidor. Duaren. de ministr. & benef. l. 1. c. 7. Gloss. ord. Hugo Card. Cassander, the councils of Constance and Basill, Chemnitius, Lubbertus, D. Fulke. D. Willet. D. Morton.* Some, that there was no difference betweene *B. and Presbyter* till after the Apostles times: but afterwards *BB.* were set ouer *Presbyters*: as *Danaus.* Some, that at the first there were no such *BB.* as were afterwards: and when they were brought in they were not Monarches of the Church, &c. as *Chamier.* Some, that *iure diuino Episcopi & Presbyteri* be all one: as *Iunius* and *Phil. Morney*, and *D. Whitak.* which is true concerning the vse of the words in the Scriptures. Some that *Episcopatus* is not a distinct order from *Presbyteratus iure diuino*, as *D. Holland:* whose not writings, but speeches, he citeth vpon report. Some, that *B. and Presbyter* by the word of God is the same, not in name onely, but also in office: as *Sadeel.* Some, that in the Apostles times

§ 15.
 Allegations out
 of the new
 Writers.

"times the Churches were governed *communi presbyterorum consilio*, but after the Apostles they chose one to be B. as Musculus.

"Some, that Christ made ministers equall, & that there was at the first no contention, (which how true it is appeareth by Christs appointing twelue Apostles and seauentie Disciples, and by the contention among the Apostles themselues for superioritie, whiles Christ was with them,)

"as Bullinger. Some, that as the Apostles were equall, so their successors: which is true; for the BB. are equall among themselues, though superiour to other ministers, as the Apostles were to the seauentie Disciples,) as D.

"Whitakers. Some, that Acrius was not an hereticke for saying that according to the vse of the scriptures *Episcopus & Presbiter*, is all one, which is true, neither had he beene an hereticke if he had said no more, and that Ambrose, Chrysostome, Ierome, and Augustine, were of the same indgement, as B. Iewell.

"Some, that in the Apostles times there were onely two degrees of ministers, Presbiters and Deacons, as D. Humfrey.

"Some, that Bishops were not in the Apostles times, as Sadecl.

"Some, that BB. be superiour to Prebiters by mans decree, and not by scripture: by custome of man, not by the authoritie of God: by mans law, and not by Apostolicall institution, as Heming, in *Phil. 1. 1*. Bulling. Iunius, B. Pilkington, the Canon law falsified: *de iure positivo*, as Cusanus: not by Gods law, as D. Raynolds: no otherwise but by custome, as Sadecl.

"Some, that *Episcopus* and Pastor of one flocke was at the first all one. as D. Raynolds.

"Some, that there was alwaies one principall, which by common vse was called a B. being chiefe, though not alone, both in government and ordination, as D. Fulke.

"Some, that BB. be in a higher degree of superioritie, but not Princes; that not they onely are Pastors, that they haue the right of consecration, though not onely, as D. Willet.

Some,

" Some, that the sole and supream authority in a B. is tyrannical, as Bullinger.

" Some, that the government of the Church by the first institution was not Monarchicall, but Aristocraticall, as Chamier.

" Some, that elections were not in corners, nor by one, as Gualther.

" Some, that Presbiters may ordaine, as being all one with BB. in office, as Sadeel.

" Some, that Priests had voices and seates in Councils (as indeed they haue with vs) as the council of Constance, and Basill.

" Some, that such Archbb. as are above Metropolitans, were not ordayned by Christ, and his Apostles, as D. Bilson; who also is alledged as hauing beene of the Refuters minde, because he citeth Ierome in Tit. 1. 1. & ad Euagr.

" Some, that there were two sorts of Elders, as Iunius.

" Some, understanding Ieromes words of the time when factions began, not of the Apostles times, but afterward, as Iunius.

These are all his witnesses; besides some, with whose names onely. without their testimonies, he thought best to make a simple flourish. Now if any one of these allegations were reduced into the forme of a Syllogisme, concluding the contradictorie to my assertion, viz. that some auncient Councils, Histories, or Fathers doe testifie that in the three hundred yeeres after Christ and his Apostles, the government by BB. was not generally and perpetually vsed, it would appeare to euery one how ridiculously our refuter argueth. As for example:

Daneus, Musculus, Iunius, &c. doe testifie, that in the three hundred yeeres after Christ and his Apostles the government by BB. was not generally receiued.

Therefore some ancient Councils, Histories, or Fathers, doe testifie so much.

Yea, but you speake of sound Writers in generall, will he say,

§ 16.

His allegations out of new Writers answered.

say, and so I conclude: Therefore some sound Writers doe testifie so much. But it is plaine say I, that I meane the ancient.

But to his argument such as it is, I answere: first, that if these Writers had testified that which is contayned in the antecedent, yet had not they beene competent witnesses in a matter of fact fourteene or fifteene hundred yeares before their time, the greatest part of them being also parties in the cause. But indeede not all, no nor any one of his witnesses doth testifie that in the three hundred yeares after the Apostles the government of Bishops was not generally receiued; but all his allegations accommodated to that conclusion, are most ridiculous. As for example: in the Apostles times Bishops and Presbyters were the same. Therefore in the three hundred yeares after the Apostles, the government by Bishops was not receiued. Bishops were ordayned not by Gods law, &c. Therefore they were not in the first three hundred yeares: and so of the rest.

But some body will say, though these testimonies be impertinent to the present purpose, and I must needes confesse, that your Refuter did grossely abuse his vnlearned Readers in making such a flourish with them: notwithstanding, some of the allegations contayne assertions contrarie to some points in your Sermon. Of whom, in steed of answere, if I should aske this question, whom hee conceiue to be aduersaries to vs in this cause? he would answere, those that stand for the pretended discipline. And who be those? *Caluin, Beza, Danaus, Iunius, Sadeel*, and the most of those whom the Refuter hath alledged. If they be aduersaries in this cause, is it to be wondred that they haue deliuered contrary assertions? and if they be parties in the cause, are their testimonies to be admitted? Verily, he might better haue alledged *M. Cartwright*, and *M. Trauers*, then some of those whom hee did cite, being more parties in the cause then they, as not onely hauing written in defence of their discipline, but liuing where it is practised; but that hee
knew

knew the simple Reader, vvho cannot be ignorant that T. C. and W. T. are parties, vvvas ignorant that these outlandish Writers vvvere aduersaries vnto vs in the cause, to vvwhose assertions, seeing it is folly to oppose the authorities of learned men, vvho are on our side, vvhom the Refuter vvould reiect as parties; I oppose the testimonies of antiquity, and the reasons containd in this booke; desiring the Reader in the feare of God to giue credit without partiality to that side on which there is better euidence of truth.

And thus hauing turned ouer, and as I suppose ouerturned more then fīue leaues, vvwhich hee blotted vvith these testimonies; I come to his examples, of vvwhich hee hauing not any one betweene the Apostles times and ours; therefore giueth instance in the Churches of our time, and in the time of the Apostles. But marke I pray you, vvhat vvvas my assertion, vvwhich hee vvould seeme to contradict. Was it not this, that no example of any Orthodoxall or Apostolicall Church can be produced, to proue that in the three hundred yeares after Christ and his Apostles the gouernment by Bishops vvvas not generally receiued? No: saith hee, vvhat say you then, to the Churches of Heluetia, France, lowe Countries, &c. * in our time? and to the Church of Corinth, Cenchrea, Ephesus and Antioch in the Apostles times? Marry this I say; that the Refuter is a very trifler, vvho pretending to giue instance of some Church vvithin three hundred yeares after the Apostles times contrarie to my assertion, thinkes to satisfie his Reader eyther vvith examples of some Churches in our age, or of those in the Apostles times, vvwhereof this present question is not.

I confesse that the Churches in the Apostles times at the first had not Bishoppes excepting that of Ierusalem.

opposing it selfe to the spirituall authority of Bishops, that it doth not contradict the secular power and soueraigntie of such Bishops as be Princes.

§ 17.

Ad pag. 125.
Allegation of
Examples.

* I omit here how shamefully he belyeth the Doctrine of the Churches of England, Wirtemberg, and Sweueland, as opposite to the gouernment of BB. quoting Harmon. Confess. Sect. 11. The Church of Sweueland is so farre from

Not-

^a Euseb. Chron.
anno 174.

^b Euseb. hist. 1. 4.
c. 21. & 22.

^c Apol. 2.

^d Lib. 1. 14.

^e Lib. 2. 621.

^f Beza in 1 Tim.
5. & in Phil. 1.

^g Lib. 1. cap. 11.

^h Apologet. c. 39.

Notwithstanding, before the death of Saint John, the Churches had not onely Bishops but diuers of them a succession of Bishops, and such were two of those which he nameth, to wit, *Antioch* and *Ephesus*: for at *Antioch* there were Bishops successiuelly in the Apostles times *Euodius* and *Ignatius*. And at *Ephesus*, before the Angel, (to whom that Epistle is directed *Apoc. 2. 1*) *Timothie*. About the yeare one hundred seauenty and foure ^a *Dionysius* was B. of Corinth, and before him was *Primus*, who was of the same time with *Anicetus*, Anno one hundred fifty sixe: before whom there was a succession from the Apostles time, as ^b *Hegeippus* recordeth. As for *Cenchrea*, that neuer had a peculiar Bishop of her owne, but was subiect as other Townes and Parishes of Achaia to the Bishop of Corinth. As touching the Churches after the Apostles times, the Refuter hath nothing to obiekt, but what before he hath alleadged out of *Iustin Martyr*, and *Tertullian*, in whom there is not a word against Bishops. *Iustin Martyr*, ^c speaketh but of one gouernour in each Church, whom he calleth ὁ πρεσβυτης (that is, the B. saith *Beza*) speaking so plainly for the singularity of preheminance of one B. in each Church, that *T. C.* ^d who would perswade that in the feueral Churches there were more Bishops then one, saith, that *euē in Iustines time there began to peepe out something which went from the simplicity of the Gospell, as that the name of πρεσβυτης, which was common to the Elders, with the Ministers of the word, was it seemeth appropriated vnto one.* And whereas this place of *Iustine* was alleadged ^e, to proue the Bishops superiority ouer the Presbyters (for euē *Beza* ^f confesseth hee was the President of the Presbyterie, who afterwards was called a Bishop) hee answereth; *if it should be granted that Iustines President had superioritie ouer the Ministers, yet how fondly is it concluded, that it is lawfull, because it was?* And as I haue answered his allegation before ^g out of *Tertullian* ^h for lay-elders, wherein is nothing that maketh against Bishops: so haue I cited pregnant places in his vvritings, giuing

giuing testimony not onely to the gouernment of BB. in his time, but prouing a continued successionⁱ of them from the Apostles to his time. It is plaine therefore that the refuter with the help of all his collectors, is not able to produce any one example of an orthodoxall and Apostolicall Church in the first three hundred yeeres after the Apostles times, wherein the Episcopall gouernment was not receiued: so that my argument standeth firme and sure in all the parts of it.

ⁱ *Prescrip. contr. here.*

To my fourth reason concluding the perpetuity of the Episcopall gouernment in the ancient Churches, from the succession of BB. deduced from the Apostles times vntill the Council of Nice, remayning as yet vpon authentick records, *Eusebius*^k, euery where carefully letting downe this succession, and *Irenaeus*^l and *Tertullian*^m prouing the deriuation of the orthodoxall doctrine from the Apostles to their time by the personall succession of BB. in the Churches teaching the same truth.

§ 18.

Ad pag. 126.

The fourth argument from the succession of BB.

^k *Euseb. hist. & Chron.*

^l *Iren. li. 3. c. 3.*

^m *Tertul de praescript.*

Augustine

Epist. 24. Chri.

“ Christiana societas

“ per sedes Apo-

“ stolorum ac suc-

“ cessiones Episco-

“ porum certa per or-

“ bem propagatione

“ diffunditur.

ⁿ *li. 3 cap. 1. §.*

10 & 12.

He obiectioneth, and saith *the obiection is worth the answering, that I deceive them with the name*: he confesseth there was a succession of BB. *but the first were not like the latter: for though the latter were Diocesan Bishops yet the former were not.* Belike they were first Parish BB. and then titular Diocesan BB. and then ruling Diocesans, then Lord Diocesans, then Metropolitans, then Patriarches: which being objected vpon ridiculous groundsⁿ (heretofore confuted) I held scarce worth the mentioning in the Sermon. It is apparant by this succession, that within the compasse of euery Diocese there was onely one B. at a time, there hauing bin no more in any Diocese at the end of the first or second hundred, then were at the end of of foure hundred yeeres: and therefore this succession doth euidently proue a perpetuitie of Diocesan BB. from the Apostles times downwards. And thus the former part of my assumption is manifest. Wherefore (as I said in the Sermon) this to a moderate Christian might seeme a sufficient commendation of the Episcopall function, though no more could be said for

Cccc

it:

it : that in the best times of the primitiue Church, it was borne of so many thousand godly and learned Bishops, receiued in all true Churches, approued of all the orthodoxall and learned Fathers, allowed and commended of all the famous Councils.

The Episcopall
function not
first ordained
by Councils.

• *Conc. Nicæ. 6.*

Ἡ τὰ ἀρχαῖα
ἐθνικὰ τέλῃ.

The conclu-
sion.

The latter part, that the Episcopall function was not first ordayned by generall Councils, I proue by vndenyable euidence : but this prooue the refuter had no mind to deale withall, because it also proueth the former part by such an argument as he could not tell how to answer : & that vvas this, that the first generall Council of Nice, was so farre from first ordayning Bishops or Metropolitans, that it acknowledgeth Patriarches to haue beene long before that time in vse, and confirmeth the ancient custome of subiecting diuers Prouinces to them. For there were Diocesan Bishops before there were Metropolitans actually, and Metropolitans were long before Patriarches, and Patriarches had beene long in vse before the Council of Nice, and yet that Council was held within two hundred and thirtie yeeres after the Apostle times.

Wherefore seeing the proposition of my syllogisme was so euidently true, as that the refuter could not deny it, viz. that gouernment which was generally and perpetually receiued in all Christian Churches in the first three hundred yeeres after Christ and his Apostles, and not ordayned by generall Councils, was vndoubtedly of Apostolicall institution : and seeing the assumption was proued by foure or fve vnanswerable arguments, that the gouernment by such Bishops as were described in the former part of the Sermon, was generally and perpetually vsed in all Christian Churches in the first three hundred yeeres after Christ and his Apostles, and not ordayned by generall Councils; therefore the conclusion is of necessarie and vndenyable truth, that the gouernment of the Churches by such Bishops was vndoubtedly of Apostolicall institution.

§ 19.

After I had thus concluded affirmatiuely to proue my
assertion,

assertion, I propounded another syllogisme, concluding negatively against the pretended discipline: therein intending to prouoke and challenge him that should take vpon him the refutation of my Sermon, to bring some proofes for their gouernment in the first three hundred yeeres after Christ. The syllogisme was this:

A syllogisme concluding against the pretended discipline vpon the same grounds.

That gouernment which no where was in vse in the first three hundred yeeres, is not of Apostolicall institution.

The gouernment of the Churches by a parity of ministers and assistance of Lay-elders in euery parish was no where in vse in the first three hundred yeeres.

Therefore it is not of Apostolicall institution.

The proposition is as certaine as the former; the assumption I haue already proued in the former syllogisme. For if the gouernment by Diocesan BB. was generally and perpetually receiued in those three hundred yeeres after the Apostles: then is it manifest, that this gouernment, which they speake of, was no where in vse. But because it is infinite to proue such a negatiue by induction of particulars, which might be disproued by any one instance by them which hold the affirmatiue; therefore I left the prooue of the affirmatiue to the refuter. Let vs see then how he answereth; forsooth by opposing the like syllogisme, saying:

That gouernment which was generally in vse in the first three hundred yeeres, is of Apostolicall institution.

The gouernment of the Churches by a parity of ministers and assistance of onely-gouerning Elders in euery parish, was generally in vse in the first three hundred yeeres.

Therefore it is of Apostolicall institution.

And then braggeth that his prooue for their discipline is as good as mine against it. Wher the refuter doth not so much bewray his ignorance in the lawes of disputation, as the badnes

of his cause; choosing rather to boast, that their government was generally and perpetually used, then to give any one instance to prove it: what needed this generall assertion, vnlesse it were to beguile the simple who are lead with shewes, when one perticular instance would haue serued? But that the reader may vnderstand, that this my assumption was vndoubtedly true, I will make the refuter this faire offer; that if he can bring any one pregnant and approued example of a Christian Church gouerned by a parity of ministers, and assistance of onely-gouerning Elders, I will promise to subscribe to their discipline: wherefore let not the reader be carried away with vaine shewes, neither let him belieue, that their pretended discipline was instituted by the Apostles, vntill they be able to shew (as they neuer will be) that it was sometime and some where practised within three hundred yeeres say a thousand foure hundred if you will after the Apostles.

The

The II. CHAPTER.

Proving the function of BB. to be of Apostolicall institution, because it was used in those times without their dislike.

Serm. Sect. 4. pag. 61. Now I proceede to the second degree, ascending to the Apostles times, from whence in the second place I argue thus: That gouernment which euen in the Apostles times was vsed in the Apostolicall Churches and was not contradicted by them, was vndoubtedly of Apostolicall institution, &c. ad pag. 65.



Here I take this proposition for granted (namely of the aduersaries) he saith, *I reckon without mine host: & yet confesseth it to be true according to their opinion who hold there may be but one gouernment in the Church, and that instituted by the Apostles;* which is the generall opinion of the Disciplinarians, confessed in effect by himselfe, Pag. 130. Yea but I say afterward, in fauour of the Disciplinarians (therein clawing a Churle, according to the homely prouerbe, as appeareth by this refuter) that though the gouernment by BB. is the best; yet we doubt not but where this may not be had, others may be admitted, neither doe we deny but that siluer is good, though gold be better. *If therefore, saith he, there be diuers kindes of gouernment which may be admitted, & then might there be a gouernment in the Churches in the Apostles times not contradicted by them, which yet was not of Apostolicall institution: whereto I answered: first, that I did not say*

His answer to
" the proposi-
" tion.

simply, that other gouernments may be admitted besides that which was ordained by the Apostles, but where that cannot be had. But whiles the Apostles liued, that which they ordayned might be had. Againe, if any in the Apostles times should of their owne heads haue altered the forme of gouernment established by them, and consequently haue set vpa worse, it cannot be thought, that either the Apostles would haue allowed it, or that all Churches would haue retayned that gouernment, vvhich they had not receiued from the Apostles. Besides, it is incredible, that in the Apostles times any forme of gouernment was vsed in the Apostolicall Churches, but that which was ordayned by the Apostles: and therefore the proposition is more then manifest.

Now followeth the assumption: vvhich are two parts, the one, that the gouernment by BB. was vsed euen in the Apostles times, the other that it was not contradicted by them.

The former I proue by two arguments: the one because the seauen Angels were in the Apostles times, and they were BB. for the substance of their calling such as ours be: and therefore such BB. were in the Apostles time.

§ 2.
Ad pag. 128.
His answer
to the as-
sumption.

Ere the refuter will answer to the matter of the assumption, he propoundeth two things *worthy his obseruation*: the one, that I confine the number of the Angels to seauen, which neither the text doth (saith he) nor himselfe euer did till now: Did not I before obserue in the Sermon, that there was but one Angell in each of the seauen Churches; and doth not the text say, that the seauen Starres are the Angels of the seauen Churches? I haue spoken of this point before, onely let the refuter call to mind this argument among the rest.

The text saith the Starres were seauen.

The text saith that the Angels be the Starres.

Therefore the text saith the Angels be seauen.

“ The other is, that I shunne the terme *Diocesan*, in which
“ notwithstanding the whole question consisteth: for no man doubt-
eth

eth, that the government was by BB. in the Apostles times, “
 seeing that both ministers and ruling Elders were called BB. “
 doth he not speak against the light of his owne conscience,
 when he saith I auoid the name *Diocesan*, seeing in expresse
 termes I said, they were for the substance of their calling
 such as ours be? If I had onely said *Diocesan*, he might haue
 excepted in behalfe of the learned sort of Disciplinaryans;
 that they doubted not but that the Angels were superinten-
 dents of the City and countrey adioyning; but all the que-
 stion (would they say) is, of the superiority, whether they
 had a singular preheminance for terme of life, a superiority
 in degree, a maiority of power in respect of ordination and
 iurisdiction: when as therefore I say, that for the substance
 of their calling they were such BB. as ours are, I doe say,
 not onely that they were *Diocesan*, but also that they were
 superiour to other ministers in degree, &c.

But whence I pray you, hath the refuter this confi-
 dence so boldly to affirme, that their ruling Elders were
 called BB.? *Caluin* and *M. Trauers*, &c. confesse that
 BB. signifie onely preaching Elders, and are your Lay-
 elders now become BB: the people may haue ioy of such
 guides that cease not to broach such fantasies.

After he hath played a little vvith the assumption, hee
 plainly denieth it: what thinke you, saith he, *M. D. bringeth*
to proue it? Nothing saith the refuter, *but that which hath al-*
ready beene answered: if that were true, yet that nothing is
 more then the refuter will euer be able to disproue: and
 that is this, that the seauen Angels were BB. all doe confesse:
 that they were such BB. as ours be for the substance of their
 calling, I proued in the first foure points of the Sermon:
 yea but saith he, *I haue proued that for the substance of their*
calling they were but ordinarie ministers: let the reader there-
 fore in Gods name iudge *secundum allegata & probata*, ac-
 cording to the euidence which hath beene brought on
 both sides and where he saith, *I quickly haue done with the*
scriptures, because they indeed afford but slender shew, &c.
 I answere first, that I had no reason to insist longer in this

§ 3.

“ His answere
 “ to the for-
 “ mer part of
 “ the assump-
 “ tion and the
 “ proofes therof.

proofe, vnlesse I would haue repeated the former part of the Sermon againe : was it not sufficient to referre them to the former part where this point was professedly handled ? neither is he ignorant, but that in demonstration of the latter part of the assumption, I bring other proofes out of the scripture. But faine he would disgrace our cause with the reader as though we had no proofes in scripture : which ill becommeth him, that hath not one sillable in the scriptures, or other monuments of antiquity to proue their Presbyterian discipline.

But it is vntrue, that I bring nothing to proue the assumption, but what was before answered. For I bring two other arguments, to proue that these seauen Angels were such BB. The former, though this great analyser either did not, or would not see it : that two of these Angels were *Polycarpus* and *Onesimus*, *Polycarpus* the B. of Smyrna, and *Onesimus* the B. of Ephesus, and what is said of two, is to be vnderstood of the rest. That *Polycarpe* was in these times the B. of Smyrna, I proued by the testimonie of the Church of Smyrna^a, testifying that he had beene the B. of the Catholicke Church in Smyrna. And of *Bullinger*^b, who noteth, that *Polycarpe* had beene B. of Smyrna thirteene yeares before the reuelation was giuen, and so continued for many yeares after. Whereunto may be added those authentick testimonies which after are alledged, that he was made B. of Smyrna by *S. Iohn*. That *Onesimus* was B. of Ephesus at this time, I proue by the testimonie of *Ignatius* who liued at the same time, who in his Epistle to the Ephesians mentioneth their B. *Onesimus*.

^a *Eusl. l. 4. ca. 15.*
^b *in Apoc. com. 9.*

^c *Eusl. l. 5. ca. 24.*
^d *lib. 4. cap. 26.*
Sozo. lib. 4. c. 24.

The latter argument prouing that these seauen Angels were BB. is, because from them all a succession of BB. was continued in those seauen Churches to the Council of Nice, and afterwards : for to omit, that the auncient BB. of these Churches are some times occasionally mentioned^c, as *Polycrates* of Ephesus, *Thraseas* of Smyrna, *Melito* of Sardes, &c. it is euident, that the Bishops of these Churches subscribed to diuerse of the ancient Councils, as to the council of

of Nice, *Menophantes* B. of Ephesus, *Eutychius* of Smyrna, *Artemidorus* of Sardes, *Thomasion* of Philadelphia, *Serras* of Thyatira, *Nunechius* of Laodicea: to the Council of Chalcedon, *Stephanus* of Ephesus, *Aethericus* of Smyrna, *Eutropius* of Pergamus, *Helladius* of Thyatira, *Florentius* of Sardes, *Megalus* of Philadelphia, *Nunechius* of Laodicea. To this argument the Refuter answereth nothing in particular.

With these two arguments the refuter ioyneth that which I propounded *Pag. 63.* concerning the succession of Bishops in some Churches within the Apostles times, being indeede the second argument, whereby I proued the assumption, that in the Apostles times were BB.

To all these he answereth, first ioyntly, and then cauil-
leth with some of them seuerally. His ioynt answer to them
all, I referue vntill I come to that second argument. The E-
pistle of Smyrna, which himselfe heretofore alledged as au-
thenticall, being now alledged by me, so hard is my hap, is
growne suspicious: and why I pray you? for the Refuter
trauailed of a point of learning, which he desired to be de-
liuered of. Forsooth because it useth the word *Catholicke*,
which is not to be found in any of the Epistles of Polycarpus, or
Ignatius, nor seemeth to haue beene in use vntill the end of the
second age. Clemens Alexandrinus I thinke is the ancientest
in whom it can be found. How many Epistles of Polycarpus
this Refuter hath read I know not; for my part I haue seene
no more but his Epistle to the Philippians^d. Indee-
das^e, who noteth him to haue beene the Disciple of S. Iohn,
and the successor^f of Bucolus, who was the first B. of Smyrna,
saith. he wrote an Epistle to *Dionysius* the Arcopagite, and
to other Churches; which Epistles, if the Refuter haue, he
should doe well to communicatethem; if not, how can he
tell that the word *Catholicke* was not vsed in them? But to
the point, was not the Creed of the Apostles as ancient as
this Epistle, which writeth of the martyrdom of Polycarpe,
who was put to death in the seauenth of *Aurelius Anto-
nius*, about the yeare one hundred sixtie and nine? and
yet

§4.

Ad pag. 129.

^d Inter Ortho-
doxographa.^e In Polycarpo.^f διὰ τοῦ δὲ
ἐκείνου τὸ πρῶτον
ἐπισκεπόμενος
τῆς αὐτοῦ
ἐκκλησίας.

yet that mentioneth the Catholicke Church. Againe, vvas not this a high point of learning, to suspect this Epistle to be counterfeit, because it vseth a word which hee confesseth, is vsed by *Clemens Alexandrinus*, who liued at the same time, though wrote not perhaps more then twentie yeares after?

¶ *Euseb. l. 3. c. 35.*

Where I proued, that Epistle of *Ignatius* to the Ephesians, or at least that testimonie which I cited concerning *Onesimus* their Bishop, not to be counterfeit, because *Eusebius* mentioneth that Epistle, and those words; he saith, *this argument is none of the sufficientest*: but I alwaies thought, if *Ignatius* his Epistles were counterfai't, that this happened to them since *Eusebius* time. It sufficeth me, that the testimonie which I alledged, vvas not in *Eusebius* his time, who liued vvithin two hundred yeares after *Ignatius*, suspected as counterfeit. For if *Eusebius*, and those in his time, knew no cause to suspect that Epistle; I know no reason, besides his owne suspiciou'snesse, vvhy the Refuter should suspect it.

§ 5.

The second argument, prouing the assumption.

^b *Ireneus.*

Eusebius.

Epiphanius.

Augustine. &c.

The second argument, whereby I proue the former assumption is this, that it is with great consent testified by Authors^h, of best credit in the Church of God, that in the Apostles times, reckoning vntill the death of *S. Iohn*, that is, to the yeere of our Lord one hundred and one, there were not onely BB. but also a succession of BB. in diuerse Churches: as at Rome, *Linus*, *Anacletus*, *Clemens*, *Enaristus*: at Ierusalem, *Iames* the iust, and *Simeon* the sonne of *Cleophas*: at Antioch, *Evodius* and *Ignatius*: at Alexandria, *S. Marke*, *Anianus*, *Abilius*, *Cerdo*: hereto he saith, that he hath formerly shewen, that if not all, yet the most of these witnesses doe affirme that those BB. were ordinary ministers, without any such supream power (he ought to say if he would leaue his calumniating superiority in the power) of ordination and iurisdiction. But this is one of his vsuall bragges, vttered with what conscience I know not: for what one of these hath he^{brought}, or what one among all the ancient Writers can he bring to make good his assertion?

Now

Now the answer, which he maketh to these arguments ioynently, is, *that the seauen Angels, and these Bishops whereof there were, as I said, successions in the Apostles times were Bishops indeed* (no meruaile for so were the lay Elders) *but not Diocesan: for what though long after the Apostles times they were so, doth it follow thereupon, that therefore they were so in their times?* If euer there had beene within the compasse of a Diocesse more Bishops then one at once since the Apostles times, or if it could be truly alledged, that the circuit of the Bishops charge was enlarged from a Parish to a Diocesse; then were there some colour for this exception, but these conceits I haue disproued heretofore, and therefore doubt not most confidently to conclude, that if the successors of these seauen Bishops, or of the others whom I named, as hauing beene Bishops in the Apostles times, were in the end of three hundred yeares Diocesan Bishops; then were their first antecessors such. Neither is his example of the Duke of Venice to the purpose; vnlesse hee could proue, that the latter Bishops within the first three hundred yeares had vsurped or vsed, as they were Diocesans, a greater and larger authoritie then had belonged to their Predecessors.

The latter part of the assumption remaineth to be proued, where I said that the Bishops were not contradicted by the Apostles, but approued by them. Hee obiectioneth, that *this prooffe is needlesse*, seeing the Bishops were such as he fansieth: but till he can disproue the former part of my Sermon, and of this Treatise; hee must giue the Reader leaue to thinke they were such, as they haue beene manifestly proued to be: but this *needlesse* accusation, being commonly vsed by the Refuter against such passages of my Sermon as are most materiall; maketh me conceiue there is somewhat in this point, that hee could wish had beene spared, or at least whereabout he meaneth to spare his answer. That this passage was not needlesse, but very materiall, appeareth hereby. For if I had onely said, that BB. had beene in the Apostles times, and therefore were of their

insti-

His ioynnt answer to the former reasons.

§ 6.

The latter part of the assumption, that the Episcopall function was not disallowed by the Apostles.

institution, it might haue beene obiected, that there were abuses crept into the Churches in the Apostles time, whereof notwithstanding the Apostles were not Authors: wherefore in this place I shew that Bishops not onely were in the Apostles times, but also were approued by them. That they were in respect of their function approued, I proue, by the examples of the 7. Angels approued by S. *Iohn*, or rather by our Sauour Christ; of *Epaphroditus* the Apostle or B. of the Philippians, (who therefore is not mentioned in the inscription of that Epistle, because the Epistle was sent by him) commended by S. *Paul* ^k, as his compâtner both in his function and in affliction, and the Philippians commanded to haue in honour such. *James* ^l the Iust, B. of Ierusalem, approued of all. *Archippus* ^m the B. of Colossa approued of *Paul*, *Antipas* ⁿ who had beene B. of Pergamus commended by the holy Ghost. To none of these hath the Refuter any thing to say, but to *Epaphroditus*, whom he would *not therefore haue thought to haue beene a Diocesan B. because Paul calleth him his ouerseyor, fellow worke-man, nor that the Apostle meant to equall him to himselfe in the Apostleship: for Epaphroditus was none, &c.* Though that word doth not proue it, neither was it alledged to that end, but as one of the titles of commendation giuen to *Epaphroditus*; yet the word *Apostle*, which I alledged, doth proue it; neither should the Refuter haue balked that, to lay hold vpon another, vnlesse it were to deceiue the simple. It is therefore to be noted, that as the twelue Patriarches of Christs Church, which were sent into the whole world, some going one way, some another, were called the Apostles of Christ, and not the Apostles of any Church in particular (excepting *James*, who was the Apostle of the Iewes) so those Apostolicall men, who were set ouer particular Churches as the Bishops thereof, were for a time called the *Apostles* of those Churches. So *Paul* calleth *Epaphroditus* the Apostle of the Philippians, and therefore it was malepertly said by the Refuter, that he was not an Apostle. But of this more hereafter.

^k Phil. 2. 25. 29.

^l Act. 15. & 21.

Gal. 1. 19.

^m Col. 4. 17.

Philem. 1.

ⁿ Ap. 2. 13.

Ad pag. 130.

^o Chap. 3. § 12.

13. 14.

Before

That *Ierome* acknowledged BB. to haue bin in the Apostles time.

^p In Tit. 1.

^q Ad Euagr.

^r Catalog. scrips.

^s In Clemente.

^t Ad Euagr.

^u Proem. in Mat.

^w Catalog. in Marco.

Before I ended this point, I thought it needfull to meet with that obiection which ordinarily is made out of *Ierome*, by them who vnderstand him as if he had said, that Bishops were not ordayned in the Apostles times. But I shew both by the place it selfe which they alledge, and by conference of other places in *Ierome*, that hee plainly confesseth BB. to haue been ordayned in the Apostles times. *Ierome* ^p therefore confesseth in the place which is vsually objected, that *when factions began to arise in the Church, some saying I am of Paul, I am of Apollos, I am of Cephas* (which was in the Apostles times, 1 Cor. 1.) *it was decreed in the whole world, and therefore by the Apostles* (for who should in the Apostles times make such a generall decree but the Apostles? yea, and *Ierome* himselfe calleth the Episcopall function a ^q tradition Apostolicall) *that one being chosen from among the Presbyters, should be set ouer the rest, vnto whom the care of the whole Church should appertaine.* Whereunto I added his confession of the same truth in other places. For he confesseth that *Iames* ^r the Iust, shortly after the Passion of Christ was made Bishop of Ierusalem, and continued B. there thirtie yeares, euen vntill his death. In the same Catalogue it is confessed, that *Simon* succeeded the said *Iames* in the Bishopricke, and that *Timothie* was B. of *Ephesus*, and *Titus* of Crete, and *Polycarpe* of Smyrna in S. *Iohns* time; that *Linus*, *Anacletus* and *Clemens* were BB. of Rome. Hee confesseth also, that at Alexandria ^t euer since S. *Marke* there had beene BB. chosen successiuelly: that S. *Marke* was the ^u first B. of the Church at Alexandria, and that *Anianus* ^v succeeded him. After whom there were two more *Abilius* and *Cerdo* in the Apostles times. It is most-plaine therefore, that *Ierome* acknowledgeth BB. to haue beene in the Apostles time.

Now let vs see, what trickes the Refuter hath to auoide such plaine euidence. Forsooth because *these testimonies* ^{were as he saith,} (not knowing indeed, nor greatly caring ^{what he affirmeth}) *brought in by me out of order, and some of* ^{them come to be handled againe:} *he will answere generallly and* ^{briefly,}

“ briefly, that the Bishops Ierome speaketh of, were not Diocesan
 “ Lords; but such as himselfe describeth, where hee sheweth the
 “ custome of the Church of Alexandria, &c. Whether they were
 called Lords, or not, it is not greatly materiall; seeing they
 were called the *Angels*, and the *Apostles* of the Churches,
 which are titles of greater honour; neither doth it apper-
 taine to the substance of their calling; in regard whereof I
 defend the ancient Bishops to haue beene such as ours are.
 And such doth Ierome describe them in the place which the
 Refuter ^x meaneth. For hee plainly noteth the Bishop to
 haue beene but one in a whole Church or Diocese, to whom
 the care ^y of the whole Church did belong; superiour also
 to the Presbyters in degree, &c.

^x *Ad Euagr.*

^y *In Tit. 1.*

§ 8.

The refuters
 argument for
 the Presbyte-
 rian disci-
 pline.

The Refuter hauing answered my second argument, in
 such sort as you haue heard, taketh his turne to reply and that
 thus:

“ That gouernment which euen in the *Apostles* times was used
 “ in the *Apostolicall* Churches, and was not contradicted
 “ by them, was of *Apostolicall* institution.

“ The gouernment by common consent of Elders was used euen
 “ in the *Apostles* times, in the *Apostolicall* Churches,
 “ and not contradicted by them.

“ Therefore the gouernment by the common consent of Elders
 “ was of *Apostolicall* institution.

“ The Proposition (saith he) is sure on our side, though it was
 “ not of his. See *see, homo homini quantum praestat*, that which
 is weake in my hand, is strong in his. The truth it selfe be-
 like is so partiall, as that it is true onely in his mouth.

“ For the strengthening of the assumption (saith hee) besides
 “ that which before I answered Sect. 3. (which was besides the
 testimonie of *Cyprian* and *Ierome* before answered, an alle-
 gation of some new Writers, who are parties in the cause) I
 “ will adde the testimonies of *B. Whitgift*, *D. Bilson*, *D. Sutcliffe*,
 “ and *D. Downname* himselfe, all speaking to the truth thereof.
 He should haue done well to haue cited these testimonies; so
 would it haue appeared, that we spake according to the truth,
 but not according to his meaning, which is vntrue.

But

But I answered to his assumption, and first to the former part of it, by distinction. If by *Elders*, he meaneth the onely governing Elders, as well as Ministers (as hee doth, or else he saith little for the pretended discipline) I answered, that the Church was neuer governed by the common Counsell of such Aldermen: neither did *Cyprian* and *Ierome* testifie it, nor *D. Bilson*, *D. Sutcliffe*, or *D. Downname* confesse it.

If by *Elders*, he meane onely Ministers, as *Ierome* did, when he said, *at the first the Churches before factions did arise, were governed by the common counsell of Elders*, two things may be questioned: first, whether this government of theirs were vnsubordinate, according to the new discipline; and secondly, whether the Apostles did intend, that the Churches should be so governed still. Whereunto I answered, according to the euident light of truth, that the Presbyters governed the Churches, as vnder the Apostles, and that but for a time, vntill the Apostles substituted BB. or left them as their successors, committing the government of the seuerall Churches vnto them.

To the second part of his assumption I answered, that the Apostles contradicted that government (which hee speaketh of, by common counsell of Elders ruling without a B.) not so much by words as by deeds: when ordaining BB. in seuerall Churches, they committed the whole care thereof as *Ierome*^a speaketh, or at least, the chiefe care and authoritie, as *Ignatius*^b testifieth, to them. And so leaving the Refuter to rowle the stone he speaketh of, I proceed to my third argument.

^a In Tit. 1.

^b Ad Trail.

The

The III. CHAPTER:

Prouing that the Apostles themselues ordayned Bishops.

Serm. Sect. 5. pag. 65. But yet I proceede to a further degree, which is, to proue that the Apostles themselues ordayned BB. and committed the Churches to them, and therefore that the Episcopall function is without question of Apostolicall institution, &c. to 38. yeares, pag. 69.

His answer to
the preposition



HE refuter would faine haue me seeme to *prone idem per idem*, but that he could not but discern that I argue from the ordination of the persons, to the institution of the function: against which consequence, though himselfe say, that *without question it is good*; yet I confesse he might haue taken more iust exception, then he hath hitherto against any, which was not of his owne making: so farre is it from concluding the same, by the same. For he might haue said, though they ordayned the persons, yet Christ instituted the function, and that is the iudgement of many of the Fathers, who holde that our Sauour Christ in ordayning his twelue Apostles, and his seauentie two Disciples, both which sorts he sent to preach the Gospell; he instituted the two degrees of the ministerie BB. answering to the high Priest, and Presbyters answerable to the Priests. Againe, those Father s who affirme the BB. to be the successors of the Apostles; doe by consequence affirme, that Christ when he ordayned Apostles, ordayned BB. and Cyprian^c in plainetermes saith so much, that our Lord himselfe ordayned

^c li. 3. Epist. 9.

ordained Apostles, that is to say, Bishops. For the Popish conceipt, that the Apostles were not made Priests till Christs last supper; nor BB. till after his resurrection, as it is sutable with other their opinions deuised to aduance the Popes supremacy; so it is repugnant to the iudgement of the ancients, & contrary to the truth. Seeing the very Disciples, who were inferior to the Apostles, were authorized before Christs last supper, to preach & to baptise. Neither had they, or needed they, any new ordination, whereby they might be qualified to administer the Sacrament. But of this matter I will not contend: for whether the function were first ordained by Christ or instituted by the Apostles; Christ is the authour thereof, either immediatly, according to the former opinion; or mediately, according to the latter. And those things are said to be of Apostolicall institution, which Christ ordained by the Apostles.

The antecedent of my argument, *viz.* that the Apostles ordained BB. and committed the Churches to them: was in the Sermon explained, and proued, by shewing the time when, the places where, the persons whom, the Apostles ordained BB. As concerning the time, I said there was some difference betweene the Church of Ierusalem, and the rest in respect of their first Bishop. For there, because shortly after Christs passion a great number were conuerted to the faith (for we read of three thousand conuerted in one day) and because that was the mother Church, vnto which the Christians from all parts were afterwards to haue recourse; the Apostles before their dispersion, *statim post passionem Domini, straight wayes after the passion of our Lord*, ordained Iames the iust Bishop of Ierusalem, as ^d *Ierome* testifieth.

§ 2.
That the Apostles ordained Bishops.

The time when in respect of the Church at Ierusalem.

^d *Catal. scrip.*

Here my refuter maketh me to argue thus; culling out one part of my argumentation from the rest; *Iames was ordained Bishop by the Apostles, therefore the Apostles ordained Bishops.* And then denieth the consequence, because though Iames being an Apostle had Episcopall power in respect of ordination and iurisdiction, yet it would not follow that the A-

Dddd

postles

"postles ordained Diocesan Bishops in other Churches. But my argument is an induction, standing thus. The Apostles ordained BB. at Ierusalem, and in other Churches, (which afterwards particularly I doe enumerate) therefore they ordained BB. That they ordained BB. at Ierusalem, I proue, because they ordained *James* the iust, and *Simon* the sonne of *Cleophas*, BB. of Ierusalem. That they ordained *James* B. of Ierusalem, I proue in this section. That they ordained *Simon* the sonne of *Cleophas* B. of Ierusalem, and Bishops in other Churches, I proue afterwards, according to the order of time: Beginning here with Ierusalem because that Church had first a Bishop.

§ 3.

That *James* was B. of Ierusalem.

^c *Catalog. scrip.*

Now that *James* was by the Apostles made B. of Ierusalem, I proue by these testimonies, first, of *Ierome*^e; whose words are these, *James* who is called the brother of our Lord, & surnamed the iust, straight wayes after the passion of our Lord was ordained by the Apostles the Bishop of Ierusalem. This is that *Ierome*, on whose onely authoritie almost the Disciplinarians in this cause relye; alledging out of him, that Bishops were not ordained till after the Apostles times.

Secondly, of *Eusebius*, and of the most ancient histories of the Church, whose testimonies he citeth to this purpose: first, therefore he saith in generall^f that the histories & before his time did report, that to *James* the brother of our Lord, surnamed the iust, the throne of the Bishopricke of the Church in Ierusalem was first committed. Then particularly, he citeth *Clemens*^h *Alexandrinus*, testifying that *James*, *Peter* and *Iohn*, after the ascension of our Saviour did choose *James* the iust Bishop of Ierusalem. Afterwards *Hegesippus*ⁱ (who was nere the Apostles times as *Ierome* speaketh, being as *Eusebius* saith in the very first succession of the Apostles,) to the like purpose. *Eusebius*^k himselfe in his Chronicle translated by *Ierome*, hath these words; *James* the brother of our Lord is by the Apostles made the first Bishop of Ierusalem. Againe, in his history^l he not onely saith, that *James* called the brother of our Lord was the first Bishop of Ierusalem; but also testifieth^m vpon his knowledge, that the

Episcopal

^f *Hist. l. 2. c. 1.*

^g Πρωτον ισχυρον της εν ιεροσολυμοις εκκλησιας τον τον επσκοπον της ιερουσαλμ.

^h *Ex hypotypof.*

6.

ⁱ *Euseb. l. 2. c. 23.*

^j *Hieronym.*

Catalog. ex

Hegesippi 5.

hypomnem.

^k *An. 33.*

^l *lib. 3. c. 7.*

^m *lib. 7. c. 19. &*

32.

Episcopall throne or chaire, wherein *James* sat as Bishop of Ierusalem, and wherein all the BB. of that See succeeded him, was yet in his time to be seene, being preserved as ἀξιόχρεον σεβας, as a worthy and sacred monument. And finally, both in his historie and Chronicle he setteth down the succession of the Bishops of Ierusalem from *James* vnto *Macarius*, whom he noteth to haue been the thirtieth Bishop of Ierusalem, reckoning *James* the first, and *Simon* the second, and *Iustus* the third, *Zacharias* the fourth, &c.

^a Vid. Ruff. transl. l. 7. c. 15.
^o Euseb. hist. l. 3. c. 11. l. 4. c. 5. 22. l. 5. c. 11. l. 6. c. 10 c. 17. c. 32.

Epiphanius P also testifieth, that *James* the Lords brother was the first Bishop of Ierusalem, and setteth downe the same succession of the Bishops, from *James* vnto *Hilarion*, noting the yeeres of the severall Emperours reigne, vnto which they continued Bishops. The same concerning *James* is witnessed by *Chrysostome* r, by *Ambrose* s on the Epistle to the Galathians; *Paul* saw *James* at Ierusalem, because there he had beene ordained B. of the Apostles. By *Dorotheus* t, by *Augustine* v, and (to omit all other testimonies of particular men) by the generall Council of Constantinople w, affirming that *James*, who according to the flesh was brother of Christ our Lord x, was the first to whom the throne of the Church of Ierusalem was entrusted.

^p Epiph. her. 66.
Ἰάκωβος ὁ ἀδελφὸς τοῦ κυρίου
ἐπισκοποῦντος ἐν ἱερουσαλὴμ.
^r In Act. homil. 3. c. 33. in initio
^s Ambros. in Gal. 1. 19.
^t Dor. in synops. 1. 19.
^u Aug. contr. Crescon. l. 2. c. 37.
^w In Trul. c. 32.
τῆς ἱερουσαλὴμ ἐκκλησίας πρῶτος τὸν θεῖον ἐπισκοπῶντα.

§ 4. These testimonies for a matter of story (me thinks) should suffice: let vs then see, what the refuter objecteth. First, that which he objected against the consequence is more direct against the antecedent; & that is, that if the Apostles ordained *James* B. of Ierusalem, then they gave him the Episcopall power; but they gave him no power which the Lord had not before invested in his person, as an Apostle; therefore they did not ordaine him B. I answer by distinction; the power of order (if I may so terme it) *James* had before, as those who are Bishops, sine titulo; but the power of iurisdiction was committed to him when he was designed Bishop of Ierusalem, and had the Church of Iewry in particular assigned to him. For though our Saviour Christ had the Apostles to goe in to all the world; yet his meaning was not, that euery one should traueise the whole world: For if euery one had been

The refuters exceptions.

to trauell ouer all the world, great inconuenience, disorder, and confusion would haue followed thereof. Therefore the Apostles, who by our Sauour were indefinitely appointed to goe into all the world, by the direction of the holy Ghost, before their dispersion from Ierusalem, deuided the world among themselves; in such sort, that one being assigned to one part, & another to another, euery man walked vvithin his owne compasse, and according to his owne Canon^y or rule, and did not vsually build vpon the foundation of another, nor enter one into anothers labours. Now, as they were carefull to provide for other parts of the world; so vvould they not all forsake Iewry and Ierusalem, but assigne one of their company to take charge thereof. Who, though he wer an Apostle, yet being assigned to the peculiar Church of one nation, might not vnfitly be called, as he was indeed, the B. thereof. And hence it is, that although the Apostles vvere commanded to goe into all the world, yet *Iames* stayed at Ierusalem vntill his death. Secondly he taketh exception against the euidence which I brought; first,

“ because it is not testified in the *Acts of the Apostles*, that they made Iames B. of Ierusalem. As though the Apostles did nothing, but what is recorded in the *Actes*; and as though vve should deny credit to the ancientest writers, and such as be of best credit, reporting vvith one consent a matter of fact not registred in the *Acts*. But though the act of making him B. be not set downe in the *Acts*; yet the story so speaketh of his continuance² at Ierusalem, of his assistance of Presbyters, of his presidency in that Councill vvhere *Peter* and *Paul* were present; that it may appeare their testimonie is true, and agreable to the scriptures, who haue reported him to be B. there.

^y 2 Cor. 10. 13.
15. 16. vide
Chryso. in
2 Cor. 10. &
gloss. ordin.

Ad pag. 132.

² Act. 15. & 21.

“ The next exception is, that I produce none of the *Apostles Disciples* to testifie it. And what one of them, whose writings are extant could I alledge, vvhom, you vvould not reiect as counterfeit? *Clemens*^a the Disciple of the Apostles, not only vvriteth an Epistle to *Iames* translated by *Raffinus*, calling him the Bishop of Bishops governing the holy Church of

^a Clem. Epist. 1.

of the Hebrewes in Ierusalem, but also in his booke of recognitions ^b translated likewise by the same *Ruffinus*, ^b *Recogn. lib. I.* and dedicated to *Iames* the brother of our Lord, calleth him vsually the B. yea, *the cheife of Bishops*: which titles, how the Pope can digest, I know not. But suppose, that none of the disciples of the Apostles in those few writings of theirs which be extant, had giuen testimony to this matter: were not the testimony of *Hegesippus*, and *Clemens*, who both liued in the very next age to the Apostles, sufficient? It is not to be doubted, but that *Iames* his being B. of Ierusalem was a thing as notorious, and as certainly knowne among Christians in those times; as there is no doubt made among vs now, that D. *Cranmer* was Archbishop of Canterbury in King *Henry* the eighth time.

In the third place he would seeke to discredit all Histories in generall; because the most learned B. of Ely, in a Sermon preached when he was of Chichester, truly noteth, what might be objected against historians of latter times. But *Eusebius* is free, as I suppose, from that imputation, and much more *Hegesippus*, and *Clemens*, in whom also that cauilt of his hath no place, that they spake of Bishops which had beene before, according to the condition of them in their times. For such was the estate of Ierusalem, and of the Iewes in their times; as that the condition of the Bishops there was rather impayred, then increased. Neither were they, nor any other, whom I cited, so simple, but that they knew as well as the refuter, that *Iames* was an Apostle; neither did they know any reason, which the refuter would seeme to know, why his being an Apostle should hinder his being the Apostle, or Angell of that Church. For so were the Bishops at the first called.

Fourthly and lastly, he giueth all my witness the lyce: saying playnely, *that Iames was not Bishop of Ierusalem, neither could be*, so that their testimonie is not onely false, but impossible. But how is this proved? forsooth because two or three late writers (worthy men

§ 5.

“ His fourth
“ objection
that *Iames*
could not be
B. of Ierusa-
lem .

B. Jewel doth
not deny James
to haue been B.
of Ierusalem.

I confesse, D. *Whitakers*, Bishop *Jewel*, D. *Raynolds*) doe deny, that he was Bishop there. If they all had denyed it, as they did not; yet without any disparagement to them, the affirmation of so many ancient writers in a matter of fact, agreeable also with the scriptures, proued by the succession of the Bishops of Ierusalem, remayning yet in diuers good authors vpon record, besides other euidence, may ouerweigh their denyall. But what if they all did not deny it? to D. *Raynolds* I know not what to say, the refuter onely maketh a shew with his name, neither alledging his words, nor quoting the place. He citeth Bishop *Jewels* defence of the *Apology*, pag 300. telling *Harding* out of *Clemens Epist.* 1. that James was no otherwise B. of Ierusalem, then ouer all the other Churches; where is no such matter. Indeed in the 300. page. of his reply vnto *Harding*, in the fourth article; I find the first Epistle of *Clement* alledged, but Bishop *Jewel* misalledged and falsified. For hauing maintayned against *Harding*, that he was not able to proue the Pope to haue beene called in ancient times the vniuersall B. he sheweth, that as much in effect, yea, and in expresse termes had been giuen to others; as to the B. of Alexandria, called by some the iudge of the whole world; to the B. of Constantinople, called vniuersall or oecumenicall Patriarch; to James the B. of Ierusalem. Heare B. *Jewels* words, *Clement vnto James B. of Ierusalem writeth thus: Clemens Iacobo fratri Domini, Episcopa Episcoporum, regenti Hebraeorum sanctam Ecclesiam Hierosolymis, sed & omnes Ecclesias que ubiq. Dei prouidentia fundata sunt.* *Clement vnto James the brother of our Lord, the B. of BB. governing the holy Church of the Iewes at Ierusalem, and besides all the Churches that be founded euery where by Gods prouidence.* These be all his words, sauing that hee saith, if *Harding* had so good euidence for the B. of Rome, he would not thus haue passed it ouer in silence. Which if you compare with the refuters allegation, you may well wonder at his dealing. Doth not B. *Jewel* himselfe in plaine termes call James the B. of Ierusalem? and that which is said of his gouerning other Churches, is not his saying, but *Clements,*

Clements, if it be truly printed in the copies ^d which *B. Jewel* ^{d Tom. I. Concil.} did follow. Neither would it follow of those words alledged, ^{per Cragg.} as they are, that he was no otherwise B. of Ierusalem then ^{Merlinum} ouer all the other Churches. The B. of Constantinople, ^{Iouerium.} though he were called vniuersall or oecumenicall Patriarch; yet was he the Diocesan B. of the Church of Constantinople alone: and that was his peculiar Diocese. So if *Clement* had meant that *Iames* had beene the gouernour of all Churches, yet the Church of Ierusalem was his Diocese, wherein *Simon* and the rest of the Bishops of Ierusalem did succeed him, and thereof he had his denomination. The Pope himselfe, though he claime to be vniuersall Bishop, yet is he specially Bishop of Rome; and his cathedrall Church is the Church of Laterane, of which he is Bishop. Howbeit, in the edition of that Epistle set forth by *Sichardus*, and printed at Basill together with his recognitions anno 1526. we read thus. *Sed & omnibus Ecclesiis quae ubiq; sunt.* By which copy, if it be true, *Iames* is not signified to be the gouernour of all Churches; but *Clements* Epistle is directed not onely to *Iames*, but to all Churches, &c.

Yea but *D. Whitakers* by eight arguments doth proue, that he neither was, nor might be B. of Ierusalem. I promise you, this maketh a faire shew, if it be true. But this also is a manifest vntruth. For the arguments that he vseth, are to proue, that *Peter* was not Bishop of Rome. Yea but the same are as effectuell to proue that *Iames* might not be Bishop of Ierusalem: and therefore to these eight arguments he doth referre me. But this also is vntrue. For six of these eight, are such, as the refuter with all his sophistry cannot with any shew of truth applie to St. *Iames*. For his third argument, taken from *Peters* long absence from Rome, after he was according to their opinion B. there cannot be, applyed to *Iames*, who was resident at Ierusalem; as the Actes, besides other witnesses, testifie. Nor the fourth, that if *Peter* were B. then had he two Bishopricks. For he had beene e by their owne doctrine as well B. of Antioch, as of Rome. But no such thing can be objected against *Iames*. Nor the fift that

“ § 6.
“ Whether D.
“ *Whitak.* doth
“ proue by 8. ar-
“ guments that
“ *Iames* neither
“ was, nor
“ could be B. of
“ Ierusalem
“ not the 6. latter
“ *de Pont. q. 3.*
“ *f. 9. c. 3. R.*

whiles *Peter* liued *Linus* was B. of Rome: so he was indeed by the appointment of *Peter* and *Paul*, as *Irenaeus* teacheth. But whiles *James* liued none was B. of Ierusalem, but he. But after he was dead, *Simon* was chosen to be his successor. Nor the sixt, that the authors which mention *Peters* going to Rome, note this to haue beene the end, not to be B. there, but to oppose *Simon Magus*. But the cause of *James* his staying and continuing at Ierusalem was to take charge of that Church, which, during his life, had no other B. Nor the seauenth, that if *Peter* were B. of Rome then would he haue professed himselfe the Apostle of the Gentiles, neither would he haue conuenanted with *Paul*, that he and *Barnabas* should take care of the Gentiles, but himselfe, and *James*, and *Iohn*, of the Circumcision. For *James* as he is said to haue beene B. of Ierusalem; so hee professeth himselfe to haue beene the Apostle of the Iewes. For besides, that he writeth his Epistle ^f to the Iewes; he, and *Peter*, and *Iohn*, gaue the right hand of fellowship to *Paul* and *Barnabas*, that themselves would be for the Circumcision. And for as much as *Peter* and *Iohn* trauelled to other parts, *James* alwayes abiding at Ierusalem; it is more then probable, that the Church of Iewry was peculiarly assigned to him. Neither is it for nothing that both in the 15. of the *Acts*, he is noted as President, or chiefe in that Councill, and in the 2. Chapter to the Galathians, *Paul* speaking of such Apostles, as were at Ierusalem, he giueth the precdence to *James* before *Peter* and *Iohn*. Nor the eight, for they that say *Peter* was Bishop of Rome, say *Paul* was also, meaning that they were both founders of the Church, but *Linus* was the B. to whom they both committed the Church as *Irenaeus* saith. But they which say *James* was B. of Ierusalem, mention him alone. Neither was he founder of that Church: but Christ himselfe, who was the minister of Circumcision.

^f *Erasms. argum.*
in *Epist. Iacobi.*
Iacobus quum e-
rat Hierosolymi-
tarum Episcopus
scribit & ceteris
Iudeis &c.

8 lib. 3. c. 3.

§ 7.
That the 2. first
reasons doe
not conclude

But it will be said, the two first reasons of the eight doe proue that *James* was not B. of Ierusalem. That commeth now to be tryed. The first reason is this.

Bishops

Bishops haue certaine Churches assigned to them.

The Apostles had not certain churches assigned to them.

Therefore the Apostles were not Bishops.

that *James* was
not B. of Ieru-
salem.

1st Mar. 16. 13.

The assumption is to be distinguished according to the times. For when Christ gaue them their indefinite commission^h, *goe into all the world*, hee assigned no Prouinces, nor parts of the world to any. Notwithstanding, before they were to goe abroad, he willeth them to stay at Ierusalem, till they had receiued the holy Ghost, who should direct them what to doe; and we may be assured, that he did not direct them to goe confusedly, but distinctly, some to one part of the world, some to another. Howbeit, when they ceased to trauaile in their olde dayes, and rested in some chiefe Citie where they had laboured; they were reputed Bishops of that place, where they rested: though some of them perhaps were not properly Bishops. And this is true of *Peter*, and of the most of the Apostles. But herein *James* differeth from the rest: for to him at the first, before their dispersion, the Church of Ierusalem was assigned. Neither did he trauaile, as the rest, from one Country to another, being not confined to any one Prouince; though in the end of their trauels some of them made choise of some speciall place, where they rested, exercising (no doubt) a patriarchall authority, as it were, in that circuit, where they had trauailed, and planted Churches. Thus *Iohn* rested at *Ephesus*, and others in other places. That assumption therefore, which is true of the rest of the Apostles, is not true of *James*: and were to be denied if the Syllogisme were thus framed.

BB. had certaine Churches assigned to them:

James had not a certaine Church assigned to him:

Therefore he was not B.

This assumption I haue disproued. And therefore though that argument may seeme to conclude sufficiently against *Peters* being B. of Rome; it concludeth not against *James* his being B. of Ierusalem. And besides, betweene *James* and the rest this difference may be noted; that whereas they ha-
uing planted Churches, when they saw their time, committed

ted the same to certaine BB. (so *Peter* and others of the Apostles committed *Antioch* to *Evodius*; *Peter* and *Paul* committed *Rome* to *Linus*; *Paul* committed *Ephesus* to *Timothie*; *Creet* to *Titus*; *Iohn* committed *Smyrna* to *Poly-carpus*, and diuers other Churches in *Asia* to other Bishops, as *Ensebius*ⁱ reporteth; yet *Iames* abiding all his time at *Ierusalem*, committed that Church to no other; though when he was dead, the Apostles committed it to *Simon*, whom they ordained his succellour.

ⁱ Lib. 3. c. 23.

The second reason applied to *Iames*.

If *Iames* were B. then by the same reason other of the Apostles were BB.

But the other Apostles were not Bishops properly; Therefore not *Iames*.

Why I should not grant this consequence, I haue shewed sufficient reason in setting downe the difference betweene *Iames* and the rest of the Apostles. Therefore that reason also, howsoeuer it may take place as touching *Peter*, in whom no such difference from the rest of the Apostles can be truly noted: yet it holdeth not against *Iames* his being B. of *Ierusalem*.

If the Refuter, or any other be not as yet perswaded of this point; to satisfie him in the maine point, that the Apostles appointed and ordained Bishops; I will be content to suppose, that *Iames* was not B. of *Ierusalem*, because it might be supposed and granted, without any great prejudice to the cause: seeing it is manifest, that the same ancient Authors, who testifie that the Apostles appointed *Iames* B. of *Ierusalem*, doe also witnesse; that after his death, the Apostles who were then remayning, ordained *Simon* the sonne of *Cleophas* to be B. there, as hereafter^k shall be shewed.

^k Cap. 4. §. 20.

§ 8.

By this instance of *Iames*, BB. proued to be superiour to other Ministers in degree.

After I had proued that *Iames* was B. of *Ierusalem*, I endeououred to confute the opinion of the learned sort of Disciplinarians, who doe hold (as before hath been shewed) that Bishops were not superiour to other Ministers in degree, neither had superioritie for terme of life, but for a short time. And to this end objected the same conceits, that

that by this instance of *Iames* they might plainly be refuted. Hereunto the Refuter replyeth, that *I deuise¹ these objections to make my selfe worke*: when as indeed they be the two maine points wherein *Beza* differeth from vs. But, saith he, *who euer conceived any such thought of the Apostle Iames? I am sure there is not a syllable, nor a letter of him at all in the place he quoteth out of Beza: the more wrong he doth him, &c.* All this adoe ariseth from the misprinting of one letter in the margin, (c) being put for (p.) For in the ^m 23. page of that book, in the end of the third chapter, he hath this saying: *though I grant that Iames the brother of our Lord was in order first in the Church of Ierusalem; yet it followeth not, that he was in degree superiour either to the Apostles, or else to his fellow Ministers.* Which saying, as it seemeth, I should not neede to haue confuted, if all the Disciplinarians were of our Refuters minde, who censureth that speech as *vntrue and unreuerent*. But yet, that he might let his Reader see, that he is able to defend any thing against me; he saith, *if a man would speake so vntruly and unreuerently, he might easily maintayne it against the answer that M. D. bringeth. They must remember, saith he, that he was an Apostle, and his honour and degree by his Bishopricke not impaired. As if the question were not of him, as a B. not as an Apostle. His superiority in degree proceeded from his Apostleship, and yet as a B. he might be superiour in order onely. This trick of fast and loose was not worth the shewing, vnlesse it could haue beene done more cleanly.* To returne these trickes of fast and loose to such a shifting Sophister, as I haue proued the Refuter to be; it is plaine, that *Beza* speaketh simply of *Iames*, as the chiefe in the Church of Ierusalem, as wel in respect of the Apostles, as the Presbyters there. And therefore considereth him as an Apostle, as well as a B. And if he had intended any such distinction as the Refuter imagineth, hee should haue conceived, that *Iames* his honour and degree by his Bishopricke was impaired, and that the Apostles in choosing him to be B. of Ierusalem, should rather haue depressed him, then done him honour. But they thought it a singular honour to be the

“ *Ad pag. 133.*
 “ ¹ He miseth,
 “ as he vseth.

^m *Degrad. minist. c. 3. pag. 23.*

the Apostle or Bishop of that Church which Christ himselfe had founded. And therefore as *Clement* noteth, the chiefe of the Apostles, *Peter, James, and Iohn*, though Christ had vouchsafed to them greater honour then the rest, yet

ⁿ *Euseb. l. 2. c. 1.*

would not arrogateⁿ to themselves that honour, but preferred *James* the iust the brother of our Lord thereunto; and when it was void againe by his death, they made choise

^o *Euseb. l. 3. c. 11.*

^{& l. 4. c. 22. ex}

Hegesippo.

of *Simon* the sonne of *Cleophas* for the same cause^o, because he also was the Lords kinsman. The graue censure of the

“ Refuter is, *that Clements speech is vsauourie, and the respect carnall which Hegesippus and Eusebius alledge.* Thus is hee

able, as it were with a breath, to blowe away these worthy Authors, *Hegesippus, Clement, and Eusebius*; they are not

“ able to stand before him. But why *vsauourie*? when the Apostles were to be dispersed into diuers parts of the world, was it not a speciall honour for one amongst them, without that trauaile & wandring, wherto the rest were subiect, to be set ouer the mother Church of Christendome, which Christ himselfe had founded, to be the Apostle of that people which had sundry prerogatiues aboue all other Nations, and in respect of that place to haue a precedence before the

Ad pag. 134.

“ other Apostles, as *James* had, *Act. 15. Gal. 2*? And why *carnall*? were not they bound in respect of that loue and reuerence which they did owe to our Sauour Christ, to preferre his neere kinsmen according to the flesh, being at the least equall with others? It is certaine, that *James* ^p for his admirable piety was wonderfully honoured, not onely among Christians, but also among the vnbeleeuing Iewes; as might easily be shewed, in so much that *Iosephus* ^q impu- teth the destruction of Ierusalem to his death, as to a principall cause.

^p *Hier. Catal. in*

Iacobo. in Epist.

ad Gal. c. 1.

[&] *Euseb. l. 2.*

c. 23. ex Hegesippo.

^q *Orig. contr. Cel-*

sum l. 1. Euseb.

l. 2. c. 23.

Hier. catal. in

Iacobo.

“ But, saith he, if it had beene arrogancie in them, why not in him? That which had beene arrogancie in them to haue ar-

rogated to themselves, was no arrogancie in him to vnder-

“ take being imposed vpon him. Yea, but if it were so great a

“ priuiledge, why might it not haue aduanced him to a higher de-

“ gree aboue the rest of the Apostles? because the Apostleship

being

being the highest degree of the Ministerie, this was the greatest honour to haue a priority and precedence in that degree. Yea, but *I denie him to haue beene B. when I say, that " whereas before the Apostles had ioyntly gouerned the Church of " Ierusalem, that charge which before they had in cōmon, they be- " ing now to depart cōmitted to him in particular; but their charge " was of Apostles, not of Bishops.* As though the charge of Apostles is not by the holy Ghost called [†] ἐπισκοπὴ, that is Bishopricke; and as though *Iames*, who before was an Apostle absolutely, did not by this designement become the Apostle of the Iewes. Neither was this a clipping of his wings, as it pleaseth the Refuter to speake, more then of the rest of the Apostles, when by mutual consent euery māns Prouince as it were, circuit and charge was assigned to him. But I spake not without booke, deliuering mine owne conceits as the Refuter euery where doth: but what I said, I receiued from their owne, and almost onely Author *Ierome*, which he receiued also from ^s *Hegeſippus*. *Hegeſippus*, saith he, *who was* ^s *Catal. script. in* *neare the Apostles times in the first booke of his Commentaries* *Iacobo.* *speaking of Iames, saith, Iames the brother of our Lord surnamed the iust, receiued the Church of Ierusalem, post Apostolos, after the Apostles.*

As touching the other point, though the Refuter would scarcely vouchsafe to touch it as being impertinent; notwithstanding, it not onely confuteth the conceipt of those who hold Bishops were but for a short time, and not for terme of life; but also proueth plainly that *Iames* was B. of Ierusalem. I therefore shewed that he continued at Ierusalem, [†] as the superintendent of that Church vntil his death, ruling the same by the space of thirtie yeares, after that manner as his succellor after him ruled it eight and thirtie yeares. Yea, but *this doth not proue that he was B.* Neither was it so much alledged to that end, as to shew the preheminance which he had was not (as *Beza* saith of all the ancient Bishops, which hee acknowledgeth to be diuine) for a short time, or by course; but for terme of life. And yet it proueth the maine point also, that he was B. and as the *Geneua* translators confesse ^u *super-*

§ 9.
By this instance of *Iames* BB. proued to haue had their singular preheminance for terme of life.
[†] Act. 15. & 21.
Gal. 1. & 2.
Hieron. Catal.
^u *Euseb. hist. & Chron.*

^u In Act. 21. 18.

superintendent of that Church. For if he were not the Apostle of that Church, that is to say the B. why did not he after the example of other Apostles trauaile into other parts, but continued there ruling that Church by the space of
 “ thirty yeares, vntill his death? Forsooth *hee did not stay so*
 “ *much to rule that Church, for that might haue beene otherwise*
 “ *performed, as to conuert the multitudes of Iewes which should*
 “ *resort thither.* Where, hee saith, the Church might otherwise haue beene gouerned, it is nothing to the purpose, vnlesse he can shew, that it was otherwise gouerned. There is no doubt, but that Church had a Pastor assigned to them by the Apostles, who would not leaue that mother Church as a flocke without a shepheard. But what Pastor had it, if *Iames* who continued there, and ruled it for thirtie yeares were not the Pastor thereof? There is no doubt to be made, but the cause and end of his staying there thirtie yeares, was the same of his succellour *Simons* staying there thirtie eight yeares, and of his succellours euery one vntill their death. Wherefore was it not great pitie that the Refuter did
 “ *forget himselfe to spend so much time in things that were so*
 “ *impertinent?*

§ 10.

When the Apostles ordained BB. in other Churches.

Serm. Sect. 6. pag. 69. As touching other Churches, wee are to obserue, that the Apostles did not at the very first planting of them appoint BB. vnto them, &c. to pag. 72. li. 17.

The difference in respect of the time, which before I noted betwixt Ierusalem and other Churches, I doe in this section explaine; shewing, that the Apostles did not at the first planting of them appoint Bishops to them, as presently after the ascension of Christ, they appointed a Bishop ouer the Church of Ierusalem: yeelding these reasons, because as yet there was neither that choise, nor yet that vse of them among a people which was to be conuerted, before

fore it needed to be governed; and shewing what course they did take, before they appointed Bishops, namely, that first they ordained Presbyters ^v to labour the conuersion of the people, to feed them being conuerted, and to attend them in common, governing them after a priuate manner, and as it were in *foro conscientia*. And this is that, which *Ierome* ^x saith, that the Churches at the first before Bishops were appointed ouer them, were governed by the common counsell of the Presbyters. But the Episcopall power which consisteth specially in the right of ordination, and in the sway of Ecclesiasticall iurisdiction committed to one; I said the Apostles each of them retayned in their owne hands, as was manifest ^y, whiles eyther they continued neare them, or meant not to be long from them. All which while, Bishops were not so needfull, the Apostles prouiding for the necessitie of those Churches, either by their presence, or by their letters and messengers. And this I noted to be the cause, why in the writings of the Apostles, Bishops are so seldome (though not so seldome as some imagine) mentioned, and the name with Presbyter confounded. But when as they were to leaue the Churches altogether, either by departure from them or by death (that the Churches should not be left fatherlesse, they fulfilled that in *Psal.* 45. according to *Augustines* and *Ieromes* exposition, instead of *Fathers*, that is, the Apostles, *there shall be children borne unto thee, whom thou shall make Princes ouer all the earth*, that is, Bishops succeeding the Apostles in the regiment of the Church) At their departure they left substitutes, and at their death appointed successours, to whom they committed the gouernment of the Churches, furnishing them by a singularitie of preheminance, both with the right of Ordination and with the power of Iurisdiction, as vuell ouer the Presbyters, as the people of each Citie with the Countrey adioyning. And these I saide at the first were called; sometimes the ^a Angels of the Churches, sometimes *πρωτοκλει* ^b, *Præpositi*, Rulers, *Heb.* 13. 17. (vvhich text in the auncient ^c canons called the Apostles, and in the

^v Act. 14. 23. &c.^x In Tit. 1.^y 2 Thess. 3. 14. 1 Cor. 5.^a Apoc. 1. 2. 3.^b Heb. 13. 17.^c Can. 39.

Cap.3. *The Apostles themselves ordained Bishops.* Lib.4. the second Epistle of Ignatius^d, as also the name *præpositi* in Latin^e Fathers from thence is appropriated to BB.) sometimes the *Apostles of the Churches*, &c.

§ II.

The Refuter
answereth by
snatches.

To all this the Refuter answereth by snatches, as he doth to the residue of the Sermon; for which cause I thinke it expedient to repeate the points deliuered in the Sermon, that his dealing may the better appeare.

Ad pag. 135.

e Cap. 12. pag.
224.

And first hee snatcheth at those wordes where I said, that vntill the Apostles were to leaue the Churches altogether, Bishops were not so needfull, as after their departure and death, which is most manifest. *Belike*, saith he, *they were needfull before, but the Apostles would put off the matter till there was no remedie, and I cannot much blame them if it be true which D. Bilson^e saith that they were to keepe the power of imposition of hands to themselves, vnesse they would loose their Apostleship. It is more meruaile therefore that they would ordaine any Bishops at all, as long as they liued, then that they would deferre the doing of it so long as they could.* Which wordes, as they contayne a meere cauill at my wordes, not worth the answering; so a meere belying of that reuerend B. who saith, that the Apostles could not loose that (*viz.* the power of imposing hands and deliuering vnto Sathan, which the Fathers call Episcopall power) vnlesse they lost the Apostleship withall.

Secondly, hee obiekteth want of proofes. *What proofe bringeth he that the Apostles ordained such Bishops in other Churches? neither one text of Scripture, nor any testimonie out of the ancient Writers, onely authoritate prætoria, hee telleth vs Pythagoras like, they did so, &c.* Here, in complayning of the want of proofes, he giueth sufficient proofe of a bad conscience. In this section I did but in generall (hauing noted the difference of the time) declare, what course the Apostles tooke, first in deferring the choise of Bishops; and afterwards in appointing them. The proofes doe follow in the sections following, shewing the places where, and the persons whom the Apostles ordained Bishops. That imputation of speaking *Pythagoras* like, hee hath often layd vpon me,

" Aquinas, if we will beleue D.D. but if we will looke vpon the
 " booke themselves, not one of them saith so. Calvin, Aquinas,
 " and some other indeed, as Lyra, interlineall glosse, Lombard,
 " Anselme, &c. are of minde that Apostle there signifieth tea-
 " cher and no more. Calvin saith thus & , The name of Apo-

²Caluin in Phil. 2. 25. ste here, as in many other places, is taken generally for
 pro quolibet Euangelista, for any Euangelist. But by their E-

uangelist, he vnderstandeth their Pastor, and so calleth
 him diuers times, vsing that word vpon that occasion fixe
 or seauen times in that place. *Paul sendeth to them*
Epaphroditus, ne Pastore careret qui recte compositum
statum tueretur, least they should want their Pastor who might
maintaine their well ordered state. On these words, verse 26.
He had a longing desire towards you all, and was pensue, be-
cause you had heard that he was sicke : Calvin noteth, a signe
 of a true Pastor, that when he was farre distant from them,
 notwithstanding was affected with the care and desire of his
 flocke; and when he understood that his sheepe sorrowed for his
 sake, was pensue for their sorrow. In like manner the godly
 carefulnesse of the Philippians for their Pastor is noted on
 the 27. where Paul signifieth, what grieve he should
 haue conceiued, if Epaphroditus had died; Paul saith he
 was moued with the losse of the Church which he saw would
 haue beene destituted optimo Pastore of a very good Pastor in
 so great want of good men. On the twenty eight he saith, Paul
 did the more carefully send him, because he was sorry that for
 his occasion he had beene withheld from the flocke committed to
 him. On the twenty ninth he obserueth how desirous Paul
 is, that good Pastors may be much esteemed, &c. let the rea-
 der therefore iudge, whether Epaphroditus were not in Cal-
 uins iudgement the Pastor of the Philippians. By the A-
 postle saith Ambrose ^h, he was made their Apostle, that is
 Bishop, as Ambrose ⁱ expoundeth the word in other places,
Apostoli Episcopi sunt, the Apostles are Bishops. But accor-
 ding to the refuters sence, he had beene an Apostle, not
 of Pauls making, but of their owne. Ierome ^k writing on
 those

^h Ambr. in
 Phil. 2.

ⁱ Ambr in Eph.
 4. 11. & 1. Cor.
 12. 28.

^k Hier. in
 Phil. 2.

those words, *my fellow Souldiour and your Apostle*, fellow Souldiour saith he, by reason of his honour, because he also had receined the office of being an Apostle among them. And on those words, *haue in honour such*, not onely him saith hee, *qui vester est Doctor*, who is your Doctor, by vvhich vvord in Ieromes time, Bishop most commonly was signified, &c.

Theodoret¹ saith thus, hee called him *Apostle*, because to him the charge of them was committed. Wherefore it is manifest, that those which in the beginning of the Epistle were called Bishops were under him, as hauing the place of Presbyters. And from this place, as afterwards I noted, Theodoret^m gathereth, that at the first, they, whom now wee call Bishops were called *Apostles*. Thus Epaphroditus was the *Apostle* of the Philippians. Thomas Aquinasⁿ; hee calleth him brother, saith he, by reason of his faith; fellow worker in the labour of preaching, fellow souldier, because they had suffered tribulation together, your *Apostle*, that is Doctor. Hic fuit Episcopus Philippensium, Hee was the Bishop of the Philippians. And so saith Bullinger^o, *Philippensium Episcopus erat*.

¹ Theodor. in Phil. 2.

^m Theod. in 1 Tim. 3.

ⁿ Th. Aquin. in Phil. 2.

^o In Phil. 2.

With what face therefore could the Refuter denie, that any one of these Authors did say, that hee was therefore called the *Apostle* of the Philippians, because hee vvas their Bishop and Pastor? And so are they to be vnderstood, vvho expound the vvord *Apostle* by Teacher. As Chrysostome *Π τὸν ὑμῶν διδασκαλόν*, and those vvhom the Refuter nameth. For they did not, by *Apostle* vnderstand euery common Teacher, or teaching Presbyter, but *specialem doctorem* saith Anselme^q, *instructorem primum* their chiefe instructor, sayeth Dionysius Carhusianus.

^p Chrysost. in Phil. 2.

^q In Phil. 2.

These authors, and more, as they doe all giue testimony with my exposition; so against that interpretation of the word *Apostle*, which the refuter bringeth: who would haue him called *Apostle*, not in respect of any sacred function, S 13.
The exposition, that they were called Apostles because
which

they were
the messen-
gers of the
churches, re-
futed, with
the reasons
thereof.

^r In Phil. 2. 25.

“ which he performed towards them, but because he was their
“ Messenger to the Apostle. And of this iudgement, he saith, are
“ Primalius, Haymo, Caietan, and two others, which be
“ as much partyes in this cause as himselfe, Beza, and Pisco-
“ tor. And Calvin acknowledgeth it to agree with the place. Pri-
“ masius^r saith, that Epaphroditus had receiued *gradum Apo-*
“ *stolatus*, the degree of Apostleshippe among them. Calvin doth
indeed mention that interpretation, but so, as he prefer-
reth the other; *sed prior sensus melius (meo iudicio) conue-*
nit: But the former sence in my iudgement agreeth better. He
could not thinke, that both sences, being so different, a-
greed to the text. Yea but he hath two reasons to proue his
“ to be the more likely sence. First, as the words following in the
“ same Verse and Chapt. 4. 18. doe shew, how he ministred to
“ him; so the same phrase is used to the like purpose, 2 Cor. 8.
“ 23. where the brethren sent with Titus to receiue the Corinthi-
“ ans beneuolence, are called Apostles, that is, messengers of the
“ Churches. I acknowledge, that Epaphroditus brought a
gratuity from the Philippians to Paul to supply his neces-
sity, being a prisoner in Rome. And the brethren likewise
who accompanied Titus, were to receiue the beneuolence
of the Corinthians; but it is vnlikely; that either he, or
they, were called the Apostles of the Churches in that re-
gard. It appeareth by diuers of Ignatius his Epistles, that
when the churches did send one vpon a Christian Embassage,
the B. commonly was entreated to take that Embassage vp-
on him. In like manner the Philippians, being to send as it
were vpon Embassage to Paul, Epaphroditus their B. vnder-
tooke that voyage He being therefore both their B. and their
Embassadour, it is more likely, that he was called their A-
postle because he was their Bishop; then for that hee was
their Embassadour. For it is vnlikely, that the name of that
sacred function of the Apostles of Christ, who also him-
selfe is the Apostle of our profession, should be vsed in the
Scriptures to signifie the messengers of men. Besides, in
both places, the Apostle intendeth by this title highly to
commend

commend *Epaphroditus*, and the others; but this had beene but a small commendation; that they were messengers of the Churches. Againe, if they in 2 *Cor.* 8. were called *the Apostles of the Churches*, because they were their messengers; then those Churches should haue sent them: but it is euident, that *Paul* himselfe sent them, for as it was required of him, *Gal.* 2: so had hee vndertaken, to procure a supply for the reliefe of the brethren in *Iudæa*, who were oppressed vvith famine. And to that end hauing before dealt with the *Corinthians*, sendeth *Titus* and two others, to receiue their contribution.

His second reason is, that it standeth not so well with the properties of the word ἀπόστολος, which signifieth a messenger, to entitle any man (in regard of his ministeriall function) their Apostle to whom, as his from whom hee is sent. And therefore among all the titles *Paul* taketh to himselfe to magnifie his office, he neuer calleth himselfe their or your Apostle, but an Apostle of Christ, and an Apostle to them. Wee may therefore say of *M. D.* as *Iunius* doth of *Theodoret*, the clearest witnesse he alledgeth, he is deceived by the equiuocation of the word Apostolos, which sometimes in a common and generall sence is giuen to any one that is sent as a messenger, and sometimes more specially ascribed to those that were employed (as the Apostles) in an extraordinarie and high Embassage from Christ.

§ 14.

The second reason answered.

Ad pag. 136.

Here the Refuter whiles he goeth about to discouer my ignorance (as though I knew not the signification of the word ἀπόστολος as well as he) bewrayeth his owne. For it is euident, that in the Scriptures the vvord is vsed with reference as vvell to the parties to vvhom, as to the party from vvhom, the Apostle is sent. Thus *Paul* calleth himselfe the Apostle of the Gentiles: ἐμὶ ἐγὼ ἐθνῶν ἀπόστολος; and *Rom.* 11. 13. saith, that *Peter* had ἀποστολὴν περιτομῆς, the Apostleship of Circumcision; meaning that he was the Apostle of the Iewes, because to himselfe was committed the Gospel of vncircumcision, as to *Peter* of the circumcision. So Angels haue relation, not only to the sender who is God, but to the parties to

Gal. 2. 7. 2.

Mat. 18. 10.

(w) Ro. 16. 7.

x Act. 14. 14.

y Iohn 13. 16.

§ 15. " Ob. Though " Epaphroditus " were B. yet " no Diocesan.

whom they are sent, and are called their " Angels. And euen as *Angels* absolutely spoken, is a title of all ministers who are sent of God, but vsed with reference to the Churches whereto they are sent (as the *Angels of the seauen Churches*) doe signifie the Bishops or Pastors of the same churches; so *Apostoli*, absolutely vsed is a title of all Embassadors w^h sent from God with authority Apostolicall, though κατ' ἐξουσίαν, giuen to *Paul* x and *Barnabas* and the twelue Apostles; but vsed with reference to particular Churches, doth signifie their Bishops. And in that sence *Epaphroditus* is called the Apostle of the Philippians. And howsoeuer the word may signifie any messenger with relation to any sender; yet in the scriptures it is not vsed to signifie messengers sent from men, neither is to be translated otherwise then *Apostle*. For though our Sauour doe seeme to speake indefinitely y Iohn 13. 16. of the *Apostle* and him that sendeth him; yet it is euident, that he meaneth himselfe who sent, and the Apostles who were sent.

But admit saith the refuter, that *Epaphroditus* were Bishop or Pastor of Philippi where abouts I will not strine, how shall it be proued that Philippi was a *Diocesan Church*? &c. This is written, as the most of the booke, to bleare the eyes of the simple. For I cannot thinke he which would vndertake this cause, was so void of iudgement, as the refuter here would shew himselfe to be, if he wrote sincerely. For I pray you, what was the point which here I had in hand? was it not to shew, that the Bishops at the first in the Apostles times were called Apostles? and doe I not proue it by this instance, that *Epaphroditus* being the Bishop of the Philippians, is therefore called their Apostle? Admit it be so, saith the refuter, yet how shall it be proued, that Philippi was a *Diocesan Church*, and how weakely with that, doth M. D. inferre, that he was a *Diocesan Bishop*, like to ours for the substance of his office. All men see he deceiveth his reader with the like equiuocation in the word *Bishop*, which in the Apostles times by his owne confession was common to all Pastors, though afterwards appropriated to some speciall persons: as if he

he should haue said, I grant that which here you doe proue, but yet that followeth not hereon, which you intended not. That the Churches were Diocesses, and the Bishops Diocesan, like to ours for the substance of their office, I proued before in the former part: here, I am so farre from inferring or prouing it, that I presuppose it, as sufficiently proued before. But this is the poore shift, which the refuter vsually flyeth vnto, when he hath nothing to answer. He perswaded himselfe (such was his iudgement) that in the question of parishes and Diocesses he had the vpper hand: and therefore, when he is foiled in any of the points following, he flyeth to that as his refuge; *yea but* “
though this be so as you say, yet the Church was not a Diocese, “
nor the Bishop a Diocesan. But how little reason he hath to “
 imagine Philippi one of the ^a cheife Cities of Macedonia, to haue beene a parish Church; may be gathered by that, which before hath beene said of the like Cities. Where he saith, *I goe about to deceiue the reader with the like equiuocation of the word Bishop* he doth me wrong. But he and his “
 conforsts deceiue the readers, when they would perswade them, that because in the Apostles writings and for some part of the Apostles time, the names *Episcopus & Presbyter* were confounded, namely vntill Bishops began to be chosen from among the Presbyters; that therefore the offices were confounded. For here I shew, that when Presbyters were called *Episcopi*, those who euer since the Apostles times haue beene called Bishops, were then called the Angels, and the Apostles of the Churches, to whom, as I noted before out of ^b *Theodoret*, those who were then called *Episcopi*, that is Presbyters, were subiect. “

^a Act. 16. 12.
 Sedul. in Phil. 1.
 Philippi Metropolis Macedoniae.

^b in 2. Phil. 2.
 25.

§ 16.

For as I said in the Sermon, whiles the Episcopall power was in the Apostles and Apostolicke men, those who had that power were called Apostles; and therefore *Ambrose* by *Apostles* in some places ^c of Scripture, vnderstandeth Bishops: and to the like purpose *Cyprian*: ^d *Apostolos, id est, Episcopus & prapostos dominus elegit, the Lord chose Apostles, that is Bishops and Governours.* For as *Theodoret* ^e hath well

When & how long BB. were called the Apostles of the Churches.

^c Eph. 4. 11.
^d 1 Cor. 12. 28.
^e 1. 3. Epist. 9.
^f *Theodor. in 1 Tim. 3.*

observed on 1 Tim. 3. In times past, saith he, they called the same men Presbyters and Bishops, and those who now are called Bishops they named Apostles. But in proceſſe of time, they left the name Apostle to those who are properly called Apostles, and the name of Bishop they gave to them who had beene called Apostles. Thus Epaphroditus was the Apostle of the Philippians, Titus of the Cretians, and Timothie of the Asians. Which testimony, if it be conferred with some before cited out of *Ierome*, the truth concerning this matter will appeare to be this. Whiles the Bishops were Apostles and Apostolicke men (for such were the first Bishops) the Angels of the Churches were also called the Apostles of the Churches, other Ministers being then called Presbyters & Episcopi indifferently; but when the first Bishops being dead, their successors were to be chosen out of the Presbyters, (which *Ierome* noteth to have been done at Alexandria ever since the death of S. Marke, and was done in all other places where were no Euangelists, or Apostolicall men remaining) then they left the name Apostle, and for difference sake called him the Bishop. Wherefore as I said in the Sermon, it was not long, that the name *Episcopus* was confounded with Presbyter. For *Ignatius*, (who was a B. about thirtie yeares in the Apostles time, after that *Evodius* had beene B. of Antioch about twenty yeares before him) appropriateth the name ἐπίσκοπος to a Bishop; and visually distinguisheth the three degrees of the Clergie, as the Church ever since the Apostles hath distinguished them, by these three names, Bishop, Presbyter, and Deacon.

“ Yea, but we may gather out of Theodoret's testimonie, saith
 “ the Refuter, that the report which M. D. maketh of Ignatius
 “ his appropriating the name of Episcopus to a Diocesan Bishop, is
 “ without any sufficient warrant. For seeing Ignatius lived in
 “ the Apostles times, and died within fixe yeares after S. Iohn,
 “ and Theodoret saith, that in proceſſe of time the name of B. was
 “ imposed; it is not likely Ignatius should be the imposer of it. No
 “ man includeth the proceſſe of time within the compasse of fixe
 “ yeares any man will thinke. The proceſſe of time, wherof Theodoret

doret speaketh, was as appeareth by conference of him with *Ierome* in the Apostles time. At the first, towards the beginning of the Apostles time, the Gouvernours of the Churches were called Apostles; but in processe of time, when the first Bishops who had beene Apostles or Apostolicall men were dead, and now were to be chosen out of the Presbyters, which was towards the latter end of the Apostles times; then they began to be called *Episcopi*, Bishops. And that this was so, appeareth not onely by *Ignatius*, who continually vseth the word as the first and highest degree of the Clergie, Presbyters as the second, and Deacons as the third: but also by other monuments of antiquity which I mentioned in the Sermon.

I haue the longer insisted on this point, because it is of great consequence. For hereby it appeareth first that when the name Presbyter and *Episcopus* were confounded, yet the offices of Bishops and Presbyters were not confounded. Secondly, that Bishops being then called *Apostoli*, were superiour to other Ministers who were called *Presbyteri & Episcopi*. And lastly, that such Bishops as were superiour to other Ministers, were in the Apostles times, and mentioned in the Apostles writings.

The IIII. CHAPTER.

Shewing the Places where, and the Persons whom, the Apostles ordained BB: but chiefly, that Timothie was B. of Ephesus, and Titus of Creet.

Serm. Sect. 7. pag. 72. But we are also to shew the places where, and the persons whom, the Apostles ordained BB. and first out of the scriptures &c. to all ordained there, pag. 75.



IN this section and the two next following, I proue that *Timothie* and *Titus* were by *S. Paul* ordained Bishops: the one of *Ephesus*, the other of *Creet*, and maintaine the same assertion against their obiections. Afterwards, I shew out of other the auncientest monuments of antiquitie, that other BB. of other places, were ordained by the Apostles.

“ *This, saith the Refuter, is the last supply to maintaine the*
 “ *former antecedent, by shewing the places where, and the persons*
 “ *whom the Apostles ordained Bishops. If this faile he is undone.*
 As who should say, that all which hitherto hath beene said, hath by him beene very learnedly and sufficiently refuted. When as in truth hee hath not beene able to confute any one sentence or line of the Sermon hitherto, with soundnesse of reason, or euidence of truth. And the like assurance I haue of that which followeth.

Now that *Timothie* and *Titus* were by the Apostle ordained Bishops: I proue by a two-fold reason, which I ioyned together, & is thus to be dissolued: the former standing thus. If in the Epistles to *Timothie* and *Titus* it be presupposed that *Paul* had ordained *Timothie* and *Titus* Bishops of *Ephesus* and *Creet*, then is it true, that they were by him ordained BB. of those Churches.

But

But the antecedent is true: Therefore the consequent. That the antecedent is true I proue by this reason; because it is presupposed in the Epistles, that the Apostle had committed to them Episcopall authority, both in respect of Ordination, and Iurisdiction, to be exercised in those Churches. Against which consequence this onely thing can be objected, that the Episcopall authority might be committed to them not as ordinarie Bishops or Pastors of those Churches, but as extraordinarie gouernours or Euangelists, which afterwards is answered.

To this argument the Refuter answereth not. The second he frameth thus: *Ad pag. 137.*

If the Epistles written to *Timothie* and *Titus* be the very patternes and precedents of the Episcopall function, whereby the Apostle enformeth them, and in them all Bishops how to exercise their function, then *Timothie* and *Titus* were Bishops.

But the antecedent is true: Therefore the consequent.

First, he taketh exception against the proposition, saying, *though it make a goodly shew yet was it confuted long agoe by M. Cartwright.* Whose confutation either he thinketh to be insufficient, or else he doth but kill a dead man in seeking with a new on-set to disproue the consequence. First, for the consequence it selfe, I auouch thus much; that from that antecedent, I might not onely haue inferred that particular, that therefore these two to whom the Epistles were written were Bishops: but in generall, that the function of Bishops; whose authority and office is described, and the manner of the execution thereof prescribed in the directions giuen to *Timothie* and *Titus* in these Epistles, hath warrant in the word of God: and when they can make as good an argument for their lay-elders, out of the Scriptures, I will subscribe to their Presbyterian discipline.

Of *T. C.* answer to that consequence, I haue taken speciall notice heretofore; and did greatly wonder, that hee could satisfie himselfe with such a friuolous answer. And I do no lesse wonder at the Refuters either lacke of iudgement, who

§ 2.
T. C. answer
refuted.

h Pag. 404.

i Lib. 2. part. 1.
pag. 312.

k Tit. 2. 1. 15.

who tooke that answer for good payment, or want of consideration and care of T. C. credit in referring vs to so sleight and friuolous an eusion. For whereas D. *Whitgift* ^h argueth thus, *That Timothie was Bishop, the whole course of the Epistles written vnto him declareth, wherein is contained the office and dutie of a Bishop, and diuers precepts peculiarly pertayning to that function; T. C.* ⁱ answereth, that by this reason he might as well proue that Timothie was a deacon, or a widdowe, an olde man or an olde woman, seeing in those Epistles the Apostle wrote of their duties. Yea, rather that hee was a Deacon, considering that there is nothing in the description of a Deacon which agreeth not to him, but in the description of a Bishop that which he requireth of not being giuen to wine, and not being a young Christian, could haue no place in Timothies instruction. Not to argue with T. C. but to let him rest in peace; can the Refuter be so ignorant, or without iudgement, as to thinke, that D. *Whitgift* when hee spoke of the whole course and tenure of the Epistles, did meane onely the description of a B. or Minister set downe in the beginning of the third chapter of the former Epistle? if that had beene his argument, hee had argued thus: *Paul directeth Timothie what manner of men to ordayne Bishops or Ministers, and likewise Deacons. Therefore Timothie himselfe was a B. or Minister, or likewise a Deacon. Is it not plaine, that by the whole course hee vnderstandeth all those directions, which are giuen to Timothie throughout the Epistles for the discharge of his office, either in respect of the Ministerie common to all Ministers, or of his Episcopall function, chiefly in regard either of Ordination or Iurisdiction, vnto which heads the precepts & directions in those Epistles are to be referred? for when he speaketh of the duties of men and women, olde and young, hee directeth Timothie, and in like manner Titus* ^k what to preach. When hee describeth the qualities of Ministers, and Deacons, and Widowes; he directeth him what manner of Ministers and Deacons to ordayne, and Widowes to admit. And whereas D. *Whitgift* hauing said, that in those Epistles diuers precepts

cepts pertain peculiarly to the Episcopall function: T.C. challengeth him to shew him any one precept in those Epistles which is proper to a B: It is not hard to shew him more then one, as, *lay thy hands hastily on no man. Against a Presbyter or Minister receive not an accusation but under two or three witnesses, &c.* These are perpetuall directions, which were not common, eyther to other Christians, or other Ministers: therefore peculiar to BB. And this was T.C. confutation of the Proposition: Now let vs heare what the Refuter can say.

The Proposition saith hee, is grounded upon a false supposition, and what is that? that the Apostle by describing in these Epistles the rules to be observed in ordination and iurisdiction, intended to informe Timothie and Titus as BB. and in them all other BB. how to carry themselves in those matters. Is this the Supposition, whereon the Proposition is grounded? Alas good man, you know not ¹ what the Hypothesis or Supposition of an Hipotheticall Proposition is: this which you suppose to be the Supposition of the Proposition, is plainly the Assumption of the Syllogisme, which your selfe framed.

“ § 3.
“ The refuters
“ answere to
“ the Proposi-
“ tion confu-
“ ted.

¹ Vide supr. l. 2.

“ 3.

But because the Refuter hath confounded himselfe with his owne hypotheticall or connexiue Proposition, I will propound my Argument in another forme.

Whosocuer describing vnto *Timothie* and *Titus* their office and authoritie, as they were Gouvernours of the Churches of Ephesus and Creet, and prescribing their dutie in the execution thereof, and that as afterwards I shew to be performed by them and their Successours till the comming of Christ, doth plainly describe the office and authoritie, and prescribe the dutie of BB: hee doth presuppose them to be BB; the one of Ephesus, the other of Creet.

But *Paul* in his Epistles to *Timothie* and *Titus* describing vnto them their office and authoritie as they were Gouvernours of the Churches of Ephesus and Creet, and prescribing their dutie in the execution thereof to be performed

Cap. 4. *That Timothie and Titus were Bishops.* Lib. 4.

performed by them and their succellours vntill the comming of Christ, doth plainly describe the office and authority, and prescribe the duty of BB.

Therefore *Paul* in his Epistles to *Timothie* and *Titus* presupposeth them to be Bishops, the one of Ephesus, the other of Creet.

This Proposition, because I know not what can be objected against it. T. C. and the Refuter hauing assailed it in vaine, I will once againe take for granted.

The assumption I proue by those particulars, wherein the Episcopall authoritie doth chiefly consist, both in respect of Ordination, *Tit. 1. 5. 1 Tim. 5. 22.* and also of Iurisdiction, they being the censurers of other Ministers doctrine. *1 Tim. 1. 3. 2 Tim. 2. 16. Tit. 1. 10. 11. and 3. 9.* and iudges of their persons and conuersation, *1 Tim. 5. 19. 20. 21. Tit. 3. 10.* to which proofes he answereth nothing. Wherevnto might be added the authority of *Gregorie Nazianzene*^m, of *Chrysostome*ⁿ, of *Oecumenius*^o, and *Gregory P.* testifying that these Epistles doe teach Bishops how to behaue themselves in the Church of God.

Now because the Refuters supposition is the same in effect with his assumption, I will examine first what he objecteth against the assumption vnder the name of that supposition, and so proceed to his answer which he directed against the assumption.

The summe of that which he objecteth against the supposition, is this, that *though Timothie and Titus were by Pauls direction to doe those things, which Bishops arrogate to themselves; yet they were to doe them by an higher power, and therefore not as Bishops.* Whereto I answer, that they were to be done by a power vvhich vvas to continue in the Church vntill the end; and therefore not by a higher power then Episcopall. And secondly, that the power Episcopall, whereby Bishops doe these things which *Timothie* and *Titus* had in commission, is so much of the Apostolicall power as was to continue in the Church vnto the end.

§ 4. “ The assumption it selfe hee denyeth, saying, *these Epistles*

^m In Encomio
Atbanas.

ⁿ Hom. 10. in

1 Tim.

^o In 1 Tim. 5.

^p Respons. ad Au-
gust. ad 1^{am}.

Itles are not precedents of the Episcopall function, &c. The rea-
 son of his deniall is this. What though Bishops haue now got-
 ten that power into their hands, yet were not those instructions
 giuen to Timothie and Titus, as Bishops, (the Apostles drea-
 ming of no such soueraignie) but particularly to Timothie and
 Titus as Euangelists, and in generall to the Presbyters, to whom
 the charge of those affaires belongeth. To the Euangelists,
 to administer in all the Churches of those Regions, whither the
 Apostles sent, or where they left them: to the Presbyters, to
 administer in their seuerall congregations or Churches. Hee
 said euen now that Timothie and Titus did those things
 which B. B. doe by a higher power, & now he saith the Apo-
 stle dreamed not of any such soueraignty, as the B. B. haue.
 Where he saith these instructions were not giuen to B. B. but
 particularly to these Euangelists to performe them in all
 Churches and Regions where he should place them, and ge-
 nerally to Presbyters, &c. both parts are false. For these di-
 rections Paul gaue to Timothie and Titus to be obserued of
 them as they were particularly assigned gouernours of the
 Churches of Ephesus and Crete, and are such as are to be
 obserued to the end. Neither are these instructions giuen
 in generall to Presbyters, neither doth the charge of these
 affaires belong to them. And that these things belong to the
 B. B. I haue sufficiently proued before.

r Lib. 3.

To make the matter plaine, he bringeth in an example,
 which is worth the hearing. Suppose, saith he, a 'Democra-
 ty, where the common-wealth is governed by the people; it must
 needs be that in such a place there are lawes for the choosing and
 ordering of Officers. What if this government fall into the
 hands of the Nobilitie, which continue the same lawes, still in
 the same cases? What if some mightier then the rest, as the
 last make himselfe sole Gouernour, still obseruing those funda-
 mentall lawes, which were at the first established: is it to be
 saide, that those lawes are the verie patternes and precedents
 of the Aristocraticall, or Monarchicall gouernement,
 whereby the first maker of those lawes would enforme, in
 the one, the Nobilitie, in the other, the Monarchie,
 and

“ and in them, all other, how to exercise that function? The admi-
 “ nistration of Church matters touching ordination and iurisdic-
 “ tion, was first in the severall Churches, or congregations; which
 “ by their Presbyteries had the menaging of all Church businesse:
 “ in processe of time, it came to be restrayned to the Clergie onely,
 “ the B. and his Presbyterie of Ministers onely; at last, as things
 “ grew worse and worse, the B. like a Monarch got the reynes in-
 “ to his owne hands. Now though the lawes of Ordination and Ju-
 “ risdiction remaine the same, and the practise also in some sort; yet
 “ are they not patternes and presidents either of the second or third
 “ kinde of government; neither were they given to instruct the
 “ Bishop alone, or the Bishop and his Clergie together.

§ 5.
 Schismaticall
 nouelties broa-
 ched by the re-
 futer.

Which comparifon I desire may be well considered, e-
 specially by the vnlearneder sort; for hereby they shall dis-
 cerne, what manner of guides they haue desired to follow.
 For, not to contend with him about his politicke propo-
 sition, not well agreeing with the rules of policy, wherein we
 are taught, that the appointment of chiefe Officers being
 reckoned *inter iura maiestatis*, doth alwayes belong to them
 who haue the soueraigntie; in the whole comparifon, but
 especially, in the reddition, we may behold the trim *Idea* of
 discipline, which the fancie of our Refuter and his fellow-
 challengers hath forged. For he conceiueth, as if he were
 a Brownist, or an Anabaptist, that the ancient state of the
 Church was Democraticall; that the right of Ordination
 and Iurisdiction; was in the whole congregation of euery
 Parish, which by their Presbyteries (consisting for the grea-
 test part of the laity) had the menaging of all Church-busi-
 nesse; that the lawes and Canons for Church-gouern-
 ment set downe in the Epistles to *Timothie* and *Titus*, were
 first provided for this popular state of the Church. How-
 beit, by the vsurpation of the B. and his Clergie, the popu-
 lar state was turned into an Aristocracy, the B. and his Pres-
 byterie of Ministers onely menaging the Church affaires.
 Lastly, in processe of time, this Aristocracy was turned into
 a Monarchie, the B. like a Monarch hauing got the reynes
 into his owne hands. Now the lawes concerning Ordina-
 tion

tion and iurisdiction are still in force; yet were they not patternes neither for the Monarchicall gouernment of the B. alone, nor for the Aristocraticall gouernment of the Bishop and his Presbytery of ministers, but for the popular and golden state of euery Parish which within it selfe had authoritie immediately deriued from Christ sufficient for the gouernment of it selfe in all causes Ecclesiasticall. This forme is propounded also in the modest and Christian offer of disputation. Haue not our forwarder sort of people bin well aduised thinke you, to doate vpon such leaders as these, who broach such a sort of dreames and dotages, for which they haue not so much as the shew of any sound prooffe? Our refuter hath often times objected against me, though most vniustly, that *Pythagoras*-like, I looke to be credited vpon my bare word; but what proofes I pray you doth hee bring for these schismaticall nouelties?

First, it is here presupposed, that euery Church indued with power of Ecclesiasticall gouernment, was a Parish, & all Church officers Parishionall. Which dotage I haue before refuted. Secondly, that the forme of Church-gouernment was Democraticall, or popular, the cheife authority being in the people. Which hath authority (to be exercised partly by themselves, & partly by their Presbytery) to elect, or dayne, depriue & depose their Pastor or B. for the prooffe whereof the cheife burden must lye vpon *Mat. 18. de Ecclesia*, which hath bin before examined. *Beza*, making mention of one *Morellius*, who pleaded in like manner for the popular gouernment, giueth him this stile, *Democraticus, quidam fanaticus*, shewing that these who plead that cause, are lead with a phantasticall & fanaticall spirit. For is it not a phrensy to vrge the peoples supremacy in Church-gouernment? is there any shew in scripture, or in reason, that the sheepe should rule their Shepheard, or the flocke their Pastor?

But for the confutation of them, I referre them to other Disciplinarians, from whom they had their first grounds; seeing by this fancy they seeke to ouerturne, as well those Churches where the Geneva discipline is established as ours.

§ 6.
His nouelties
breifly refuted.

de grad. Mini-
str. c. 23. pag. 155

The third dreame is, that the lawes of Church-gouernment prescribed in the Epistles to *Timothie* and *Titus*, were provided for the democraticall state of the Church. So that when *Paul* saith lay not thou hands on no man hastily, you must vnderstand the speech directed not to *Timothie*, to vvhom the Epistle was written, but to the people, that they should not suffer their Lay-elders when their minister is dead, to be hasty in laying hands on a new. And vvhen hee saith doe not thou receiue an accusation, &c. it must be vnderstood of the people and Presbyterie. After two or three admonitions doe thou auoid an hereticke or excommunicate him, that is, thou people. What of Creet? belike the whole Island of Creet was a Parish too.

The next fancy is, that the popular state of the seuerall Churches did first degenerate into an Aristocracy, and after into a Monarchie. But it is as cleare as the light, that the seuerall Churches were at the first gouerned by the Apostles or Apostolicall men seuerally, and that either perpetually, as by *Iames*, *Marke*, &c. or but for a time, as by *Peter*, *Paul*, &c. and that when the Apostles left the Churches, they committed them to other Apostolicall men, such as *Timothie*, *Titus*, *Evodius*, *Simon* the sonne of *Cleophas*, *Linus*, *Clement*, &c. communicating vnto them the same authority both for the worke of the ministry, and for the power of ordination and iurisdiction which themselues had in those seuerall Churches: and what authoritie each of them had, their successors in the seuerall Churches had the same. Neither haue our BB. at this day, greater authority in managing Church causes, then *Timothie* and *Titus* and other the first Bishops had. Who was to ordaine ministers in Creet and to gouerne that Church? did not *Paul* commit these things to *Titus*, without mentioning, either of Presbytery, or people? are not all his precepts for ordination and Church-gouernment directed onely to *Titus* for Creet, & to *Timothie* for Ephesus? and doth not this euidently shew, that howsoeuer they might vse either the presence, and consent of the people, or the Counsell and aduise of the Presby-

Presbyters in causes of greatest moment, as Princes also doe in common-wealthes : yet the sway of the Ecclesiasticall gouernment was in them ?

It is therefore most plaine, that in the Epistles to *Timothie* and *Titus*, it is presupposed, that they had Episcopall authority : and that the rules and directions giuen to them are precedents for Bishops and patternes vnto them for the exercise of their Episcopall function.

And this I proue againe in my Sermon by another argument, which the refuter hath framed thus :

Those things which were written to informe not *Timothie* and *Titus* alone, as extraordinarie persons, but them and their successors, to the end of the world, were written to informe Diocesan Bishops :

But those Epistles were written to informe not *Timothie* and *Titus* alone as extraordinarie persons but them and their successors to the end of the world.

Therefore they were written to informe Diocesan BB.

The assumption (for with that the refuter beginneth) I proued by testimony, and by reason. And first, by the testimony of *Paul*^a, straightly charging *Timothie*, that the commandements and directions, which he gaue him, should be kept inuiolable vntill the appearing of our Lord Iesus Christ; & therefore by such, as should haue the like authority to the end. Hereof *Caluin*, saith thus, *nomine mandati significat quæ hætenus de officio Timothei disseruit. Vnder the name of the commandement, he signifieth those things whereof hitherto he had discoursed concerning the office of Timothie.* And againe, *omnino cerè ad ministerium Timothei refero, I doe wholly refferre it to the ministerie of Timothie.* For *Paul* wrot to this end, to giue direction to *Timothie*, how he should behaue himselfe in the Church, which is the house of the liuing God. Which directions he chargeth him (*chap. 6.*) to obserue inuiolable vntill the comming of Christ : which could not be performed in the person of *Timothie*, who was not to continue to the end, but in a succession of them, who should haue the like authority vntill the

Ffff 2

end.

§7.

Another argument prouing that these Epistles are patternes or precedents for Bishops.

His answer to the assumption
^a 1 Tim. 6. 13.
14.

^b in 1 Tim. 6.
14.

^c 1 Tim. 3. 15.

^d T.C. l. 1. 177.
l. 2. part. 2. p. 55.

end. T. C. and other Disciplinarians, having fancied that the Apostles had given direction in that Epistle for onely-gouerning Elders : hereupon conclude^d, that they are to be continued vntill the comming of Christ. So that they can conclude ypon that charge the continuance of an office not once mentioned in that Epistle : but they cannot, or will not see, how the continuance of that office, which *Timothie* did beare, for the execution whereof all these directions are giuen, is concluded vpon the same ground.

^e Ambr. in
1. Tim. 6. 14.

The second testimonie was of *Ambrose*^e, writing on those vvords of *Paul*, saying, that *Paul* is so circumspect; not because he doubted of *Timothie* his care, but in regard of his successors, that they after the example of *Timothie*, might continue the well ordering of the Church.

The prooffe of
the assumption.

The reason whereby I proued, that *Paul* giueth direction not to *Timothie* and *Titus* onely as to extraordinary persons, but to them and their successors vntill the end of the world, was, because the authority which was committed to them, for the execution whereof the Apostle giueth his directions, is perpetually necessary; without the which the Church neither can be gouerned (as without iurisdiction) neither yet continued (as without ordination) & therefore not peculiar to extraordinary persons; but by an ordinary deriuation to be continued in those, who are the successors of *Timothie* and *Titus*.

His answere to
the prooffe of
the assumption.

The effect of the refuters answere is, that he could be content to graunt this assumption, were it not that he is resolu'd to deny the conclusion, which followeth thereupon. For first, hee granteth *Pauls* purpose to
“ instruct those that should succeed *Timothie* and *Titus*,
“ in the authoritie which they had, but not in their office.
“ And that this authoritie was not, nor was to be, in the
“ hands of any one particular man, but the right of it was in
“ the whole congregation, the execution in the Presby-
“ tery. So that the power of ordination and iurisdiction might
“ be continued without Bishops, &c.

It

It is sufficient for the truth of the assumption, which the refuter granteth; that what *Paul* did write to *Timothie* & *Titus*, he wrote not to them alone as extraordinarie persons, vvwhose authoritie should dye with them, but to those also which should succeed them in the like authoritie vntill the end.

But whether the Bishops were to be their successors, or the whole congregation, or the Presbyterie, belongeth not to the assumption: but rather to the proposition. Howbeit, that which he saith, either in denying the Bishops to be the successors of *Timothie* and *Titus*, or affirming the congregation and Presbyterie to haue succeeded them in the power of ordination and iurisdiction, is spoken altogether, as against the truth, so without prooffe.

I will therefore returne to the proposition, vvwhich is grounded on this Hypothesis; that Diocesan Bishops were the successors of *Timothie* and *Titus*. For if that be true, then is the proposition necessary, though the refuter flatly "denyeth it. Thus therefore I reason:

If the successors of *Timothie* and *Titus* were Diocesan Bishops, then those things which were written to informe their successors were vvritten to informe Diocesan Bishops:

But the successors of *Timothie* & *Titus* were Diocesan BB. Therefore those things which were vvritten to informe the successors of *Timothie* and *Titus*, vvwere vvritten to informe Diocesan Bishops.

Here the refuter, thinking he had as good reason to deny the one part of this syllogisme, as the other, denyeth both. *The consequence of the proposition is feeble* saith he, *unlesse it were certaine, that the Bishops both de facto were, & de iure ought to haue beene their successors.* That the Bishops were *de facto* their successors, & of all other Apostolical men in the gouernment of the Churches, I haue already proued, and there vpon haue inferred, that *de iure* also they were. Because what gouernment was not onely generally receiued in the 300. yeeres after the Apostles, but also was in vse

Cap. 4. *That Timothie and Titus were Bishops.* Lib. 4.
in the Apostles times, in the Apostolicall Churches, that
without doubt was of Apostolicall institution.

The assumption I proue by two arguments : first, by this
dissunction.

Either the Bishops were their successors, or the Presby-
teries, or (which the refuter would adde) the whole con-
gregation.

But neither the Presbyteries, nor the whole congrega-
tion, which had no greater, nor other authority and
power vnder Bishops, then they had before, vnder *Ti-*
mothie and *Titus*.

Therefore the Bishops were their successors.

Againe, those who succeeded *Timothie* and *Titus* in the
gouernment of the Churches of Ephesus and Creet,
were their successors.

But the Bishops of Ephesus and Creet did succeed *Ti-*
mothie and *Titus* in the gouernment of those Chur-
ches.

Therefore they were their successors.

BB. of Ephesus
the successors
of *Timothie*.

^a Euseb. l. 5. c. 25
Ad Pag. 140.

^b Conc. Chalc.
Act. 11.

These reasons the refuter saw not : onely he taketh vp-
on him to answer the proofes of this last assumption.
And first, for *Timothie* his successors in Ephesus, it is appa-
rant that not onely the Angell of the Church of Ephesus,
Apoc. 2. 1. whether it were *Onesimus*, or any other, was one
of his successors, and *Policrates* ^a the Bishop of Ephesus
another: But also that from *Timothie* vntill the Council of
Chalcedon there was a continued succession of Bishops.
For whereas in the Council of Chalcedon, *Stephanus* the
Bishop of Ephesus being deposed, some question did arise,
whether the new Bishop who was to succeed were to be cho-
sen and ordained by the Council, or by the Prouinciall
Synode of Asia; *Leontius* ^b the Bishop of Magnesia in the
Prouince of Asia, alledged that from St. *Timothie* to that
time there had beene twenty seauen Bishops of Ephesus, all
ordained there.

To this he answereth nothing, but that which before hath
“ been refuted; that *howsoever the latter Bishops of those twenty*
seauen

seauen might be Diocesan, the former were not. For it is certaine, that both the latter and the former were not onely Diocesan, but also Metropolitan Bishops. And where I number the Angell of Ephesus in this rancke, he saith, that *I tediously begge the question.* But I appeale to the refuter himselfe, first, whether this Angell was not the B. and gouernour of the Church of Ephesus, secondly whether he did not succeed *Timothie* in the gouernment of that Church, thirdly, whether he was not one of those twenty seauen Bishops mentioned by *Leontius* in the Council of Chalcedon. And the like may be said of *Polycrates*, who had beene the eight Bishop of his owne kindred, sauing that concerning him there is more euidence, that he being Bishop of Ephesus was the Metropolitan or primate of Asia. For *Eusebius* ^c saith, that he τῶν ἐπὶ τῆς ἀσίας ἐπισκόπων ἡγείτο, *he was the ruler or chiefe of the Bishops of Asia;* ^d who ^d by his authoritie did assemble a Prouinciall Synode to discusse the question concerning Easter.

As touching Creet, because there is not the like euidence, the refuter taketh vpon him to deliuer diuers things without booke; as if *Titus* had successours in the gouernment of Creet, it would be auailable for Arch-bishops which were not bred a great while after, but it maketh nothing for Diocesan Bishops. Whereto I answere, first, though such Arch-bishops, as were also called Patriarches, were not from the Apostles times: yet such as are Metropolitanes, were. And againe, if Prouinciall Bishops may be proued to haue been from the Apostles times, much more may Diocesan. For euery Metropolitan is a Diocesan, but not contrariwise. And although I doe not remember, that I haue any where read of the next successour to *Titus*, yet I read of *Gortyna* the mother City of Creet, and the Metropolitan Bishops thereof, who were Arch-bishops of Creet, and successours of *Titus*; though not his immediate successours. For *Dionysius* of Corinth, who flourished at the same time with *Hegeſippus* ^e, writing an Epistle to the Church of *Gortyna*, together with the rest of the Churches of Creet, hee commendeth

The BB. of Gortyna the successours of *Titus*.

^e *Euseb. li. 4. c. 21. & 23. & 29*

f. in Conc. Const. in Trul.
in προσφωνητικ.

Philippe ἐπίσκοπον ἐκείνων, *their Bishop*, for his renowned vertue. And although he called him the Bishop of the Churches in Creet: yet the Diocesan Churches had their Bishops too, as the Church of Gnosus a City of Creet, had *Pinytus* at the same time her Bishop, which proueth the other to haue beene an Arch-bishop. *Theodorus Balsamo* saith^f, *antiquius Nomocanonum versari, &c.* I haue perused the ancient Code of Councils, and by the subscriptions I finde, that in this Council held in Trullo, *Basil* the Bishop of Gortyna (which is the Metropolis of Creet) was present. And where he saith, that *Creet hauing many Churches had no one Bishop to gouerne them, after Titus the Euangelist, till Diocesan Bishops had got the sway of Ecclesiasticall matters*: I confesse it is true, but he must remember, that euen in the Apostles times there were Diocesan Bishops. And in the very next age after them, *Philippe* was Arch-bishop of Creet. But though there were no direct prooffe, that Diocesan or Prouinciall Bishops were the successours of *Timothie* and *Titus*; yet it might easily be gathered by other Churches, from whose forme of gouernment Ephesus and Creet did not vary. It cannot be denied, but what authoritie *Timothie* and *Titus* had, the one in Ephesus, the other in Creet, the same had *Marke* at Alexandria, *Evodius* at Antioch, *Linus* at Rome, &c. Neither may it be doubted, but that each of these had Bishops to their successours, euen in the Apostles times, as before hath beene shewed: and therefore the refuter should not make it so strange, that Bishops were the successours of *Timothie* and *Titus*.

§ 9.

Obiection 1.
that *Timothie*
and *Titus* did
not continue
in Ephesus and
Creet.

Serm. Sect. 8. pag. 75. Against this, two things are obiected, first that *Timothie* and *Titus* may seeme not to haue beene appointed BB. of Ephesus and Creet, because they did not continue there, but were remoued to other places, &c. to other in Creet. pag. 78.

The

The first obiection is thus framed by the Refuter.

*Timothie and Titus did not continue in Ephesus and Creet, “
but were remoued to other places. “*

*Therefore Timothie and Titus were not ordayned Bishops of “
Ephesus and Creet. “*

I answer by distinction. For if by *continuing*, they vnderstand (as the words seeme to import) a perpetuall residence without remouing or traueiling thence vpon any occasion; then I denie the consequence, or proposition, which is vnderstood. For by no law, either of God, or man, are Bishops or other Pastors so affixed to their cures, but that vpon speciall and extraordinarie occasion, they may, either for their owne necessitie, or for the greater, or more publicke good of the Church, trauaile or remoue to other places. It is sufficient that they be ordinarily resident vpon their charge. If by *continuing* be meant ordinarie residence, then I denie the antecedent; and doe contrariwise affirme, that although vpon speciall and extraordinary occasions they were by the Apostle called to other places, as his or the Churches necessity required: yet these were the places of their ordinary residence. And that I proue, because they both liued and died there. That they continued, or had their ordinary abode there in their life time, I proue by testimony of Scripture, and other euidence. For if *Paul* required *Timothie* ^h *ὑπομείναι* to continue or abide still in ^h *1 Tim. 1.3.* Ephesus, and appointed *Titus* ⁱ *ἐπιδιακοῦσται* to continue to redresse vvhath vvas vwanting in Creet, then vvere they to continue, or haue their ordinarie residence there.

But the antecedent is true in both the parts thereof:

Therefore the consequent.

The Refuter denieth the consequence to be of any force, ^{Ad pag. 141.} *“ vnlesse first it could be proued, that ὑπομείναι signifieth a “
perpetuall abiding in a place without departing from it all a “
mans life; vvhich needeth not, seeing ordinarie residence, “
which is meant by that terme, & which is required in BB. &
ordinarie Pastors, may be without such perpetuall abiding.
Secondly,*

“ Secondly, except ἐπισκοπῆσαι be understood also for the
 “ whole terme of life. But it sufficeth, that it signifieth to con-
 tinue in redressing, as the Geneva translation also readeth.
 For thereby is meant, as I said, that hee was not left there
 for a brunt, but that he should, as things were defectiue, or
 wanting, τὰ λείποντα, continue to redresse them, and still
 keepē that Church in reparation. For though the Church
 were new (as the Refuter obiecteth to signifie that it should
 not need any reparation) yet were the Bishops and Presby-
 ters subiect to death, and the places of them which dyed
 were to be supplied, and the Church subiect to personall
 corruptions, both for doctrine, discipline & manners, which
 would need reformation.

Ad pag. 142.

Euseb. l. 3. c. 20.

And whereas their opinion, who imagine that *Timothie*
 was required to stay at Ephesus but for a short time, when
Paul went into Macedony, *Act. 20.* is contrary to that for-
 mer testimony concerning *Timothie*: I shew, that in all the
 journeyes of *Paul* into Macedony, mentioned in the *Acts*,
Timothie did accompany him. And therefore, that this voy-
 age of *Paul* was after his first being at Rome, with which
 the *Acts* of the Apostles end, not mentioning any of his
 trauels, and other occurrents, which afterwards happened
 for the space of nine or tenne yeares. The *Acts* of which
 time cannot otherwise be knowne, but by such of his Epi-
 stles as were written in that time, and other monuments of
 antiquity. The which passage, though the Refuter hath
 passed by in silence, I thought good to put the Reader in
 minde of, that he may acknowledge many things to haue
 beene done by the Apostles, which are registred in other
 records of antiquity, though they be not mentioned in the
 history of the *Acts* of the Apostles, which endeth vvith
 those things which happened aboue fourty yeares before
 the death of *S. Iohn*. Now the *Acts* of the Apostles, which
 were performed after *S. Lukes* history thereof, were in part
 recorded by *Hegeippus*, and *Clemens*, and other auncient
 Authors, which testifie that *Paul* ordayned *Timothie* B. of
Ephesus, and *Titus* of *Creet*; and that he, and other Apo-
 stles

stles appointed other Bishops in other places. Whose testimonies whosoeuer doe refuse to beleue, doe themselves deserue no credit.

To those allegations therefore out of *Paul*, I added the credible testimony of diuers Authors, viz. *Dorotheus in synopsi. Hieron. siue Sophron. in Catalogo in Tito. Isidorus de vita & morte sanctorum. Num. 87. & 88. Vincent. lib. 10. c. 38. Antonius ex Policrate part. 1. lib. 6. c. 28. Niceph. l. 10. c. 11.* Who report, that *Timothie* and *Titus*, as they liued, so also dyed, the one at Ephesus, the other in Creet. The Refuter answereth, he may well credit the report of these Authors, and yet not grant that therefore they were Diocesan Bishops of those places. Indeed, if I had argued thus, as the Refuter would haue the Reader thinke, *Timothie* and *Titus* dyed, the one at Ephesus, the other in Creet: Therefore they were Bishops there; it had beene a loose consequence. But he wrangleth besides the purpose. It was objected, that *Timothie* and *Titus* were not Bishops of those places, because they did not continue there. I proue, that they held their ordinary residence there, not onely because *S. Paul* required them both, to continue there; but other Authors also testified, that they both liued and died there. The Refuter answereth, and would haue the Reader content himselfe with this answer, that howsoeuer indeed it is true that they continued there, yet hereof it followeth not that they were Diocesan Bishops of those places.

Yea, but saith he, it would be obserued, that *M. D.* granteth the consequence to be good, namely that they were not Bishops of Ephesus and Creet, if they did not continue there but were remoued to other places. Now that they were remoued himselfe confesseth, &c. If I had confessed, that they were remoued, and also that if they were remoued, they were not Bishops. Then I should haue granted both the antecedent of the Enthymeme, (which hee said before that I denied) and also the consequence. But indeed I denied the consequence, in that sence which the Refuter conceiueth, and yet granted, that though they were sometimes remoued; yet they

§ 10.

That *Timothie* and *Titus* liued and died the one at Ephesus, the other in Creet.

they kept ordinary residence, the one at Ephesus, the other in Creet. And therefore their traueilling, or remouing vpon extraordinary occasions, doth not hinder their being BB. Doe you indeed grant, that sometimes they were remoued?

“ marry that will I proue, saith the Refuter, *out of 2 Tim. 4. 9.*

“ *11. 12. 21. &c. and thereupon inferre, they were not Bishops.*

But neither are all his proofes good, neither is his inference

“ found. He would proue that *Timothy was not at Ephesus, when*

“ *the second Epistle was written to him. For first, thither the*

“ *Apostle sent Tychicus.* As if he had said, whether *Paul sent*

Tychicus, there *Timothie* was not. Belike there was some

such Antipathy betweene them, that one place could not

“ hold them both. Secondly, *because from the place where he*

“ *was, Paul requireth him to come to him to Rome, & with him to*

“ *bring the cloake, the books & parchments which he left at Troas.*

Asthough *Timothie* might not as well come from Ephesus

to Rome as from some other place, and as though his bid-

ding him to bring the things left at Troas, did not argue,

that he was at Ephesus, which is in the same peninsula, rather

then else where. But that he was at Ephesus, may be gather-

ed hereby: because the Apostle willet him, to salute *A-*

quila and *Priscilla* (whom he left at Ephesus, *Act. 18. 19.*)

& the household of *Onesiphorus*, which also was there. *2 Tim.*

Sedul in 2 Tim.

4. 9.

4. 19. with 1. 16. Sedulius vnderstandeth Paul, bidding Ti-

mothie 2 Tim. 4. 9 to come to him quickly, as requiring him

to come from Ephesus to Rome.

“ Now heare his inferences, *Titus was sent from Candy to*

“ *Rome, and from thence he was dispatched into Dalmatia, ther-*

“ *fore he was not B. of Candy. Timothie was not at Ephesus when*

“ *the second Epistle was written to him, therefore hee was not B.*

“ *there, &c. He stayed with Paul some time in Rome, therefore*

“ *he was not B. of Ephesus.* These are goodly inferences to op-

pose to the euidence gathered out of the Epistles, and to

the generall consent of antiquity, which testifieth that they

Ad pag. 143.

“ were Bishops. Whereas therefore he asketh, *who dare be so*

“ *bold or vnreasonable as to imagine that Paul had made them*

“ *Bishops?* I say, it is intollerable boldnesse, and arrogancie,

to avouch the contrarie. And such is that presumptuous speech, that if Timothie and Titus had bene ~~in~~ ^{at} ~~the~~ ^{the} ~~places~~, it had beene a matter neither of good report for them, nor of good example for the ages following that they should be called to other places. For, so long as ordinarily they were resident, their absence at some times vpon vrgent and weighty occasions, was neither of ill-report, nor bad example. Besides, when the Apostle sent Tychicus to Ephesus, and sent for Timothie from Ephesus, he sent the one to supply the absence of the other, as Calvin also hath obserued.

Serm. Sect. 9 pag. 78. The other thing which they object is, that they were Euangelists: but that doth not hinder, &c. *to the midst of page. 81.*

The second objection saith the Refuter, yet this, Timothy and Titus were Evangelists.

Therefore they were not Diocesan B^{is} of Ephesus and Crete.

This consequence I denied, because their being Euangelists did not hinder, but that when they were assigned to certaine Churches, and furnished with Episcopall power, they became Bishops. Against which answere the Refuter objecteth two things. First, *that their being Euangelists did binder their assigning to certaine Churches, without which they could not be Bishops.* And this bee proueth by two reasons. For first, *if the Apostle had assigned them to certaine Churches, then should he haue confounded the offices which (as himselfe saith, 1 Cor. 12. 28. Eph. 4. 11.) God had distinguished.* Secondly, *hee should haue deprived Timothie and Titus of a higher calling, and thrust them as it were out of the Hall into the Kitchen.* These are nice points, which none of the Fathers did euer vnderstand: neither did they conceiue, but that Euangelists might, without any disparagement to them, be assigned to seuerall Churches, and so become Bishops. For if they held, that the Apostles themselues being assigned,

to

§ 11.

Object. 2. That *Timothie* and *Titus* were Evangelists and therefore not Bishops.

What the Euangelisticall function was.

Wee may not think that the 70. after the death of Christ vanished away, but that they were the principall Christians next to the Apostles. And therefore as they were Euangelists, so sometimes are called Apostles.

Calu. inst. l. 4. c. 4. § 4. fortassis etiam 70. discipuli, quos secundo loco ab Apostolis Christus designabit, fuerunt Euangelistae.

Idē in 1 Cor. 15. 7. per omnes Apostolos intelligit non solos 12. sed 70. discipulos etiam. Sic Chrysostomus et Theodoret, &c.

to certaine Churches, as *James* was to *Ierusalem*, were BB. much more Euangelists.

But for as much as the whole force of this argument dependeth vpon the Euangelisticall function which *Timothie* and *Titus* are supposed to haue had, we will briefly consider, what that Euangelisticall function was, and whether it could hinder them from being Bishops. An Euangelist therefore was he, which taught the Euangell or Gospell of Christ, whether by preaching, or also by writing. In the latter sence, there are foure onely called Euangelists, *Matthew*, *Marke*, *Luke* and *John*: who though they all preached, yet for the penning of the Gospell are peculiarly called Euangelists. In the former sence the word is taken, either generally, to signifie any one that doth euangelize or preach the Gospell, or specially, signifying the extraordinarie function of those in the primitiue Church, who went vp and downe preaching the Gospell, being not affixed to any certaine place. And these seeme to haue beene of two sorts: For either they were immediatly called of Christ, and by him sent to preach the Gospell, as the 72. Disciples; or they were assumed by the Apostles, to be their companions in their iourneyes, and assistants in the Ministry. Of the former sort was *Philippe*, who after he had performed that temporarie office at *Ierusalem*, whereunto he and the other sixe were chosen *Act. 6.* he returned to his Euangelisticall function, *Act. 8.* and is expressly called an Euangelist. *Act. 21. 8.* Of the latter sort were *Timothie* and *Titus*, while they accompanied the Apostle *Paul* in his trauailes, and were not assigned to any certaine place. That which the Fathers say of the 72. Disciples, that they had but the degree of the Presbytery, may of this latter sort much more be verified, who were ordayned Ministers of the Gospell by imposition of hands. Neither did they differ from other Presbyters but in this, that they accompanied the Apostles as their helpers, being nottyed to any one place. For neither had they the power of ordination, neither as *Zanchy* saith did they

they gouernethe Churches, now one, then another, as the other Euangelists and Prophets did. *Zanch. in Eph. 4.*

Wee see what the office of Euangelists was. Now let vs see, whether it hindered men from being Bishops. For had *Timothie* and *Titus* beene such Euangelists, as the foure were which preached and wrote the Gospel, or as the 72. who were called and sent by Christ: yet might they, when they ended their trauailes, and betooke them to certaine Churches, haue beene Bishops thereof. For *Marke* the Euangelist, after he had preached in Ægypt and had ser vp his rest at Alexandria, became B. thereof: in which Episcopall function *Anianus* succeeded him; and after him *Abilins* and *Cerdo* in the Apostles times; much lesse doth their being of the latter sort. For though the Apostle did distinctly reckon the functions of the Church: *Cor. 12. Eph. 4.*: yet in the former place he doth not so much as mention the office of Euangelists; and in the latter he speaketh of those, who κατ' ἐξουίαν were called Euangelists as the foure Euangelists, and perhaps also the 72; whose functions notwithstanding were not so disioyned, but that as Apostles might be also Euangelists, as we see in *Matthew* and *John*; so Euangelists might be Bishops, as we see in *Marke*. But as for *Timothie* & *Titus*, the Greeke Writers expounding that place, plainly say, they were not Euangelists, but Pastors or Bishops. For they, after they were placed, the one in Ephesus, the other in Creet, did not trauaile vp and downe as in former times, when they accompanied the Apostle; but ordinarily remained with their flockes. The Greeke Scholiast saith thus. *Euangelists* that is, those which did write the Gospel: Pastors τὰς τὰς ἐκκλησίας ἐμπειρομένους λέγει, ὁ δὲ Τιμόθεος, ὁ δὲ Τίτος ἦν, hee meaneth such as had the Churches committed to them, such as *Timothie* was, such as *Titus*. And to the same purpose, both *Chrysostome*, and *Theophylact*, doe mention them by name.

Neither was it a debasing of *Timothie* and *Titus*, when they were made Bishops, but an aduancement. For whereas before,

§ 12.

That their being Euangelists did not hinder but that they might be BB.

*a Chrysost.
Theophyl.
Occum. in Eph. 4.*

before, they were but Presbyters (though called Euangelists in a large sence:) they were now made the Apostles of those Churches, and by imposition of hands ordayned Bishops.

In the second place hee taketh exception against those words, where I say, they were furnished with Episcopall power, and denieth that when Timothie & Titus were assigned

to Ephesus and Crete, they receiued any new authority which before they had not, or needed any such furnishing. But were

to exercise their Euangelicall function in those places. For so Paul biddeth Timothie after hee had beene at and gone from

¹ Tim. 4. 5. Ephesus^b to doe the worke of an Euangelist. If they receiued no new authority, why did Timothie receiue a new ordination by imposition of hands, whereof the Apostle speaketh

¹ Tim. 4. 14. in two^c places, and which the Fathers vnderstand of his ordination to be Bishop? were men admitted to the extraordinary function of Euangelists, by the ordinarie meares

² Tim. 1. 6. of imposing hands? or may we thinke, that any but the Apostles (being not assigned as Bishops to severall Churches) had that authority wheresoeuer they came, which Timothie had at Ephesus, and Titus in Crete? verily Philippe the

⁴ Act. 8. 14. 17. Euangelist though hee conuerted^d diuers in Samaria, and baptized them: yet had not authority to impose hands, whereby men might be furnished with graces for the Ministerie; but the Apostles Peter and Iohn were sent thither, to that purpose. And whereas Paul willeth Timothie to doe the worke of an Euangelist, what is that, but *εὐαγγελίζεσθαι*, to preach the Gospel diligently, and to fulfill his Ministerie, or to make it fully knowne, the word Euangelist being there taken in the generall sence? Now what his Ministerie

^e Hieronym. & Sedul. in 2 Tim. 4. was Ierome^e & Sedulius declare. *Ministerium tuum imple, Episcopatus scilicet, Fulfill thy Ministerie, that is to say, as thou art a Bishop.*

Now that their being Euangelists did not hinder them from being Bishops, when ceasing from their trauailing about, they were assigned to these particular Churches, I pro-

^f In Ecclesiaste. ued by the testimony of Zuinglius: ^f who saith, that Philip the

the

the Euangelist, who had beene one of the Deacons, was afterwards Bishop of Casarea, James the Apostle was Bishop of Ierusalem, and diuers of the Apostles (which may much more be verified of the Euangelists) when they ceased from their peregrinations, became Bishops of certaine Churches, as by the ancient histories is manifest. Whereto the refuter answereth two things, first, that Zuinglius speaketh according to the phrase of the histories and writers before him; therefore say I, according to the truth. Or else we must thinke that none of the Fathers, or ancient historiographers knew whom to call Bishops and whom not. But the refuter, and his fellows onely, haue this knowledge. Yea but a certaine learned man saith, that when the Fathers call Peter or James or any of the Apostles Bishops, they doe not take the name Bishop properly. For Peter I graunt, but of James there is another reason, as I haue shewed before. And although it were true, that Apostles could not properly be called Bishops: yet what is that to Timothie, and Titus, whom I haue proued notwithstanding their supposed Euangelisticall function, to haue beene particularly assigned by Paul to the Churches of Ephesus and Crete; where also they liued and dyed?

Ad pag. 144.

His other answer is, that howsoeuer Zuinglius speake of their being Bishops, it is manifest by his writings, he neither thought they were (and so belike spake otherwise then he thought) nor any other might be a Diocesan B. as by a testimony hereafter alledged, appeareth, where he saith no such thing. I will therefore adde another testimony of Zuinglius in the same booke: when Paul said to Timothie doe the vvorke of an Euangelist, Timothie was a Bishop, vvhwherefore it is certaine according to Pauls opinion, the office of an Euangelist and of a Bishop is all one.

Ecclesiaste.

After I had thus answered these two obiections, I brought a new supply of arguments, to proue Timothie and Titus to haue beene Bishops of Ephesus and Crete. And first, by occasion of his second obiection I argue thus:

The function and authoritie which Timothie and Titus did exercise in Ephesus and Crete, was either extraordinarie,

G g g g

and

§ 13.

Other arguments to proue that Timothie and Titus were Bishops.

and Euangelisticall, as the Disciplinarians teach; or else ordinarie, and Episcopall, as we hold.

But it was not extraordinary and Euangelisticall; Therefore ordinary and Episcopall.

The assumption I proued thus;

The supposed Euangelisticall function of *Timothie*, and *Titus*, was to end with their persons, and admitted no succession, being as themselves teach, both extraordinary and temporary;

But the function and authority, which they had, as being assigned to certaine Churches, viz. of Ephesus and Crete, (consisting especially in the power of ordination, and iurisdiction) was not to end with their persons, but to be continued in their successors.

Therefore the function and authority which *Timothie* and *Titus* had, as being assigned to Ephesus and Crete, was not extraordinary and Euangelisticall.

Here the refuter would make his reader belieue, that I

“ *having before denied the consequence of the second obiection,*
 “ *doe also deny the antecedent, and in this place reason against it.*

But I doe not deny they were Euangelists, howsoever I doe not conceiue their Euangelisticall function to haue beene such, and so great, as the refuter and other Disciplinarians suppose, and therefore I call it *their supposed Euangelicall function*. Now, that I did not intend to deny, or disprove that antecedent, but to bring a new supply of arguments, taking occasion by the last obiection; appeareth by those words, which I premised, as it were an introduction to this argument, *hereof we may conclude thus*. But let vs heare

“ what he answereth. Forsooth he flatly denyeth the assumption,

“ *wherein though he vntruely say, that I begge the question,*

“ *that Timothie and Titus were assigned to Ephesus and Crete,*

“ *as ordinarie Bishops or Pastors of those Churches; for that I*
 “ *doe assume but conclude; yet hath he nothing to disprove*

“ *it, but a meere begging of the question, and denyall of the*
 “ *conclusion, rather then the assumption; viz. that they had*

“ *no assignment to those Churches, but onely as euangelists,*
 “ *which*

which doth not touch the assumption: no more then that which followeth. *Neither by that (Euangelisticall) office* “ (saith he) *did they take the power of ordination and iurisdiction* “ *on from the Churches, in which by right it is seated; but with* “ *the Churches or dayned ministers, and redressed such things, as* “ *were amisse, though perhaps that right of laying on hands might* “ *sometimes be performed by them alone, &c.* What is all this to “ the assumption? which if he would deny, and make this denyall good, he should haue said, and proued it, that the function and authoritie which they exercised in Ephesus and Creet, was to end with their persons, and admitted no succession, or was not to be continued in their successors. But he rouses, and raues, as men vse to doe, which being at a non-plus, would faine seeme to answere somewhat. And that which he answereth, besides that it is impertinent, is partly also vntrue. For when he saith, that *Timothie and Titus did not take the power of ordination and iurisdiction from* “ *the Churches, &c.* First, he would insinuate, that Bishops doe; as though herein there were some difference betweene Bishops and them; vvhhen as indeed, neither Bishops, nor they, doe take that authority from the Church; but they, and all other first BB. receiued their authority from the Apostles, and deriued the same to their lawfull successors. Secondly, he saith, that *the power of ordination and iurisdiction by right is seated in the whole Church or congregation:* “ which is not true of any particular congregation, but in case of necessity; wherein both the succession of their owne clergy failing, and the help of others wanting, the right is deuolued to the whole body of the Church. But let this goe among other his Brownisticall, or rather Anabaptistall nouelties.

I proceed to the prooffe of my assumption, which hee hath layd forth thus:

That function and authority which is ordinarie, and perpetually necessary, not onely for the well being, but also for the very being of the visible Churches, was not to

G g g g 2

end

§ 14.

Ad pag. 145.

That their function was ordinary, and their authority perpetually necessary.

Cap. 4. *That Timothie and Titus were Bishops.* Lib. 4.

end with the persons of *Timothie* and *Titus*, but to be continued in their successors.

But the function and authority that they had, as being assigned to certaine Churches, is ordinary and perpetually necessary, not onely for the well being, but also for the very being of the visible Churches :

Therefore the function and authority which they had, as being assigned to certaine Churches, was not to end with the persons of *Timothie*, and *Titus*, but to be continued in their successors.

The assumption is thus to be explained; the function which *Timothie*, and *Titus* had, as being assigned to certaine Churches, was ordinary; and the authority, which they did exercise, consisting chiefly in the power of ordination and iurisdiction, was perpetually necessary. This assumption the refuter would seeme to deny, and yet granteth,
 “ that the power of ordination and iurisdiction is perpetually necessary; onely he denieth it to be necessary, that there should
 “ be in euery Church an Euangelist to exercise that authority.
 So that of the two points in the assumption, the latter hee granteth, that the authority which they exercised was perpetually necessary; the other, that the function which they had being assigned to those Churches was ordinary, hee toucheth not : but denieth that, which I did not affirme, to wit, that it was necessary there should be an Euangelist alwayes in euery Church to exercise the power of ordination, and iurisdiction : Did I affirme this? or rather did I not teach the contrary, when I said that the function whereby they did exercise that power of ordination, and iurisdiction, was not an extraordinary function, as the Euangelisticall; but ordinary, as the Episcopall? Now that the function which *Timothie* and *Titus* had, being assigned to Ephesus and Creet, was an ordinary function, & the very same which the Bishops that succeeded them, and all other BB. both in, and since the Apostles times haue exercised

exercised; it is most certaine, For though in them, who cheifly are called Euangelists, there were diuers things extraordinary, besides their limitation to no certaine place, as their immediate calling from Christ, their extraordinary gifts of the Spirit, as of reuelation, and of working miracles, as appeareth by *Steuens* and *Philippe*: yet in *Timothie*, and *Titus*, and others who were called Euangelists, because they were the companions of the Apostles in their iourneyes, and assistants in their worke of the ministry, there was nothing extraordinarie, but their not limitation to any certaine Churches. For their calling to the ministry was ordinary, and their gifts, though great, yet attained and increased by ordinary meanes. When as therefore they were assigned to certaine Churches, as the Pastors and gouernours thereof, whereunto they were ordained by imposition of hands, and by that ordination were furnished with power of ordination and Ecclesiasticall iurisdiction; their function was the same ordinary function, which their successors, and all other Bishops did exercise.

But as the refuter said, it was not necessary, that there should alwayes be an Euangelist in euery Church to exercise the power of ordination, and iurisdiction; so perhaps, some more iudicious will alledge, that though the power of ordination and iurisdiction be perpetually necessary: yet it is not necessary, that this power should alwayes be wholly in some one in euery Church, as it was in *Timothie*, or *Titus*. Neither did I say it was, but that the power or authority which they exercised, was perpetually necessary; and the function, whereby they did exercise it, was ordinary, being the very same function, which other Bishops, both then, and euer since, haue administred. And therefore the refuter doth greatly wrong me, when hee saith, *that I make this Episcopall power, perpetually necessary, and charge me with contradicting my selfe in another place, where I acknowledge, that where the Episcopall gouernment may not be had, there others may be admitted.*

§ 15.

Whether it be perpetually necessary that the Ecclesiasticall authority should be in one.

For the clearing therefore of the whole controuersie, and plaine manifestation of that which I hold therein; we will make vse of a distinction, which the learned vse concerning matters of gouernment. In all gouernments therefore there are these things to be considered: *potestas, ordo, forma vel modus, titulus, sine applicatio potestatis ad personam, & usus*. First the power to be exercised in gouernment; then the order, whereby the inferiours both to be gouerned & gouerning are subordinate to the superiours: after, the forme and the manner of gouernment, as, whether it be a Monarchy, where the power is in one, or an Aristocracy, where it is in few, or a Democracy, where it is in the multitude: and how each gouernment is ordered: the title, as whether the gouernours are put in and intituled to their power and authority, by succession, or by election or institution; and after, how they vse and exercise their authority, &c. Of these, the two first, that there should be power of gouernment, and order therein, & in the people gouerned are essentiall & perpetual, as the immutable ordinances of God. The other, many wayes are accidentall & variable. But yet, if question be made, what forme of gouernment in the commonwealth is the best, & hath the best varrant; I would say the Monarchy, as hauing diuine, both institution, and approbation. But yet so, as vvhether this cannot so vvell be had, the other formes of gouernment be lawfull. Euen so in the Church of euery country, that there should be a power of Ecclesiasticall gouernment to be exercised, & an order or eutaxy, it is the perpetual & immutable ordinance of God, the Church being by his appointment a well ordered society, & as the wise man saith, *tanquam acies ordinata*. But whether the sway of spiritual authority shold be in one alone of euery Church, or in more, it seemeth not to be so essentiall; though I must confesse, that both in the Church of the Iewes by the appointment of God it vvas in one; namely the high Priest, and likewise in the primitiue Churches, as hath beene shewed. And as touching the title, that seemeth also to be variable. For the gouernours in the Church of the Iewes came
to

to their places by succession and lineall descent; but in the Churches of Christ, by free election, after Gods first immediate calling.

Now if we shall enquire, what forme of Church-gouernment hath the best warrant; hereby we may be resolved. For it is manifest, that our Sauour Christ committed the power of Ecclesiasticall gouernment cheifly to his Apostles, and that they being seuered into diuers parts of the world did gouerne the particular Churches, which they had collected, seuerally. And howsoeuer there were diuers things extraordinary in the Apostles, and peculiar to their persons; as their immediat calling from Christ; their vnlimited function; hauing authority to excercise their Apostolicall power wheresoeuer they came; their admirable, & extraordinary gifts, of wisdom, of languages, of miracles; their infallible inspiration, & direction of the holy Ghost preserving them from error: notwithstanding, there were other things in them, which being perpetually necessary for the being, and well being of the Church, were from them to be communicated, or deriued to others; as the power to preach the Gospel, and to administer the Sacraments; and publicke prayer or liturgy: the power to ordayne ministers, and Pastors; the power of the keyes for gouernment, and excercise of Ecclesiasticall censures. Now the power of preaching the word, and administering the Sacraments, was not from the Apostles communicated to euery Christian, but to such as they ordayned ministers, and by the imposition of their hands communicated that power to them. The power of ordination, and publicke iurisdiction, was not committed by the Apostles, neither to other Christians, nor yet to all ministers whom they ordayned; but after the ordination of Presbyters in each Church, they reserued the power of ordination, and publicke iurisdiction in their owne hands; which after a time they communicated to those whom they set ouer the seuerall Churches to that very purpose: *viz.* to ordayne Presbyters, and to excercise publicke iurisdiction; which manifestly appeareth by

§ 16.

What forme of Church-gouernment to be preferred before others.

the Epistles to *Timothie* and *Titus*. Thus was *Timothie* set over the Church of Ephesus, *Titus* of Creet, *Linus* of Rome, *Evodius* of Antioch, *Simon* of Ierusalem, *Marke* of Alexandria, &c. and what authority was from the Apostles communicated to them, was from them deriued to their successors, not onely since, but euen in the Apostles times. For what authority *Evodius* had at Antioch, the same after him had *Ignatius*; and what *Linus* had at Rome, the same had *Anacletus*, *Clemens*, *Euaristus*; what *Marke* had at Alexandria, the same after him had *Anianus*, *Abilius* and *Cerdo*, and all these in the Apostles times: and what *Timothie* had at Ephesus, the same had *Gaius*, who (if *Derobertus* is to be credited) was his next successor, *Onesimus* after him, and *Polycrates*, and every one of those twenty seauen, mentioned in the Council of Chalcedon, which from *Timothie* to that time, had beene successiue the Bishops of Ephesus. These, to my vnderstanding, are plaine euidences to warrant the Episcopall function, and to shew the deriuation of their authority from the Apostles; and to perswade Christians to preferre that forme of gouernment before others. For as I added, and will now repeate a reason, vvhich the refuter might more easily clude vvith a male pert speech, calling it *vauning and crauing*, then to answer vvith soundnesse of reason, and euidence of truth.

If the Apostles, vvholes themselues liued, thought it necessary (that is, needfull and behoofefull for the well ordering of the Churches already planted) to substitute therein such as *Timothie* and *Titus* furnished with Episcopall power, then much more after their decease haue the Churches need of such gouernours:

But the former is euident by the Apostles practise in Ephesus and Creet, and all other Apostolicall Churches.

Therefore the latter may not be denied.

All which notwithstanding, I doe not deny, but that where the gouernment by Bishops cannot be had, another forme may be vsed; because the *modus*, or forme of being

in

In synops. in
Gais.
Actio. II

in the B. alone, doth not seeme so to be of diuine ordinance, but that it may vpon necessity be altered. But if any shall reply, that howsoeuer in ciuill gouernment the forme is variable, yet for Church gouernment we are to keepe vs close to the word of God, and what hath warrant there we are to hold perpetuall and vchangeable by men, as some of our Disciplinarians vse to argue: I wish them to looke to this inference. For if they doe not leaue that hold, they must needs grant, that the Episcopall function hauing that vvarrant in the Scriptures which I haue shewed, is to be holden *iure diuine*.

And whereas to confute me, or rather to fight with his owne shadow, hee saith, *that other reformed Churches haue continued many yeares, and may doe more, without Bishops:* I confesse they haue, and I wish they may continue to the end in the sincere profession of the truth. But where hee saith, *that they haue continued in more quietnesse, then ours hath done, or is like to doe:* for that wee may thanke him, and other vnquiet spirits, who haue troubled the peace of Israell, with vrging and obtruding their owne fancies for the ordinances of God.

To these reasons I added the testimonies of antiquity, which with a generall consent beareth witnesse to this truth, that *Timothie* was B. of Ephesus, and *Titus* of Creet. Of all which the Refuter maketh very light. *All that remaineth to proue, that Timothie was B. of Ephesus, and Titus of Creet, is no more but this; the subscriptions to the Epistles to Titus, and 2 to Timothie, call them Bishops, as also the generall consent of the ancient Fathers, and histories of the Church, doe.* No more (quoth he) but the generall consent of antiquity in a matter of fact, agreeable with the Scriptures? Why, the testimony of some one of the Fathers affirming it, ought to be of more weight with vs, then the deniall of the same by all the Disciplinarians in the world. But let vs come to the particulars. First, I alledged the subscriptions annexed to the end of the Epistle to *Titus*, and second to *Timothie*: wherein the one is said to haue beene ordayned the first B.

§ 17.
Testimonies
“ of antiquity
“ that *Timothie*
“ and *Titus*
“ were BB.
“ Ad pag. 146.

First, the subscription to
2 Tim. & to
Tit.

of

of the Church of the Ephesians, and the other the first B. of the Church of the Cretians. This is something plaine. But he asketh me, *why I seuered them from the consent of the ancient Fathers? was it because I thought them to be of the Canon?* I answer, that I did not seuer them, but ioyned them in a copulative speech; and if I had beene of opinion, that they were of the Canon, I would not haue said as I did, *it appeareth not onely by the subscriptions, but also by the generall consent of the Fathers:* but contrariwise, not onely by the generall consent of the Fathers, but also by the subscriptions annexed by the Apostle himselfe. But though it were not likely (as he hath alledged out of T. C.) that they were subscribed by the Apostle himselfe; yet is it certaine, that they are of great antiquity, and of better credit, then the Refuter and some other Disciplinarians would make them. Indeed, if any other learned man, that were not a party in this cause, had censured these subscriptions; I would haue respected their censures; but the cauillations of Disciplinarians against them (who being parties in this cause, are so plainly confuted by them) are to be reiected. Let vs therefore heare, what the Refuter objecteth against them. *How little credit those subscriptions deserue, it may appeare by that under the Epistle to Titus, which is quite contrary to the Epistle it selfe.* And why so, I pray you? *the subscription saith, the Epistle was written from Nicopolis, and Paul himselfe willeth Titus to come unto him to Nicopolis, for I haue determined to winter there.* But if Paul had beene now at Nicopolis, when he wrote, he would haue said, not there, but here. Therefore hee was but a simple fellow, that was the Author of that subscription. So saith this great Criticke. But if you will consider with me, that Paul being, as vsually he was, in peregrination; Titus could not well tell where he was, neither had Paul signified in the Epistle where he then was, therefore wrote being at Nicopolis, as any discreet man would in the like case, *come to mee to Nicopolis, for I meane to winter there:* whereas if hee had written, as the Refuter would haue had him, if hee were at Nicopolis; *come hither, for I meane to winter here, or come to Nicopolis,*

Nicopolis, for I meane to winter here: might not *Titus* haue said, where *Paul*; as being vncertaine where *Paul* was, and whether himselfe was to goe. This therefore is too seely a censure, though receiued from *T. B.* himselfe, to ouerthrow the authority of so ancient a subscription, in which besides the ancient Greeke copies, it is also testified in the Syriack, that this Epistle was written from *Nicopolis*. *Athanasius* ^a speaking of that Epistle to *Titus*, saith, τὰς τὴν ἐπιστέλλει ^a *Synops. sacr.* ἀπὸ Νικοπόλεως, ἐκεῖ ὅπου παρεχέμεν. *Hee wrote this E-* ^{Script.} *pistle from Nicopolis, for there he wintered. Oecumenius* testifieth the same in his argument on that Epistle to *Titus*. *Sedulius* ^b likewise, *this Epistle hee wrote from Nicopolis*, and ^b *In Tit. 1.* *Theophylact. argument. in Epist. ad Tit;* the Authors of the Centuries, cent. 1. l. 2. c. 10. in *Tito*.

To the subscriptions I added the testimonies of these Fathers.

§ 18.

The testimonies of the Fathers.

First, *Eusebius* ^c reporteth out of the Ecclesiasticall Histories vvhich vvere before his time, that *Timothie* had first the Bishopricke of the Church at *Ephesus*, and *Titus* of the Churches in *Creet*.

^c *Euseb. l. 3. c. 4.*

Secondly, the auncient Author of the booke *de diuinis nominibus* ^d dedicating the same to *Timothie* Bishop of *Ephesus*, if it be *Dionysius Areopagita* himselfe, who liued at the same time with *Timothie*, doth beare an vndeniable witnesse to this truth: or if it be another vsing his name, yet he plainly signifieth, that in his time it was a thing generally receiued, that *Timothie* was Bishop of *Ephesus*.

^d *Dionys. de diuin. nom.*

Thirdly, *Dorotheus* ^e saith, that *Timothie* was by *Paul* ordained the B. of the Ephesians, & he calleth *Titus* the B. of the Cretians.

^e *In synops.*

Fourthly, *Ambrose* ^f testifieth the same, *Paul* instructeth *Timothie* being already created a B. how he ought to order the Church. And againe, ^g he entreateth *Timothie* his fellow Bishop, &c. Again, ^h *Timothie* was a B. Hence it is, that *Paul* directeth him, how he should ordaine a B. Likewise of *Titus* ⁱ he testifieth, that the Apostle consecrated him B.

^f *Prefat. in 1 Tim. 1.*

^g *In 1 Tim. 1.*

^h *In 1 Tim. 3.*

ⁱ *Prefat. in Epist. ad Tit.*

Fifthly, ●

^k Hier. in 1
Tim. 1. 14.
^l in 2 Tim. 4.
^m Hier. in Ca-
talog.

Fiftly, *Ierome*^k noteth, that *Timothie* received the grace, which *Paul* exhorteth him not to neglect, when he was ordained B. And wher *Paul* willeth him to fulfill his Ministry^l, *Ierom* vnderstandeth it of his Bishopricke. And in the Catalogue of Ecclesiasticall Writers which is in his first Tome, it is testified^m, that *Timothie* was ordained of blessed *Paul* the B. of the *Ephesians*, and that *Titus* was B. of *Creet*.

ⁿ Chrysost. in
Phil. 1.

Sixtly *Chrysostome*ⁿ, writing on those words *Phil. 1. Bishops and Deacons*, saith, what meaneth this? were there many Bishops of one City? in no wise; but so he called the Presbyters. For then were the names common, and a Bishop was also called *διάκονος*, a Deacon or minister. For which cause writing to *Timothie* being a Bishop, fulfill *διακονίαν* or, thy ministry. For that he was a Bishop, he saith, doe not hastily impose thy hands upon any man, & againe, with the^o imposition of the handsⁿ of the Presbytery] but Presbyters did not ordaine a Bishop, & in another place^p, hee giueth this reason, why *Paul* wrote to *Timothie* and *Titus*, and not to *Sylvanus*, or *Silas*, or *Clement*, *ὅτι τούτοις ἡδη ἐκκλησίαις ἦν ἐγκειραϊκῶς*, because he had already committed the Churches to them, but the others he still carried about with him. And on the fourth to the *Ephesians*^q, hee giueth instance in *Timothie* and *Titus* as being Pastors assigned to certaine places.

^o 1 Tim. 4. 14.

^p Prefat. in Epi.
¹ ad Tim.

^q in Ephes. 4.

^r heref. 75.

Seauently *Epiphanius*^r, saith, that *Paul* 1 Tim. 4. writeth to a Bishop, and that a Presbyter cannot be the same with a Bishop: the diuine speech of the Apostle teacheth who is a Bishop and who a Presbyter, when he saith to *Timothie* being a Bishop, receiue not hastily an accusation against a Presbyter, &c.

^s Prefat. in
1 Tim.
^t in 2 Tim. 1.

Eightly *Primasius*^s saith, *Timothie* was a Bishop and *Pauls* Disciple, That grace^t was the blessing, which *Timothie* when he was made Bishop, receiued by imposition of hands.

^u in 1 Tim. 3.

Ninthly *Theodoret*^v, saith, that *Titus* was the Apostle, that is, Bishop of the *Cretians*, and *Timothie* of the *Asians*. And out of him *Oecumenius* (w) citeth these words: *Titus* was an admirable Disciple of *Paul*, *ἐπίσκοπος δὲ τῆς Κρήτης* and he was by *Paul* ordained Bishop of *Creet*. And in a-
nother

^w prefat. in Tit.

another place^x, why did Paul having other Disciples, as Silas,^x Prefat.in
and Luke, and others, write onely to Timothie and Titus? We¹ Tim.
answere. Because to these he had committed Churches, but the
others he had still with him.

Tenthly, Sedulius^y, this Timothie was B.in Ephesus, as^y In 1 Tim.1.
it is said in the booke of histories. And on these words, stirre
up the grace which was given thee by the imposition of hands^z,^z In 2 Tim.1.6.
that is, iuxta ordinationem tuam in Episcopatum, by thy ordi-
nation into the Bishopricke.

11. Gregory^a the great; hence it is, that Paul admoni-^a Pastor. cur.
sheth his Disciple, prælatus gregi, being the Prelate of a^{part.2.c.11.}
flocke, saying attend reading unill I come.

12. Isidor saith^b, that Timothie was Bishop of Ephesus.^b De vita &

13. Polycrates^c saith, that Timothie travelling with Paul^c De morte sanctorum.
to Ephesus, was made the first B. there by him in the raigne of^{87. & 88.}
Nero.^c Apud Antonin.

14. Theophylact^d vnderstandeth by Pastors, and Do-^d part.1. tit.6.c.
ctors, Eph.4. those to whose care the Church was commit-^{28. § 6. & Vin-}
ted, that is to say, BB. such as Timothie and Titus. And for^{cent specul.1.10.}
that cause he saith^e that Paul wrote to them two. Againe^e c.38.
Titus being ordayned Bishop is set ouer the great Island^d Theophyl. in
Crete.^e Eph.4.

15. Oecumenius^f, on those words, I requested thee to^f Prefat.in
remaine in Ephesus, saith, ἐνταῦθα δὲ αὐτοῦ ἐπισκόπου κεχει-^{1 Tim.}
ροῦνῃκει, here hee had ordayned him B. And againe, in Tim.^f Prolog. in Tit.
5. he speaketh of ordinations, ἐπισκόπων ᾧ ἐρχομαι, for^{8 Oecum. in}
he wrote to a B. And of Titus^h he saith, that Paul left him to^{1 Tim.1.}
ordaine BB. ἐπισκόπου πρότερον ποιήσας, having first made^h In Tit.1.
him a B. And of both, on thoseⁱ words, Pastors and Doctorsⁱ In Eph.4.
he saith, Paul meaneth such, as to whose trust the Churches
were committed, τὰς ἐπισκόπων BB. ὁ ὅς ὁ Τιμόθεος, ὁ ὅς ὁ
Τίτος ἡμεῖς, such as Timothie and Titus.

16. Nicephorus^k saith, that after Paul was first dismissed^k Lib.2.c.34.
from Rome, he wrote his former Epistle to Timothie, whom he
had ordayned before B. of Ephesus. And another Epistle hee
wrote unto Titus, whom, having before ordayned B. of Crete,
he had left there.

To these I might adde the testimonies of diuers new writers, but I will mention onely a few, whose iudgements the Disciplinarians will not easily reiect. First therefore Cal-

¹ Calus in Epist. ad Tim. I.

^m Centur. I. l. 2.

^c 10. in Ioan.

^{Euang.}

ⁿ in Tit. I. 5.

The authors of the Centuries ^m say, it is euident, that Paul appointed Timothie the Pastor to the Church of Ephesus.

D. Fulke ⁿ saith, among the Clergie, for order and seemely gouernment, there was alwayes one principall, to whom by long vse of the Church the name of B. or superintendent hath beene applyed; which roome Titus exercised in Creta, Timothie in Ephesus, and others in other places, &c.

^o in 1 Tim. 5. 19.

Finally Beza ^o himselfe noteth, that Timothie was the πρῶτος, as Iustine calleth him, that is, Antistes or President in the Presbytery at Ephesus, that is to say according to Bezaes language, a Bishop.

§ 19.

His answer to these testimonies.

To the testimonies which I produced, the refuter answereth three things, first, in effect this, that though the Fathers call them BB. yet properly they were not Bishops, which bare denyall of his, if it be weighed with the testimonies of the ancient, which I named, will proue as light as vanity it selfe.

Secondly, that the consent of the Fathers is not so generall as I would make men beleue; seeing both Ambrose and Ignatius doe make Timothie a Deacon. And for prooffe thereof

^p T. C. l. 2.

^{part.} I. 3. 14.

^q Ad Trall.

he referreth vs to T. C. whose words are these ^p, all ancient writers are not of that iudgement, for not to speak of Ambrose, which calleth Timothie a Deacon, where he opposeth a Deacon to a Bishop: Ignatius ^q an ancient writer saith, that hee was a Deacon: & that where diuiding the ministeries of the Church into Bishops and Deacons, &c. ^{he} doth openly oppose a Deacon to a Bishop. little reason had T. C. to speake of Ambrose, and therefore might well say, not to speake of him. For these are Ambrose ^r his words: (with the BB. and Deacons) that is, with Paul and Timothie qui utiq; Episcopi erant, who verily were Bishops, he also signified the Deacons which ministred vnto him. For he writeth vnto the people. For if he had written to the Bi-

^r in Phil. I. I.

shops

shops and Deacons, he would haue written to their persons: and it had beene fit, that he should haue written to the Bishop of the place, not to two or three, as hee did to Titus, and to Timothie. Ignatius^s his words be these: *What be the Deacons* ^{s Ad Trallian.} *but the imitators of the Euangelicall powers ministring vnto him* (that is, the Bishop, as the Angels doe to God) *a pure and blamelesse ministerie, as holy Steuen to Iames the blessed, and Timothie and Linus to Paul, Anacletus and Clemens to Peter.* Distinguish the times, and the answer is easie. Timothie was such an Euangelist, as first ministred to Paul as a Deacon, afterwards was ordayned Presbyter, as Ambrose^t saith, and lastly a Bishop; which is as the same Ambrose^v saith, *primus Presbyter*. But doth his seruing vnder Paul as a Deacon, proue that afterwards he was not a Bishop? nay, rather his being a Deacon, and afterwards a Presbyter doth proue he was not such an Euangelist, as the Refuter imagineth. And by as good reason he might proue that neither Linus, nor Anacletus, nor Clemens were Bishops of Rome, because they had serued vnder Peter and Paul, as Deacons. Here is all, that our Refuter can, either by himselfe, or with T.C. helpe, obiect out of antiquity against Timothie his being a Bishop.

His third answer is, *that the Scripture calleth him an Euangelist,* 2 Tim. 4. 5. *and therefore he was no B.* which is the same with the second obiection, already answered.

I hope therefore I may be bold with the Readers consent to conclude, that Timothie and Titus were ordayned BB. by the Apostle Paul; the one, of Ephesus; the other, of Crete.

Serm. sect. 10. pag. 81. To these mentioned in the Scriptures, we adde others out of other the most auncient records of the Church, wherof some were made BB. by Peter & Paul, some by Iohn the Euangelist and other the Apostles, &c. to pag. 87. l. 1.

^t In 1 Tim. 3. 4
Timotheum Presbyterum ordinatum significat.
^v In Eph. 4.

§ 20.
Examples of other BB. made by the Apostles.

In this section I brought diuers most plaine and pregnant euidences to proue, that the Apostles ordayned BB: noting the Places where, and the Persons whom they ordayned. The which, because the Refuter passeth ouer, as it were in silence, I will breifly recite; that it may appeare to the Reader, that the Refuter had cause to be silent, because the euidence of truth did put him to silence.

First, I shewed out of ^a *Eusebius*, that about the yeare fortie fve *Euodius* was made Bishop of Antioch, by the Apostles *Peter* and *Paul*, as *Ignatius* ^b who succeeded him in the Apostles times, doth witnesse.

Secondly, that *Peter* and *Paul* ordayned *Linus* Bishop of Rome, about the yeare 56, whom *Anacletus* succeeded, and after him *Clemens*: testified by ^c *Irenaeus* and ^d *Eusebius*.

Thirdly, that by the appointment of *Peter*, *Marke* was the first B. of Alexandria, whom *Anianus* succeeded in that Bishopricke, after him *Abilius*, and then *Cerdo*, all in the Apostles times: testified by ^e *Nicephorus*, *Gregory*, *Eusebius*, *Ierome* and *Dorotheus*.

Fourthly, that after the death of *James* the iust, *Simon* the sonne of *Cleophas* was by the Apostles which then were remayning, made Bishop of Ierusalem: testified by ^f *Hege-sippus*, and *Eusebius*.

Fiftly, that *John* the Apostle ordayned *Polycarpe* Bishop of Smyrna: testified by ^g *Irenaeus*, *Eusebius*, *Tertullian* and *Ierome*.

Sixtly, that *John* after his returne from exile, ordayned BB. in diuers places: testified by ^h *Clemens Alexandrinus*, and *Eusebius*.

Finally, that the Apostles committed the Church, which is in euery place, to Bishops whom they ordayned, leauing them their successours: testified by ⁱ *Irenaeus*, and *Tertullian*, who saith, that as Smyrna had *Polycarpe* from S. *John*, and Rome *Clement* by the appointment of *Peter*; so the rest of the Churches can shew quos ab Apostolis in Episcopatum constitutos Apostolici seminis traduces habent; what Bishops they haue ordayned by the Apostles, the deriuers of the Apostolicall seed.

To

^a *Euseb. Chron. ann. 45. hist. l. 3. c. 22.*

^b *Ad Antioch.*

^c *Iren. l. 3. c. 3.*

^d *Euseb. l. 5. c. 6.*

^e *l. 3. c. 4. et c. 13. c. 22.*

^e *Niceph. l. 14. c. 39.*

Greg. l. 6. Epist. 37.

Euseb. lib. 2. c. 24.

Hier. proem. in Matt.

& in Catal. in Marco.

& ad Euagr. Dor. in synopf.

Euseb. Chron. an. 65. & 86. & 99.

^f *Euseb. hist. l. 4. c. 22.*

Chron. an. 63.

^g *Iren. l. 3. c. 3.*

Eus. l. 3. c. 35. & l. 4. c. 14.

Tertull. de pra-script.

Hier. in Catal.

^h *Eus. l. 3. c. 23.*

ⁱ *Iren. l. 4. c. 63.*

l. 3. c. 3. & l. 5.

Tertull. de pra-script.

To all this he hath nothing to answer, but that which heretofore hath beene fully refuted: that *these Bishops were* “
but ordinary Pastors of particular congregations, &c. saying “
 that he taketh also exception against their assertion, who
 said, that *Bishops be the successors of the Apostles.* But not “
 onely *Irenaeus*, and *Tertullian* haue auouched so much, but
 diuers others of the Fathers, as *Cyprian*, *Ierome* and *Aug-*
ustine. *Cyprian*^k saith, *propositi, that is Bishops, Apostolis vi-*
caria ordinatione succedunt, succeed the Apostles as being
ordained in their steed. And *Ierome*^l saith, *omnes Episcopi*
Apostolorum successores sunt, all Bishops are the successors of
the Apostles. And againe he saith^m, *Episcopi Apostolis suc-*
cedere. And *Theodoret*ⁿ, calleth the gouernment of Bi-
 shops τὴν ἀποστολικὴν προεδρίαν. And likewise *Basil*^o, προε-
 δρίαν τῶν ἀποστόλων, *the presidency of Apostles*, who haue
 deliuered to Bishops, as *Irenaeus*^p saith, their owne place
 of gouernment in the seuerall Churches. And this is that,
 which both *Ierome*^q, and *Augustine* expounding those
 words of the 45. *Psalm pro patribus natitibi sunt filij*, haue
 deliuered; that *instead of the Apostles, Bishops were orday-*
ned gouernours of the Church in all parts of the world. Which
 point is duely to be considered. For hereby it is manifest,
 that the Bishops haue receiued and deriued their authority
 from the Apostles, whose successors they are, not onely
 in respect of doctrine (as all other true ministers) but also
 in the gouernment of the seuerall Churches. And when
 the Disciplinarians can shew the like warrant for their Pres-
 byteries, especially of Lay-elders; or our refuter, and his
 good friends the Brownists, for the cheife authority of
 the people, we will harken to them. Once, it is euident,
 that Christ committed the authority and gouernment of
 his Church to his Apostles, who were to deriue the same to
 others. Wherefore who haue any ordinary right, they
 haue receiued the same from the Apostles. So *Timothie*
 and *Titus* receiued their authority from *Paul*, *Linus* from
Peter and *Paul*, *Polycarpus* from *Iohn*, &c. And all other
 the first Bishops from the Apostles, from whom by a per-

^k Cyp. l. 4. Epi. 9

^l Hier. ad Euagr.

^m ad Marell.

de error. Monta.

ⁿ li. 4. c. 18.

^o Epist. 55. ad
Ambros.

^p Ire. 3. c. 3.

^q August. &

Hier. in Psa. 44.

H h h h

petuall


peruall succession it hath beene deriued to the Bishops which are at this day. But where is any euidence of the like deriuation from the Apostles of authority to the people or Lay-elders, I know not.

Thus haue I made good my former proofes, that the Episcopall function is of Apostolicall institution.

The V. CHAPTER.

Answering the allegations out of Ierome.

Serm. Sect. 11. pag. 87. Against all this that hath beene said to proue that the Episcopall function is of Apostolicall institution, the authoritie of *Ierome* is obiected, &c. to page 89.

“  *Gainst the testimonies of men, saith the refuter,*
 “ *what is fitter to be obiected, then the authority of*
 “ *such a man as of set purpose disputing the que-*
 “ *stion, determineth the contrary to that which was*
 “ *so commonly auouched.*

Which speech, if it be duely examined, iust exception may be taken against euery branch thereof. For first hee would insinuate, that nothing hath beene brought to iustifie the calling of Bishops besides the testimonies of men; when besides the testimonies of men, I haue brought good euidence of sound reason, and besides that, better prooffe out of the scriptures to warrant the Episcopall function, then euer was, or will be brought for the Presbyterian discipline. Againe, it were fitter, and to better purpose, against the testimonies of men (if I had produced no other prooffe) to haue brought either testimonies of scripture, or sound reasons; or for want of them, the testimonie of so many, and so approued authors, to counterpoise

poise the weight of their authorities, who haue beene alledged on the contrary part. But scriptures failing, reasons wanting, testimonies of other Fathers being to seeke, *Ierome* alone must be faine to beare the whole burden of this cause. For though some latter writers may be alledged to the like purpose; yet all is but *Ierome*. Whose not onely iudgement they follow, but retheyne his words: Neither doth *Ierome* so oft dispute this question, or determine the contrary, as the refuter in his shallow conceipt imagineth. Or if any wheres he doth determine the contrary, against that which was commonly auouched both by himselfe and others; his determination deliuered in heat of disputation ought not to be of so great weight, as what he hath deliuered, not ἀγώνιστικῶς, in heat of contention but δογματικῶς or ἱστορικῶς, dogmatically or historically. For *Ierome* was but a Presbyter; and there were two things in his time, which might prouoke him by way of contention to say more in the behalfe of his degree, then doth exactly agree with the truth. The one was, that the Bishops of those times did too much depresse the Presbyters. For they might not onely in their presence not preach, nor baptize, nor administer the Communion, but also in some places they might not preach at all, nor any where baptize, vnlesse they fetched their Chrisme from the Bishop, against which practises of the Bishops *Ierome* in some places of his works doth inueigh.

But that which troubled him most was, that the Deacons in his time, especially at Rome, because they had more wealth (as the fashion of the world is) thought themselves better men then the Presbyters. For the confutation of whom, he seeketh to aduance the Presbyters aboue the Deacons as much as he can; and may seeme to match them, more then truth would permit, with the Bishops. For which, the onely ground which he hath is this, because the name Bishop and Presbyter were for a while in the Apostles times confounded. Which (God knoweth) is a weak ground, and easily out of his owne writings ouerturned.

Hh h h 2

But

*Ad Nepotian.
& de 7. ordin.
Eccles.*

§ 2.

The first allegation.
Hier. in Tit. 1.

But letvs examine the particulars. First it is alledged out of Ierome, that untill factions did arise in the Church, some saying I am of Paul, I am of Apollo, &c. the Churches were governed by the common counsell of the Presbyters: but when they began to draw Disciples after them, namely such as themselves had baptised, it was agreed in the whole world, that one being chosen from among the Presbyters, should be set over the rest, to whom the whole care of the Church should belong, and that the seede of schismes might be taken away.

Whereunto I answered, first, that this speech in respect of the Church of Ierusalem is vntrue, which was first governed by the Apostles in common, and after committed to Iames in particular, before we read of any Presbyters there ordained.

Ad pag. 148. " The refuter replieth, that my consequence is naught, for
" euen whiles the Church was governed in common by the Apo-
" stles, it was not governed without the counsell of the Presby-
" ters of the same Church, much lesse did Iames afterwards take
" the whole authority into his owne hands, from them. Which
exception of his is of no force, because there were no Presbyters ordayned in that Church, when it was governed by the common counsell of the Apostles; and I added, which he should haue disproued, if he would haue said anything to the purpose, that Iames was assigned Bishop to that Church, before we read of any Presbyters ordayned in, or to that Church. For if Iames were Bishop of that Church before it had Presbyters, then was not that Church ruled by the common counsell of Presbyters, before they had a Bishop. Iames indeed after he was Bishop, ordayned Presbyters, whose counsell and assistance he did vse in the gouernment and instruction of that Church (as other Bishops vsed to doe in the like case) as wee read *Act. 15.* and 21.

Yea but the whole multitude saith he, as appeareth by *Act. 6. 2. 5.* had the choise of Church-officers. What then? therefore the Church was not governed by the common counsell of the Apostles, or was governed by the common counsell

counsell of Presbyters? Because the Greekish Iewes (which had their Liturgy and scriptures in the Greeke tongue) were discontented with the Apostles distribution of the Churches stocke, the Apostles therefore to auoid contention and scandall, and to giue euery one contentment, departed from their right, and willed the whole multitude to choose seauen, whom wee (say the Apostles) may appoint to this busines. Surely, if where the Presbyters are erected, the people, who doe contribute to the releife of the poore, are permitted to make choise of ouerseers & collectors for the poore; it wer but a simple consequence to inferre he reupon, that therefore the Churches are not gouerned by the common counsell of Presbyters.

And to as little purpose, or rather lesse, is that which followeth. *If the Apostles altogether, or Iames alone afterwards, had by vertue of their extraordinarie calling the power of ordination and iurisdiction in their hands, in that, as in all other Churches; yet the Pastors of the Churches afterwards, being no Apostles, had no such unlimited power; and so Ierome still speaketh truly of the ordinary gouernment of the Church.* And so Ierome still spake vntruely, in respect of the Church of Ierusalem. I doe confesse, this was peculiar to the Church of Ierusalem, and differing from the order of other Churches: that the Church of Ierusalem had a Bishop before it had Presbyters of her owne. And therefore though I did not deny his speech to be vntue in respect of other Churches; yet I proued it to be vntue, in respect of Ierusalem, by his owne testimony. But before I come to the sisting thereof, there are two other things to be noted in this speech of the refuter. For that which he prattleth of Iames his sole power exercised in the Church of Ierusalem, *by vertue of his extraordinarie calling*, is altogether impertinent: seeing Ierome, of whom the question is, confesseth, that hee was Bishop, and ruled that Church as the Bishop thereof thirtie yeeres. Neither is it true, that the ordinarie Pastors of that Church had not the like power therein, *Catalog, in Iacob.*

H h h h 3 which

which *Iames* had. For there is no question, but what authority *Iames* had in the gouernment of that particular Church of Ierusalem, *Simon* his succellor had the same, and all the Bishops of Ierusalem after him.

§ 3.
Ieromes speech
 vnttrue in ref-
 spect of Ierusa-
 lem.
 Catalog. in Iaco.

Now, that *Ieromes* speech was vnttrue in respect of Ierusalem, I proued by *Ieromes* owne testimony; affirming, that *Iames* straight wayes after the passion of our Lord was by the Apostles ordayned Bishop of Ierusalem. Here the refuter hath found out a quirke, which if it were true, would not yet serue his turne. The quirke is, that *Ierome* is mistaken by false pointing and reading, for that straight way belongeth not to *Iames* his being made Bishop: but is brought to shew, that *Iohn* maketh mention of him, immediately after he hath spoken of our Lords passion. So that *Ierome* doth not say, that *Iames* straight wayes after the passion of our Lord was ordayned Bishop of Ierusalem, but that *Iohn* mentioned him presently after hee had spoken of the passion of our Lord. Let me lay downe the whole sentence, that it may appeare more plainely. *Iames* saith *Ierome*, who is called the brother of our Lord, surnamed *Iustus*: the sonne as many thinke of *Ioseph* by another wife: as it seemeth to me of *Mary* the sister of our Lords mother; of whom *Iohn* in his booke maketh mention, after the passion of our Lord straight wayes, (*statim, id est, continenter & immediate vt loquuntur, Iohn 19. 25. saith Iunius*) who was ordayned Bishop of Ierusalem by the Apostles. And this manner of reading is auouched by *Sophronius*, that translated that booke of *Ierome* into Greeke, who maketh the distinction presently after straight wayes, seuering that word from his ordination by the Apostles. Among many other proofes of his learning & iudgement, the refuter giueth this for one. For first, this subtilty hee receiued from *Iunius* as he doth professe, but exceedingly dilled by comming through his fingers. For whereas *Iunius* referreth the word of whom to *Mary* the sister of our Lords mother, of whom *Iohn* maketh mention straight waies after the passion of our Lord *Iohn 19. 25.* our learned refuter referreth it to *Iames*, & that twice for failing. But though he might be mistaken in the English of *Ieromes cuius*, yet me thinks

Contr. Bellarm.
 controu. 5. l. 1. c.
 15. § 18.

thinkes so learned a man should haue known that ἡς, in *Sophronius*, should haue beene referred to her and not to him. But let that passe. To iustifie his correction of this place of *Ierom*, he saith this manner of reading is auowed by *Sophronius*, &c. which is neither so, nor so. For between the Greeke and the Latine there is onely this difference (in that edition which I haue, being as I suppose the best) that whereas in the Latine, there is a Colon at the word *filius*, which followeth *meminit*; in the Greeke, there is but a Comma; but at the word *statim* in Latin, and ἐνθὺς in Greeke, no distinction at all. The Latine words are these, *ut mihi autem videtur, Mariæ sororis matris Domini cuius Ioannes in libro suo meminit, filius: post passionem Domini statim ab Apostolis Hierosolymorum Episcopus ordinatus.* The Greeke, these, ὥς δὲ ἐμοὶ φαίνεται, μαρίας, ἀδελφῆς τῆς μητρὸς τοῦ κυρίου ἡς ἰωάννης μὲνηται, παρὰ τὸ παῖδος τοῦ κυρίου ἐνθὺς παρὰ τῶν ἀποστόλων ἱεροσολύμων ἐπίσκοπος κατεστάθης. For the correction it self, I would be loth to contest with *Iunius*, neither is that subtilty which he hath found out preiudiciall to my assertion, as you shall heare; notwithstanding I must needs say, he was greatly transported with preiudice, when he would referre the aduerbe *statim* to the verbe *meminit*, rather then to the participle *ordinatus*. For though both the Comma and Colon that come betweene them were taken away, yet the word *filius* comming also betweene, cleane spoileth his conceipt. For can any man of indifferency thinke, that *Ierome* being an elegant writer, if he had meant that the aduerbe *statim* should haue waited on the verbe *meminit*, would haue disposed it thus, *cuius Ioannes meminit filius post passionem Domini statim ab Apostolis Hierosolymorum Episcopus ordinatus?* But now weigh the refuters iudgement. Suppose, that this place were read as *Iunius* would haue it, and that *Iames* were not so presently made Bishop of Ierusalem after Christs passion, as *Ieromes* words seeme to import, but that after the Apostles he tooke the gouernment of the Church of Ierusalem, as *Ierome* citeth out of *Hegefippus*; what is all this, but the same that my selfe set downe in the Sermon

both in this place and also pag. 68. in these words, the Apostles first ioyntly ruled the Church at Ierusalem, but being to goe into all the world, and no longer to be accounted members of that particular Church, ordained *Iames* to be Bishop. And that charge which before they had in common, they now committed to him in particular. And this is that, which *Ierome* citeth out of *Hegeſippus*, who saith, *Iames the brother of our Lord surnamed Iustus receiued or undertooke the Church of Ierusalem after the Apostles*. And if the refuter will needs expound after the Apostles, to signify after their departing from Ierusalem, I must intreat him to take with him the words both of *Eusebius*, who sometimes saith, the throne of that Bishopricke was committed to him, *πρὸς τῶν ἀποστόλων*, of the Apostles; therefore before their dispersion; & sometimes *μετὰ τῶν ἀποστόλων*, with the Apostles: therefore whiles they were present; and also of *Ierome*, who plainely saith, that he was ordained Bishop of Ierusalem by the Apostles: but chiefly that he will remember, that the words *Straight wayes after the passion of our Lord*, are to be ioyned with the other words, *ordayned by the Apostles*: then will he acknowledge himselfe satisfied for this point.

§ 4. Secondly I answered in respect of other Churches; that which *Ierome* saith, neither proueth that the office of Bishops and Presbyters were confounded, neither doth it hinder, but that the distinct office of Bishops is of Apostolicall institution. Both the parts of this answer I expland and confirmed. The former thus: it is true, that for a time the Presbyters by common counsell gouerned the Churches, but as vnder the Apostles, who kept in their own hands the Episcopall authority; they, I meane the Presbyters, hauing neither the right of ordination, nor the power of outward or publike iurisdiction. This therefore doth not proue, that the offices of B. & Presbyters wer confounded. The name of B. was confounded with Presbyter, but the office and authority of the B. was as yet in the Apostles; the Presbyters being such then vnder the Apostles, as they were afterwards vnder the Bishops,

Lib. 2. c. 23.

Ibid.

Eusebius in his Chronicle noteth *Iames* to haue beene made B. of Ierusalem, in the same yeere wherein Christ was crucified, that is, according to his computation Anno 33.

In respect of other Churches *Ieromes* testimonie doth not proue that for which it is alledged.

Bishops. The latter thus : but when the Apostles were to discontinue, from those Churches which they had planted, then were BB. substituted. Whereunto the factious behaviour of the Presbyters (whereof *Ierome* speaketh) might be some inducement. For parity indeed breedeth faction and confusion; for the auoyding whereof when the Apostles should be absent, BB. were instituted : but when, and where, and by whom, and to what end, let *Ierome* himselfe testifie. The summe is, that although for a time the Churches were gouerned by the common counsell of Presbyters ; yet this doth not hinder, but that the Episcopall function is of diuine institution. For after a while the Apostles ordayned BB. as *Ierome* himselfe doth most plainely and fully testifie, shewing the places where, and the persons whom, and the time when, and the end wherefore, they ordayned them.

Now let vs see, what the Refuter can reply against this answer. Forsooth as if he knew, or regarded no lawes of disputation, he thrusts himselfe into the answerers place, and maketh me the opponent, casting my answer into a Syllogisme, and bids me proue euery part and parcell of it, or else all that I say is to little purpose ; himselfe in the meane while, who should follow the argument which I answered, and take away my answer, goeth about to proue nothing, but himselfe to be a shifting Sophister. I thinke it was neuer heard in disputation, that the opponent hauing receiued the answer, and reciting the summe thereof, saying, *sic respondes*, would cast it into a Syllogisme and then bid the answerer proue the parts thereof. But such a disputer am I matched with. And how I pray you doth he reduce my answer into a Syllogisme ? that vvhich I brought to cleare the former part of my answer, is made the argument to proue both the parts in a filthy long Syllogisme ; and that vvhich I added to proue the latter part, he mentioneth as straggling speches brought into no purpose. This is his analysing, which whether it be done of vnskilfulness, or wilfulness, I refer it to his owne conscience. I cannot iudge therof, because I know not the man.

But if my answer must needes be reduced into Syllogismes,

Ἰσοτης ἐστὶν
ἀναρχίας
πρόξενου.
Arist.

Ad pag. 149.

§ 5.

The Presbyters governing the Church by common counsell, doth not proue that the office of Presbyters and B. is confounded.

gismes, I would intreat, that the parts thereof may seuerally be concluded, as they were by me seuerally explicated; and then, that the first Syllogisme may be this;

If whiles the Churches were gouerned by the common counsell of Presbyters, the Presbyters did gouerne the same as vnder the Apostles, the Episcopall office and authority being not in them but in the Apostles, the Presbyters being such then vnder the Apostles as they were afterwards vnder the Bishops: then their gouerning of the Church by common counsell doth not proue, that the office of a B. and a Presbyter was confounded.

But the antecedent is true in all the parts thereof: Therefore the consequent.

The consequence I did illustrate by this distinction, the name of Bishop was confounded with Presbyter, but the office was not, for that was not in the Presbyters, but in the Apostles. The consequence when it was worse for the addition of the second part, the Refuter granted; yet he thought good to gather out of it this worthy obseruation, that if
 “ *there was a time before there were Bishops. When the Presby-*
 “ *ters gouerned the Churches as vnder the Apostles; then all*
 “ *that while there were no Diocesan Bishops* (the Refuter speaketh sentences) *and so no distinction betweene a Bishop and a*
 “ *Presbyter in office.* This, and so, could not well be gathered out of the proposition, being repugnant vnto it; for if there were no distinction betweene the office of a Bishop and a Presbyter, then were the offices confounded. Suppose the common-wealth of Iewry, being a Prouince vnder the Emperour of Rome, had beene gouerned by the Synedrion or common counsell of the Seniors for a time, vntill the Emperour had placed a soueraigne King ouer them, as hee did *Herod*; it might be said, that for a time that common-wealth was gouerned by the common counsell of their Elders, but as vnder the Emperour, who kept the regall authority in his owne hands. Hereof it might not be inferred, that the office of the Senatours and of a King were confounded. For the soueraignty was in the Emperour, and the
 Senatours

Senatours might haue beene the same vnder their King, which they had beene vnder the Emperour, &c.

As touching the assumption, he saith, *it should haue beene* " *proued*; and I say, if he were able, he should haue disproued " it. For my part, I was in this place the answerer; and the parts of the assumption be such, as either had beene before cleared, or seemed to neede no prooffe. For first, that the Presbyters ruled the Churches as vnder the Apostles, it is manifest. That the Episcopall authority consisting specially in the power of Ordination, and publicke Iurisdiction, was not in them but in the Apostles; partly was proued before, to wit, that Presbyters neuer had it; and partly needed no prooffe, *viz.* that the Apostles had it. And surely little need had *Paul* to haue sent *Timothie* to Ephesus, and *Titus* to Creet, to exercise the power of Ordination and publicke Iurisdiction in those Churches; if the Presbyters had the same before they came. But still I desire some euidence, whereby the deriuation of this power of Ordination and Iurisdiction, from the Apostles to the Presbyters, or people, may be warranted. Thirdly, that the Presbyters were the same vnder the Apostles then, which they were afterwards vnder the Bishops, I take for a certaine truth. For if they were the same vnder *Timothie* and *Titus*, that they were vnder the Apostles; then questionlesse they were the same vnder the Bishops, who haue no other function, nor exercise any other authority, then that which *Timothie* and *Titus* had and exercised in Ephesus and Creet. And these I hope are reasons sufficient to approue the former part of my answer, vntill the refuter who is the opponent, be able to disproue it.

The second part of my answer may be concluded thus.

If after a while, namely when the Apostles were to discontinue from the Churches which they had planted, the Apostles themselues ordained BB. then the Presbyters ruling of the Churches by common counsell for a time, doth not hinder, but that the Episcopall function is of Apostolicall institution:

But the former is true: Therefore the latter.

§ 6.

The Presbyters ruling the Church by common counsell for a time, doth not hinder, but that the Episcopall function is of Apostolicall

The institution.

The time in
generall when
BB. were first
ordayned ac-
cording to Ie-
rome.

The consequence needeth no prooffe: the assumption I proue by *Ieromes* owne testimony. For if *Ierome* doe testifie, that the Apostles ordayned BB. and withall doe note the time when, the place where, and the end wherefore, then doth he giue plentifull testimony to this truth: But *Ierome* doth testifie, that the Apostles ordayned BB. and withall noteth the time when, the place where, and the end wherefore. The time and place he noteth: first, generally, the time when Bishops were ordayned was in the Apostles time: the place where, in all the world: Which two if you ioyn together, it will appeare that by *Ieromes* testimony the function of BB. is of Apostolicall institution. For it is vtterly incredible, that BB. should be ordayned in all parts of the Christian world in the Apostles times, and yet not be of the Apostles ordaining.

That *Ierome* helde BB. to be ordayned in the Apostles time, I proue out of the place alledged; *when factions began to spring in the Church*, saith *Ierome*, *some saying I am of Paul, I am of Apollo, I am of Cephas*; which was in the Apostles times, 1 Cor. 1. and it were fond to imagine, that factions did not begin till after their time.

Ad pag. 150.

This argument the Refuter would discredit, because *Sanders* useth the like, and his owne answer he would credit with the name and countenance of certaine learned men; which is one of his ordinary shifts to bleare the eyes of the simple, who many times respect more who speaketh, then what is said. But my argument standeth thus:

When the factions began, whereof *Ierome* speaketh, BB. were ordayned, as he saith:

In the Apostles times the factions began, whereof *Ierome* speaketh:

Therefore in the Apostles times Bishops were ordayned, as he saith.

The effect of the answer which hee bringeth is, that *Ierome* speaking of Schismes which did arise after the Apostles times, alludeth to that speech of the Apostle; not that hee thought Bishops were ordayned in those times, but that hee might

might shew, that schisme was the cause of changing the order of Church-gouernment. Which answer might haue some shew of probability, if *Ierome* himselfe did not both in other places, which I cite, most plainly testifie, that Bishops were ordayned in the Apostles times; and also in the place alledged expressly speake of those factions which did arise in Corinth, and other places in the Apostles times. The factions whereof he speaketh, did arise from hence, that *unusquisq; eos quos baptizauerat suos putabat esse non Christi*, saith *Ierome*, every one esteemed those whom he had baptized to be his owne and not Christs. Now it is apparant, that this is the very thing which *Paul* reproveth in the Corinthians, that euery one sayd they were his who^a had baptized them, and therefore thanketh God that he had baptized none of them, but *Crispus* and *Gaius*, and the household of *Stephanus*. For by this meanes, as *Caluin*^b also obserueth, the factious and ambitious teachers (whom he meant vnder the name of *Paul* and *Apollos*) sought to draw Disciples after them. Yea but *Ierome* in his Epistle to *Evagrius*, sheweth that in the Apostles times Bishop and Presbyter was all one; and that afterwards Bishops were first ordayned as a remedy against schisme. To this I haue answered before, shewing that *Ierome* there proueth that the names at the first were confounded, and the same men were called Presbyters and Bishops vntill one out of the Presbyters in euery Church was chosen, and set aboue the rest, and called a Bishop. Which *Ierome* there confesseth to haue bin done euer since *St. Markes* time, and therefore in the time of the Apostles. For the first Bishops were not chosen out of the Presbytery of the Churches, whereof they were made BB. but were Apostolicall men, I meane either Apostles, or some of their companions and assistants: all which while, the Bishops were called Apostles, as I shewed out of *Theodoret*: the names *Presbyter* & *Episcopus* being as yet confounded. And whereas he saith, that I answered euen now, the course of gouernment was not changed at the first when factions began, he doth but threapen kindnesse

^a 1 Cor. 14. 16.

^b in 1 Cor. 4.

^c 1 Cor. 4. 6.

kindnesse on mee: for I said no such thing. If therefore *Ierome* teacheth that Bishops were ordayned when factions began: and also that in the Apostles time factions did begin; then in *Ieromes* iudgement Bishops were ordayned in the Apostles times; but *Ierome* teacheth both the one and the other, as is manifest by that which hath beene said.

§ 7.

The place in
generall where
BB. were or-
dayned accor-
ding to *Ierome*.
In Tit. I.

As touching the Place; *Ierome* saith, *in toto orbe decre- tum est, it was decreed in the whole world, that one being chosen from among the Presbyters should be set over the rest, to whom the whole care of euery Church should appertaine.* From whence I reason thus.

A generall decree in the whole Christian world could not be made in the Apostles times without the authority and consent of the Apostles:

This generall decree was made in the Apostles times:

Therefore not without their authority and consent.

The assumption I proue thus: This generall decree in the whole world was made either in the Apostles times, or neare their times. But not neare their times, for there could no such generall decree be made without a generall Council. And there was no generall councill before the councill of Nice, before which councill there were not onely Diocesan and Metropolitan Bishops but also Patriarches.

Ad pag. 151.

“ The Refuter answereth, that *Ieromes* words deceive mee.
“ For though *Ierome* saith it was decreed, yet he doth not meane
“ that it was decreed, but that it came from custome, and that
“ paulatim, by little and little. The Refuters answer there-
fore maketh *Ierome* to contradict himselfe; whose spee-
ches notwithstanding are thus reconciled. For that which
hee there calleth custome, in another place^e hee termeth
an *Apostolicall tradition*, and the *Apostolicall tradition* is
that vniuersall decree which hee speaketh of. And vwhere
Ierome saith, by little and little that the rootes of discension
might be plucked up, the whole care was committed to one:
that is to be vnderstood thus; that although it were agreed
vpon at once, and decreed to be put in practise in the
vwhole vworld; yet it vvas not practised at once in the
whole

^e *Ad Euagr.*

whole world, but first in one Church, as at Ierusalem, after in Antioch, then in Rome, after in Alexandria, in all which Churches not onely the first Bishops were ordayned in the Apostles times, but their successours also, and that by the testimonie of *Ierome* himselfe as followeth in the next prooffe.

For hauing thus shewed in generall both the time and place out of *Ierome*, when and where Bishops were ordayned, that is to say, in the Apostles times, in the whole world, and consequently that they were ordayned by the Apostles: in the next place I declare more particularly out of *Ierome*, that by the Apostles Bishops were first ordayned; noting also the persons whom, and the places where, and the time when, they ordayned Bishops. Doth not *Ierome* plainly testifie that *Iames*^f was by the Apostles ordayned Bishop of Ierusalem, before their departure thence: that when hee had gouerned that Church 30. yeares, *Simon* & his brother, or kinsman, succeeded him in the Bishopricke, who liuing vntill he was 120. yeares old was crucified vnder *Traiane*?

§ 8.

Ierome testifieth in particular whom, where, when, & wherefore the Apostles ordayned Bishops.

^f *Catal. in Iacobo.*

^g *Catal. in Simone.*

Doth not he witnesse that *Ignatius*^h was the third Bishop of Antioch in the Apostles times? that *Marke*ⁱ was the first Bishop of Alexandria, and that he dying^k at Alexandria in the eight of *Nero* (that is foure or fve yeares before the death of *Peter* and *Paul*) *Anianus* succeeded him?

^h *Catal. in Ign.*

ⁱ *Proem. in Mat.*

^k *Catal. in Marco.*

Doth he not say, that *Clemens*^l was the fourth Bishop of Rome after *Peter*. For, saith he, *Linus* was the second, *Anacletus* the third, all in the Apostles times?

^l *Catal. in Clem.*

Doth hee not expressely testifie that *Polycarpus*^m was *S. Iohns* Disciple, and by him ordayned Bishop of Smyrna? and is it not testified in the same Catalogue that *Timothie*ⁿ was of blessed *Paul* ordayned B. of the Ephesians, and that *Titus* was B. of Crete?

^m *Catal. in Polycarp.*

ⁿ *Catal. in Timoth. & Tit.*

Hereunto the Refuter maketh an answer like himselfe, that hee hath often told me, that *Iames*, *Marke* and *Timothie* neither were, nor might be Bishops. And I haue often tolde him of his poore shifts, whereof this is one. For the question being here, not whether these men simply were Bishops or not,

not, but whether *Ierome* saith so, or no; I hauing alledged plaine testimonies of *Ierome* auerring that they were Bishops: he, in steed of maintayning his assertion, which was that *Ierome* testifieth Bishops not to haue beene ordayned vntill after the Apostles times, giueth *Ierome* the lye, but answereth not to the point. For if *Ierome* testifie, that these men were Bishops in the Apostles times, how is not he ashamed to say, that in *Ieromes* opinion there were no Bishops in the Apostles times?

“ And where he saith that *Polycarpe* (and the like no doubt
 “ would say of *Linus*, and *Clemens*, and *Ignatius* &c.) was the
 “ ordinarie Pastor of that one congregation at *Smyrna*, and no
 “ Diocesan Bishop: which euasion I haue heretofore auoided,
 I desire this answer may be compared with the next, which he maketh concerning the end.

§ 9.
 The end of ordain-
 ing BB.
 according to
Ierome.
Aduers. Lucifer.

The end, saith *Ierome*, was to auoid Schisme, and acknowledgeth that for the same end they are to be retayned; professing, that *the safety of the Church dependeth vpon the dignitie of the Bishop, to whom if a peecelesse power and eminent aboue all be not yeelded, there would be as many Schismes in the Churches as Priests.*

“ The Refuter answereth, that *some say, the remedy was al-*
 “ *most worse then the disease.* But first, what is this to the purpose? that the Refuter had rather there should be a Schisme in euery Parish, then a Bishop of the Diocese? it was *Ieromes* iudgement, that I opposed to their allegation out of *Ierome*. And if *Ierome* testifie, that in the Apostles times Bishops vvere ordayned to auoyd Schisme, and that this was a necessarie remedie, insomuch that he doubteth not to say that the safety of the Church dependeth vpon it; it was as much as in this place either I intended, or could by the aduersarie be required. Secondly, where *Ierome* saith, that Bishops were ordayned for auoyding of Schisme, hee meaneth such Schisme as the Presbyters (vvhom hee calleth *Sacerdotes*, Priests) would make, if there were not one in euery Church set ouer them, to vvhom the care of that vvhole Church should belong. Novv applic the Refuters
 answere

answere concerning *Polycarpus*, which is his ordinarie answer, that the first BB. were but ordinarie Pastors of one congregation, such as wee call Rectors or Pastors of severall parishes. Were such ordained to auoide schisme among priests? or were not such the priests, whose schisme was to be auoided by setting one B. in euery diocese ouer them? or could the refuter thinke, that the ordaining of such ordinarie pastors was a remedie worse then the disease? is it not therefore cleare, that the Bishops, whom *Ierome* acknowledgeth to haue beene in the Apostles times, were not ordinarie Pastors of severall congregations or parishes, equall to other Presbyters; but one in euery diocese set in a superiour degree aboue the rest to preserue them in vnitie and to keepe them from schisme?

In excelsiori gradu ad Euagy.

Thirdly, where to the iudgement of *Ierome* he opposeth the testimonie of others, who say the remedie was almost worse then the disease, because this superioritie of BB. did breed the Papacy: this sheweth, that great and sound Diuines sometimes let fall, especiallie when they write *ἀγώνισμα*, vnfound speeches grounded on weake proofes. For how is it proued that the superioritie of Bishops did breed the supremacie of the Pope. Because as at the first one Presbyter was before the rest, and made a Bishop, so afterwards one B. was preferred aboue the rest, so this custome bred the Pope and his Monarchy. By which reason, all superioritie should be condemned as the originall of the Popes supremacie. For might not a man as well say, that as one Presbyter in euery parish is superiour to the rest according to their conceipt; so one Pastor which is the Bishop in euery diocese is superiour to the other Pastors, &c.

But indeed the superioritie of Bishops is so far from breeding the Papacy as the cause or originall, that it was not so much as any direct occasion thereof. Yea so farre vvas it from breeding the oecumenicall B. of the whole world, that it did not breed the Patriarchship in the maine parts of the world, nor yet the superioritie of the Metropolitans in the severall prouinces. For the superioritie of Metropoli-

§ 10.

That the superioritie of BB. did not breed the Papacy.

Calu. Inst. l. 4.

c. 4. § 4.

Beza. Confes. c. 5.

§ 29.

Zanch. de relig.

observ. in cap. 25.

ranes did arise as *Beza* supposeth from the very light of nature directing, and force of necessitie vrging men to that course: but as I rather thinke from the institution of the Apostles, after whose times the first originall of them cannot be shewen. For although actually they were not Primates, till in the severall dioceses of the prouince Bishops were ordained; yet the euent plainly sheweth it was from the beginning intended that the Bishop of the mother citie should be the chiefe in the prouince. And you haue heard before how in the Apostles times *Ignatius* the B. of Antioch was the Metropolitane B. of Syria, and in the age following *Philippe* the Metropolitane B. of Creet, and *Irenaeus* the B. of Lyons was the Metropolitane of the churches in France. And although not long after the Patriarches were acknowledged and in the councill of Nice established in a godly policie, as *Caluin*, *Beza* and *Zanchius* confesse, yet neither did the superioritie of Bishops breede them; nor they, the Papacy. The true originall of the superioritie of Bishops Metropolitanes, and Patriarches in their circuites was the patterne of ciuill gouernment in the Romane Empire, diuided into certaine precincts, which the Church did follow. Whereas therefore to each citie the countrey adioyning was subiect, the Apostles first placed Bishops in the cities, committing to their charge not onely the citie but countrey subiect to it, which wee call a Diocese, wherein from the beginning, there was neuer more lawfully then one B. and whereas in euery prouince, wherein were many Cities, there was one Metropolis or mother citie, where the ruler of that prouince was seated; in like manner, so soone as Bishops were placed in the severall cities, they acknowledged the B. of their mother citie their primate, and chiefe B. of the Prouince. And as the whole Empire was diuided among certaine gouernours, who were called *praeſecti pratorio*, whereof one was placed in Rome hauing the gouernment of Italy, Affricke and part of Illyricum. A second in Alexandria hauing the rule of Egypt, Lybia, Pentapolis &c. A third at Antioch, ruling Syria and othe

other countreyes of the East. A fourth in France governing France, Germanie, Spaine and Britaine; so the diuers prouinces subiect to the *præfæli prætorio*, at least the three former, were subiected to the Bishops of the same sees, who afterwards were called Patriarches; whose Patriarchal authoritie was ratified in the Councill of Nice; to wit, that according to the auncient custome the B. of Rome should haue the care *sub urbicarum^{iar} prouinciarum* as Ruffinus reporteth that Canon, that is as I suppose, of the prouinces belonging to that *pretorian præfecture*, that the B. of Alexandria should haue the gouernment of Egypt, Lybia and Pentapolis, and the B. of Antioch the regiment of Syria and other countreyes in the East. After Constantinople, was built, and made the seat of the Empire, diuers countreyes were subiect to the prefecture, and consequently to the Bishopricke thereof. Con. Nic. c. 6.

Neither as I said did the superioritie of Patriarches (though perhaps larger, then was absolutely needfull, because the Ecclesiasticall causes of euery prouince might be sufficiently determined in the prouincial Synodes) notwithstanding I say, it did not breede the Popes supremacie. Which did arise from another occasion: which was this. The Bishop of Constantinople, considering that the Churches of Alexandria and Antioch had that prerogatiue which they had, because they were seates of *præfæli prætorio*; and Rome, because it had beene the seate not onely of the *præfectus*, but of the Emperour himselfe, (though at that time in respect of ciuill gouernment it were subiect to the Exarch of Rauenna, for which cause the Archbishop of Rauenna contended with the B. of Rome for the superioritie) and with all remembring, that Constantinople vvas the seate of the Empire; contended therefore, that as the Emperour, who had his seate at Constantinople, was the Monarch of the world, so himselfe might be acknowledged the vniuersall B. or œcumenicall Patriarch. The which ambition, though it were condemned by *Gregorie* the B. of Rome as Antichristian (for there is no vniuersall B. or head

of the whole Church but Christ) yet his successor Boniface the third, did imitate, and exceede. Alledging, that Rome whereof hee was Bishop was the ancient seate of the Empire, and that the Emperour though hee remained at Constantinople, yet hee was the Romane Emperour. at length with much a doe, and contention, obtained of the Emperour *Phocas*, not only that he should be called an Oecumenicall Patriarch, (for that title the B. of Constantinople hauing once vsurped, enioyed it, as well as hee, and doth retayne it to this day) but that his See should be head of all Churches. And this was the true originall of the Popes supremacie.

§ 11.
Ieromes inference vrged.

Serm. sect. 12. pag. 89. Secondly they vrg *Ieromes* inference in that place; Presbyters at the first ruled the Church by common counsell, therefore the BB. and they ought to rule the Church in common still.

“ The refuter denyeth this inference to be *Ieromes*; or that
“ any hath vrged such an inference from him. When indeed the inference plainly is *Ieromes*, and is that which among all their objections, is to best purpose objected by the Disciplinarians. *Ierome* had said before, that in the writings of the Apostles *Episcopus* and *Presbyter* is all one; and that before factions did arise by the instinct of the Diuell, some saying I am of *Paul*, &c. the Churches were gouerned by the common counsell of Presbyters, &c. Of those speeches when hee had made a brieve recitall, *hac propterea*, &c. he maketh an inference to this effect, that for as much as *Episcopus* and *Presbyter* were all one at the first, therefore both Presbyters should know themselues to be subiect to the B. and BB. superiour to the Presbyters by the custome of the Church, &c. And for as much as at the first the churches

churches were gouerned by the common councell of the Presbyters, as vnder the Apostles, that therefore the B. being set ouer the Presbyters should not altogether exclude them, but should in *communi Ecclesiā regere* rule the church in common; imitating *Moses*, who, when hee had in his power to rule the people of Israel alone, chose seauenty, with whom he might iudge the people.

Which obiection, being better then any the refuter hath made in this booke, I will not let it passe without some answer. For it appeareth that neither the Apostles or Apostolicall men being Bishops, were simply bound to vse the councell of the Presbyters, but that the vse of them was voluntarie, after the example of *Moses*, as *Ierome* saith; and the auncient Bishops of the Primitiue Church who vvere of the best disposition, (as *Cyprian* by name) did follow their example, resolving to doe nothing of inoment, without their counsell and aduise: seeking therein the good and peace of the Church. And this custome was vsed by all godly Bishops, vntill as I said, the Presbyters aduise and assistance, to themselves seeming troublesome, and to the B. by reason of the fréquent Synodes and Synodall constitutions needlesse, grew out of vse; whereupon Canons vvere made that their counsell and assistance should be required and had in greater matters, which is not misliked but wished to be more vsed. And so much may suffice to haue answered an obiection; which the refuter doth not acknowledge.

I proceede therefore to the third, which is as it vvere the shoote-anchor of the Disciplinarians; which fayling their Discipline vvill suffer shipwracke. Presbyters and Bishops were all one; therefore Bishops are to know that they be greater then the Presbyters, rather by the custome of the Church, then by the truth of Diuine disposition.

To this obiection I returned two answeres: the first, that where *Ierome* saith *Episcopus* and *Presbyter* is all one, it may be vnderstoode of the names, vvich hee proueth by many ⁵¹⁰⁰ testimonies to be confounded in the vvritings of the

§ 12.

Ad pag. 152.

The chiefe obiection that B.B. are greater then Presbyters by the custome of the church not by Diuine ordinance.

ⁿ Phil. 1. 1.

Acts 20. 17. 28.

Tit. 1. 5. 7.

1 Pet. 5.

° *Epist. 19. ad
Hier.*

Apostles. And in this sense it is true, that whereas now *Episcopus* is more then *Presbyter*, it is to be ascribed to the custome of the Church, as before I haue noted out of *Theodoret*. And in the same sense *Augustine*° is to be vnderstood, vvhhen hee saith, *according to the names of honour in which the use of the Church hath preuailed Episcopatus, Bishopship is a name of greater honour then Presbyterium.*

The refuter comming to examine this answer, saith, I
 “ *denied the Antecedent*, vvhhen as indeed I granting the Antecedent, in that sense vvhich I giue in the answer, denied the consequence. That although the distinction of the names vvas not by diuine disposition, but by the custome of the Church: yet that hindreth not, but the function may be of Apostolicall institution. Seeing they vvhich at the first vvere ordayned by the Apostles to the Episcopal function, though they vvere not called Bishops till they were chosen out of the Presbyters, yet vvere called sometimes *the Apostles*, sometimes *the Angels* of the churches. So that when the names were confounded, the offices were not.
 “ But the refuter censureth this distinction *as an idle conceipt*
 “ *and shift hauing no colour of excuse for it.* As though it needed excuse, vvhhen I brought iust defence of it, vvhich hee is not able to answer. For how shall *Ieromes* minde be knowne in that assertion, that *Episcopus* and *Presbyter* was all one, but by the proofes vvhich he bringeth for it? but all his proofes are that the names vvere confounded in the vvritings of the Apostles; and that the same men were called *Presbiteri & Episcopi*, and that was all that *Ierome* could truly inferre out of those places. For if hee would haue concluded out of them that the offices vvere confounded, his consequences would be very weake.

The second defence of my answer vvas this, that *Ierome* is to be vnderstood eyther of the names or of the offices: But not of the offices, therefore of the names. If you shall vnderstand *Ierome*, as affirming that the offices were confounded, and denying that the office and superiority of Bishops was of Diuine disposition, in that sense that

that Apostolicall ordinances may be said to be of Diuine Institution, you shall make *Ierome*, not onely to striue against the streame of all Antiquitie; but also to be contrarie to himselfe; but this latter is absurd; so is the former.

To the former reason the refuter answereth not, but bringeth a reason or two, such as they be to ouerthrow my distinctions, seeking as we say *clauum clauo pellerere*. Can any man be so sottish, saith he, as to imagine that the question betwixt *Ierome* and those Deacons was about names, not of fices? or would *Ierome* reason so simply as to proue the dignitie of the Presbyters aboue Deacons, because the name of Presbyter and Episcopus was all one? it were absurd to spend more time in answering so unreasonable a distinction. You see how bragge our refuter is, when hee seemeth to haue gotten neuer so little aduantage. To his former question I answer, that although the question was concerning the office of Presbyters and Deacons whether were superiour; yet *Ierome* might, and indeede did proue the Presbyters to be superiour, because as the Apostles did call themselues Presbyters, so Presbyters were called Bishops. Yea but saith he in the second question, *Ierome* would not reason so simply. Whereto I answer, that not onely learned men, but the holy Ghost also in the Scriptures doth reason to that purpose, prouing their dignitie to be greater vwho haue obtained a greater name. For as the Philosophers say, names are the resemblances and imitations of the things.

Secondly hee obiekteth the authoritie of diuerse new, and I confesse, worthy Diuines, who thinke that *Ierome* maketh a Bishop and a Presbyter all one, not in name onely, but in office also. Which is a kinde of arguing frequent with this refuter, but seldome or neuer vsed by any writer of worth. Against his authorities therefore that *Ierome* was of that iudgement, I feare not to oppose the reasons which I produced, and namely the second. But saith hee we neede not stand in feare of that glittering flourish, whereby we are

§ 13.

The refuters

reply, that
Ierome is not
 to be vnder-
 stood as spea-
 king of the
 names.

¶ Heb. i.

¶ Plat.
 Arist.

ὁνὸματα
 εἰκόνες μιμή-
 ματα ὁμοιω-
 ματὰ τῶν
 πραγμάτων.

" charged to make Ierome strine against the streame of all An-
 " tiquitie, and to be contrarie to himselfe, if eyther hee con-
 " found the functions or deny it to be an Apostolicall ordinance,
 " that Bishops should be set ouer the Presbyters. What one te-
 " stimonie of Antiquitie within the first two hundred yeares, ey-
 " ther hath beene, or can be alledged to that purpose? of as little
 " force are the allegations which M. D. saith, hee hath cited
 " out of Ieromes writings. In both which answeres the re-
 futer sheweth himselfe to be very impudent. For first, that
 the office or degree of Bishop and Presbyter are distinct;
 haue I not brought forth most plaine and plentiful proofes,
 out of *Ignatius*, *Tertullian*, *Origen*, *Cyprian*, and other
 auncient writers? that Bishops were ordayned by the
 Apostles, haue I not alledged most pregnant testimonies
 out of *Ignatius*, *Irenaeus*, *Tertullian*, *Hegesippus* and *Cle-
 mens*, cited by *Eusebius*? and can it seeme doubtfull to any,
 that shall reade vwhat is alledged by mee and the refuter
 in this controuersie which way the streame of Antiquitie
 runneth? And as for *Ierome*, vwhat more plaine testimonies
 can be desired, then those vvhich I brought to proue,
 that in his iudgement Bishops vvere ordayned by the A-
 postles. And that *Ierome* neuer thought, that the office
 of Bishop and Presbyter was confounded, it may further
 appeare by these reasons. For vvhether *Paul* vvriteth to
 the Bishops and Deacons at *Philippi*, *herē*, saith *Ierome* ^s,
 by Bishops wee vnderstand Presbyters. For in one Citie
 there could not be more Bishops then one. Which plainely
 sheweth, hee thought that although Presbyters had the
 name, yet they had not the office of Bishops, and that al-
 though there might be many in one Citie which had the
 name, yet there could be but one, that had the office
 of a Bishop. Againe on *1 Tim. 3.* he ^t saith, it is deman-
 ded, vwhy the Apostle made no mention there of Pres-
 byters, but comprehended them in the name of Bishops?
because, saith he, the degree of Presbyters is the second, and
 almost the same with that of Bishops.

^s Hier. in Phil. 1.

^t Hier. in 1 Tim. 3.

The second
answer.

My second answer vvas, if *Ierome* must be vnder-
stood,

stood, as speaking of the office, that then wee are to distinguish of those words, *Diuine disposition*, as including onely those things which be eyther directly and immediately of Diuine institution, or are *Diuini iuris*, of *Diuine right*, as being perpetuall and immutable; but not as excluding Apostolicall ordinances. For *Ierome*, besides that he hath plentifully testified, that Bishops were ordayned by the Apostles, hee doth also expressely call this function Episcopall an Apostolicall tradition. But this testimonie the refuter thinketh to elude, because in the writings of the Fathers, the precepts and obseruations of their forefathers though indeede not ordayned by the Apostles are called Apostolicall traditions. Which answer may haue place in such traditions, as haue no testimonie or prooffe, that the Apostles ordayned them; but for this matter in question, vve haue had plentifull and pregnant proofes, and euident testimonies, not onely of other authors, but of *Ierome* himselfe, plainly auouching, that Bishops were ordayned by the Apostles, and particularly relating the persons vvhom, the places where, the time vvhon, the Apostles ordayned them.

If neither of these answeres, will satisfie the refuter, then must he be forced to confesse, that *Ierome* was inconstant in this question, holding one while that Bishops were of Apostolicall Institution, and another vvhile that they werenot. And if *Ierome* vvere vnconstant vvhich is the worst that can be obiected against this cause, and vvhewith I would be loath to charge him, then let it be considered, whether those testimonies which he hath in more places deliuered dogmatically and historically, for the superiortie of Bishops, himselfe being a Presbyter; are not to ouerweigh those fewer, which hee vttered $\alpha\gamma\omega\upsilon\sigma\iota\mu\acute{o}\varsigma$, in the heate of disputation, as a partie in the cause, maintaining the dignitie of Presbyters, himselfe being a Presbyter, against eyther the indignities offered them by the Bishops or the insolencie of Deacons vvhose sought to ouerpeere them.

^u *Ad Enagr.*
^u *Ad pag 153.*

^v *Hier. ad Enagr.*
August. quest. ex
ret. et nou. test.
101.

Thus

Thus haue I proued that the Episcopall function is of Apostolicall, and consequently of Diuine institution.

The VI. CHAPTER.

Proving directly, that the Episcopall function is of Diuine institution.

In what sence I hold this assertion that the Episcopall function is of diuine institution.

Serm. Sect. 13. pag. 92. I will in the last place directly, yet briefly proue, that the Episcopall function is of diuine institution, &c. to protection of their persons pag. 94.



He refuter hath more then once charged me, that I maintaine the Episcopall function to be held *iure diuino*, implying thereby, that it is generally and perpetually necessarie. Wherefore least he should be taken in the manner, as a wilfull deprauer of my assertion, hee leaueth out all that which I haue deliuered to explaine my meaning, and beginneth this section at the middle of a sentence, vvhether the explication endeth. Such shifts may deceiue the simple for a while, *sed mendacia diu non fallunt, but lyes will not beguile long*, as *Cyprian* saith. If he had meant to deale truly, hee should haue begunne this section at the diuision pag. 91. in the end; where by a distinction of that vvhich might be *Ieromes* meaning, I take occasion to passe to the direct proofes, that the Episcopall function is of Diuine institution. But because I did foresee, that this my assertion would be vnderstoode, as if I held the function of Diocesan Bishops so to be *diuini iuris*, as that it is generally, perpetually and immutably necessarie for the being of a Church and that no other forme of gouernment may in no case be any wayes admitted; therefore both in the text, and in the margent I explained the assertion which

Lib. 1. Epist. 3.

I hold, shewing plainly in what sense, I maintaine the calling of Diocesan Bishops to be of diuine institution. All which though the refuter passed ouer in silence, yet I thinke it needfull to repeate, that both my sinceritie, and his fraudulent dealing may appeare.

My words in the Sermon were these: If his (that is *Jeromes*) meaning should be, that the superioritie of Bishops ouer Presbyters, though it be an Apostolicall tradition (as himselfe calleth it) yet notwithstanding is not directly of Diuine institution: although there be small difference betwixt these two (as I vnderstand Diuine institution) because what the Apostles did in the execution of their Apostolicall function they did by direction of the holy Ghost: so that they might truely say both of their ordinances, it seemed good to the holy Ghost and vs, and of the parties by them ordayned, attend the flocke ouer which the holy Ghost hath made you ouerseers; notwithstanding, for more euidence I will in the last place directly, yet briefly proue, that the Episcopall function is of Diuine institution, or that Bishops were ordained of God.

Acts 15.
Acts 20.28.

In the margent also (fearing least my meaning would not plainly enough appeare) to preuent the cauils of those which be aduersaries to the cause vvhich I maintaine, I noted these words. Though in respect of the first institution, there is small difference betweene an Apostolicall and Diuine ordinance, because what was ordained by the Apostles proceeded from GOD (in vvhich sense and no other, I doe hold the Episcopall function to be a Diuine ordinance, I meane in respect of the first institution) yet in respect of perpetuities, difference by some is made betweene those things which be *Diuini*, and those which be *Apostolici iuris*: the former, in their vnderstanding being generally, perpetually and immutably necessarie; the latter, not so. So that the meaning of my defence plainly is, that the Episcopall gouernment hath this commendation aboue other formes of Ecclesiasticall regiment,

ment, that in respect of the first institution, it is a Divine ordinance; but that it should be such a Divine ordinance, as should be generally, perpetually, immutably, necessarily obserued, so as no other forme of gouernment, may in no case be admitted, I did not take vpon mee to maintaine. With what conscience therefore the refuter hath laid the maintenance of that assertion to my charge, and omitted the explanation of my defence in this place, the Reader may easily iudge; especially if hee remember that where hee thought any aduantage could be taken out of this explanation of my defence, there hee taketh notice of it, as namely page 90. of his booke; where ~~hee~~ supposing, that I auouch a necessitie of retayning the gouernment of Diocesan Bishops, hee vseth these words. *Who would haue thought to haue heard such a speech from him that acknowledgeth another gouernment good and lawfull. pag. 95. and maketh the calling of Bishops no further of diuine institution, then as being ordayned by the Apostles it proceeded from God, without implying thereby any necessarie perpetuities thereof? Pag. 92.* Thus sincerely their cause of sinceritie, as themselves call it, is maintained.

§ 2.
That the BB.
were ordained
of God.
Ad pag. 154.

Now that Bishops were ordayned of God, I proue by this argument, as the refuter hath framed it:

If God ordayned *Timothie*, *Archippus*, and the Angels of the seauen Churches Bishops, then were Bishops ordained by God.

But God ordained them Bishops:

Therefore Bishops were ordained by God.

As touching *Timothie*: I argued thus. By whom was he ordained Bishop? By *Paul*, I confesse, as the instrument; but yet by the holy Ghost as the author and director of his ordination. For he was made B. by prophetic. 1 *Tim. 4.*²

How is that τὸ ἐκτὸς ἀπὸ τοῦ πνεύματος ἁγίου; *What is by Prophecie? (saith Chrysostome) by the holy Ghost. Paul* stirring him vp, putteth him in minde, who elected and ordained him; as if hee had said, *God hath chosen thee, hee hath committed his Church vnto thee,*

^a 1 *Tim. 4. 14.*
^b *Chrysost. hom.*
4. Grac. 5. latin.
in 1 Tim. 1.

thee. ἐν ἀνθρώποις γέγονας ἱερεῖς, thou wert made Bishop not by humane suffrage, but by Prophecy; that is, by Divine revelation, saith Theodoret; that is, spiritus sancto iubente, by the commandment of the holy Ghost, saith Theophilact; πνευματικῶς πρὸς αἴψην, saith Oecumenius; ἐγίνοντο οἱ ἐπίσκοποι, καὶ ἔχοντες αὐτοὺς, for by the appointment of the holy Ghost Bishops were made, and not at randome. Wherunto you may adde the testimonie of Calvin^f. Per Prophetiam } quomodo? quia scilicet spiritus sanctus oraculo Timotheum destinaverat ut in ordinem pastorum cooptaretur. Neque enim delectus tantum fuerat hominum iudicio ut fieri solet, sed praecefferat spiritus nuncupatio.

^c Theodoret.

^d Theophil.

^e Oecum. in

1 Tit. 4.

^f Calvin

1 Tim. 4.

To this argument the refuter answereth nothing, but that, which I have plainly and fully confuted before; that Timothie was not a Bishop, though Calvin as you see, confesseth, that Timothie by the oracle of the holy Ghost was chosen into the order of Pastors. For if hee were a Pastor, it is not to be doubted, but he was a Bishop.

That Archippus was ordayned Bishop of God, I proue thus. Because Col. 4. 17. Paul vsing the same exhortation to him vvhich hee gaue to Timothie & the Bishop of Ephesus, namely, that hee should fulfill his ministerie, hee addeth, which thou hast receiued in the Lord; and therefore by Gods ordinance, and as it vvcre at his hands.

2 Tim. 4. 5.

The refuter hauing framed the argument thus,

Hee that receiued his Episcopall ministerie in the Lord, was ordained a B. by the Lord.

Archippus receiued his Episcopall ministerie in the Lord:

Therefore hee was ordained Bishop by the Lord:

He denyeth the proposition; because neither is all Episcopall ministerie proper to a Diocesan Bishop, else the Apostle would not haue made a B. and Presbyter all one; neither is that office onely in the Lord. Of which reasons, the latter is more impertinent, and friuolous. For who euer said, or thought, that the office of a Bishop onely is in the Lord? neither

neither is the former to any purpose, seeing he knoweth, that by Episcopall ministerie I vnderstand the function of a Diocesan Bishop, and therefore should not haue denyed the proposition, but haue distinguished of the assumption, saying, that hee did not receiue the Episcopall ministerie, meaning the function of a Diocesan Bishop. For prooffe whereof, it sufficeth to mee, that *Archippus* was as *Ambrose*^h noteth, Bishop of *Colosse*, which was a Citie: seeing I haue manifestly proued before, that the Bishops of Cities were Diocesan Bishops.

^h in Col. 4. 17.

§ 3.

The Bishops of the seauen Churches had diuine institution.

Ad pag. 155.

& 156.

As touching the Angels I argue thus;

Those who are called by the holy Ghost the Angels of the Church; and were signified by the seauen starres which were in Christs right hand, had Diuine both institution and approbation:

The Diocesan Bishops of the seauen Churches are called by the holy Ghost the Angels of the seauen churches, and were signified by the seauen starres which were in Christs right hand.

Therefore the Diocesan Bishops of the seauen Churches had diuine both institution and approbation.

The proposition I proued, because they who are called Angels are authorized and sent of God, and starres whose both preheminance of dignitie is noted in this life (for the starres are the crowne of the Church) and also prerogative of glorie which they shall haue in the world to come. And finally, they who are signified by the seauen starres in the right hand of Christ, are such as Christ doth both approue and protect.

ⁱ Apoc. 12. 1.

The assumption I went not about to proue now, because it was proued at large in the former part of the Sermon.
 “ And yet all that the refuter answereth to the purpose, is, *that*
 “ *they were not Diocesan Bishops.* For that which he addeth besides, is but the vttering of his spleene, and emptying his gall against Bishops, to whom he cannot abide (such is his malice) that the titles of Angels and starres, which notwithstanding the holy Ghost giueth to the Bishops of the seauen

uen

uen Churches, and which himselfe acknowledgeth to be titles common to all ministers, should be applyed to Bishops. It is true, that these titles of Angels and stars are common to all ministers, yet κατ' ἐξοχήν (to signifie their preheminance) they be attributed to Bishops. For as I haue said before; when in a Church, where are many Ministers, who are all tearmed Angels, the Bishop onely is called the Angel of the Church, this title doth note his singular preheminance. And the same is signified when as there being a great number of ministers in *Asia* who all were starres, the seauen Bishops onely of those Churches are signified by the seauen starres vvhich Christ held in his right hand. Now if these seauen Bishops were Diocesan Bishops as I haue manifestly proued them, and all the Bishops of the auncient Churches to haue beene; then must the refuter be content to endure, both that Diocesan Bishops were called the Angels of the Churches, and the starres which Christ held in his right hand; and consequently also, that the function of Diocesan Bishops is of Diuine institution. And thus passing by his rayling, as not worth the mentioning, I proceede to the conclusion of my Sermon.

The

The VII. CHAPTER.

Ad pag. 157.

Defending the conclusion of the Sermon, and shewing that the chiefe Protestane writers did not disallow the Episcopall government.

The third part of the Serm. Sect. 1. page 94.
Thus hauing proued this doctrine arising out of the Text, that the Episcopall function is of Apostolicall and diuine institution: it remaineth, that we should from thence gather some vses to our selues both for the informing of our iudgement, and reforming of our liues, &c. to now let vs, pag. 97.

THe vse which serueth for rectifying the iudgement is contained in this section, and it is first propounded, and afterwards maintained against two obiections. The vse is this, that as the Episcopall function hath been manifestly proued to be lawfull and good; as being the ordinance of God, so we would all be perswaded to acknowledge it. But the refuter is like the deafe Adder, that stoppeth her eare; he will not be perswaded, though he be conuicted. For though he braggeth, that this answere of his doth manifest that I haue not brought any one good prooffe in the whole Sermon; yet this defence of mine will make it euident, that he hath not been able to disprove any one of my proofes, which he hath ^{not} gone about to answere (for the most part) with sound learning, but to elude with shifts and cauillations.

But

But some will say, this is not all that you would persuade vs vnto, that the function of Bishops is lawfull and good; but when you say it is of diuine institution, you seeme to meane, that it is *diuini iuris*, and consequently that not onely it is lawfull, but that it onely is lawfull, and that all Churches are so perpetually and necessarily tyed vnto it, as that no other forme of government is warrantable in the Church of God.

My resolution of this doubt I signified before *Serm. pag. 92.* that I did not hold it so to be *diuini iuris*, as that necessarily it were to be obserued alwayes and in all places, and so himselfe confesseth *pag. 90.* of his booke. And therefore when he said *my resolution was obscure and doubtfull* (for doubting I leaue to him) he was disposed to cauill. I referred indeed the consideration of this inference to our Disciplinarians, who hauing conceived the Presbyterian platforme to be described in the scriptures; doe therefore vrge the same, as perpetuall and vchangeable, signifying, that if they will be constant in their iudgement, they must by the same reason acknowledge the Episcopall government, which hath warrant in the word, to be perpetuall and vchangeable. Which concept of theirs hath perhaps bene the cause, vvhy they haue giuen out to make my Sermon odious among their followers, that I maintaine the Episcopall function to be *diuini iuris*, as being commanded of God, and perpetually imposed vpon all Churches. Neuerthelesse, I plainly declared my resolution to be this, that although we be well assured, that the forme of gouernment by Bishops is the best, as hauing not onely the warrant of scripture for the first institution, but also the perpetuall practise of the Church from the Apostles times to our age, for the continuance of it; notwithstanding vve doubt not, vvhere this may not be had, others may be admitted; neither doe we deny, but that siluer is good, though gold be better; vvch obiection and answer, I inserted of purpose into the Sermon, to preserue the credit of those reformed Churches, vvhere the Presbyterian discipline is

Ob. 1.

The Episcopall government so held to be of diuine institution as notwithstanding vvhere it may, not be had, another forme of government may be admitted.

established, and that they might not be exposed, or left naked to the obloquies of the Papists.

§ 2.
Contradiction
falsly objected.

Ad pag. 158.

To which my charitable endeauour the refuter opposeth himselfe, as being alwaies *ad oppositum*, without regard either of my charitable intent, or of the credit of the reformed Churches, labouring tooth and naile to perswade his reader, *that I contradict my selfe, and that in the conclusion of my Sermon I did overthrow what before I had builded.* But as alwayes hitherto, so now also, he hath shewed his malice to be greater then his strength. For though hee chargeth me, as hauing often and peremptorily auouched the perpetuall necessitie of the gouernment of the Church by Diocesan Bishops: yet neither often, nor once, neither peremptorily, nor at all, neither the perpetuall necessitie, nor any absolute necessitie at all, is vrged in any one of the allegations, which hee so hotly, as it were with fire and towe, objecteth. The first which is objected out of pag. 33. hath beene explained before. For when I said, that as *the gouernment by Bishops was first ordayned for the preservation of the Church in unity, and for the auoiding of schisme; so it is for the same cause to be retained:* I did not meane any absolute necessitie of retaining it, but that as at the first it was ordained, as being thought fit, expedient and needfull to auoid schisme; so it is fit, expedient and needfull for the same cause to be retained. Neither doe I see how hee can inferre this perpetuall necessitie which he talketh of out of pag. 72. where I said, *the Epistles to Timothie and Titus are the very patternes and Presidents of the Episcopall function, whereby the Apostle informeth them, and in them all Bishops how to exercise their function touching ordination and iurisdiction.* For although Paul giueth his directions primarily to Timothie and Titus, and to all such as should haue the like function, that is to say, Bishops: yet if this forme of gouernment be changed, those which shall exercise the like authority, must follow those directions, as being giuen, though primarily and directly to Bishops, yet secondarily, and by consequence, to those who though they were not Bishops, should

should haue the like authority And to the like purpose is that alleadged out of pag. 74. and that we should not thinke as some doe that these things were spoken to them as to extraordinarie persons (whose authoritie should dye with them) but to them and their successors to the end of the world, he straitly chargeth Timothie, that the commandements and directions which hee gaue him, should be kept inuiolable vnto the appearing of our Lord Iesus Christ; and therefore by such, as should haue the like authority vnto the end. And presently after, for the authority which was committed to them is perpetually necessary, without which the Church neither can be gouerned (as without iurisdiction) neither yet continued (as without ordination) and therefore not peculiar to extraordinary persons, but by an ordinary derivation to be continued in those, who are the successors of Timothie and Titus. Here I appeale to the refuters conscience whether he be not perswaded of the truth of both these sentences. Can he deny, the authority which was committed to Timothie and Titus, to be perpetually necessary, which is the summe of the second sentence? or if it be perpetually necessary, that some were to haue it to the end of the world, which was affirmed in the former sentence? If he had learned the distinction betwixt *potestas*, & *modus potestatis*, whereof I spake before; the power or authority it selfe being the perpetuall ordinance of God, the manner or forme of gouernment wherein that power is exercised being mutable; hee would not so hotly haue vrged these allegations.

Yea but that pag. 79. is aboue all shew of exception saith hee where hee saith, the function and authority which Timothie and Titus had was not to end with their persons but to be continued in their successors as being ordinary and perpetually necessary not onely for the well being, but also for the very being of the visible Churches. How this speech is to be vnderstood, I distinctly shewed before, not thinking (I protest) of this obiection made by the Refuter. For when I said, their function and authority was ordinarie and perpetually necessary, I meant, that their function was

ordinary as being Pastorall and Episcopall, and that the authority which they had was perpetually necessary, as was said in the former allegations.

If he shall perhaps vrge those words which mention the successors of *Timothie* and *Titus* to the end of the world: I answere, it is more then likely, that they shall haue successors in the same function in some Churches to the end, that is to say, Bishops; though in some others, that forme of gouernment being altered, the authority may be in those who doe not succeed them in the said function at least in the same forme and manner of gouerning.

§ 3.

This being all which he hath gained by these allegations, he might haue forborne his triumphing insultations, which bewray his want of iudgement. For where he objecteth against me this contradiction, as though I held, both
 “ that the gouernment by Bishops is necessary for the very being of
 “ visible Churches, and also that there may be visible Churches
 “ without it; either he doth ignorantly mistake, or wilfully depraue my sayings. For though I said, the authority which *Timothie* and *Titus* exercised, was perpetually necessary, both to the being of Churches as the power of ordination, and to the well being as the authority of iurisdiction; yet I neuer said, that this forme of gouernment was necessary to the being of visible Churches. And where hee goeth about to proue, that the *Episcopall gouernment is*
 “ not perpetually necessary, because there be many visible Churches
 “ at this day without it; what doth hee else, but fight
 “ with his owne shadow, seeing that in fauour onely of those Churches this passage was by me inserted? howbeit, hee impudently ouer-reacheth, when he saith al-
 “ most all visible Churches are without Bishops. For not to mention all other Churches which be in the Christian world, which haue alwayes had, and still haue Bishops: and to speake onely of the reformed Churches in Europe: is it not euident, that the farre greater part of them is gouerned by Bishops, and which

Whether more reformed Churches are gouerned by the Episcopall or by the Presbyterian discipline.

which is all one with Bishops ; by Superintendents? The refuter, when hee desired to the vttermost *pag. 52.* to enlarge the number of those Churches which haue the Presbyterian Discipline, he reckoned the reformed Churches of Fraunce, the Low-countreyes, Saxony, Heluetia, Bohemia, Zuricke, Berne, Geneva, Sauoy, Palatine, Poland, Hungary, Gernsey, Iersey, Scotland : from which number notwithstanding, some Churches are to be subtracted, as all in Scotland, and some if not all, in Saxony, neither doe I suppose that their Presbyterian discipline is established in Zuricke, and all the Churches of Heluetia, neither is any one whole kingdome ruled by that discipline. So that I am perswaded there are scarce so many particular Churches or congregations, gouerned by the Presbyterian discipline in all the world, as are gouerned by Bishops in the Kings dominions, in great Britaine and in Ireland. But besides these, I finde alledged by one of great wisdom and iudgement many more which are not gouerned by the Presbyterian discipline, as the Churches of Denmarke, Sueuia, all the reformed Churches of Germany (sauing in some parts of the Low-countreyes, and of late about Heidelberge, procured in the minority of the Prince) all the Churches in the Duchy of Saxony, the Duchy of Brunswicke and Luneburge, the Duchy of Megalopurge, the Duchy of Wirtemberge, all the Churches within the countreyes of the Marquesse of Brandeburge and the Marquesse of Bade, all the Churches within the gouernment of the Earledome of Henneberge, the Earledome of Swartzenberge, the Earledome of Lenning, the Earledome of Hannaw, the Earledome of Oeringhe, the Earledome of Mansfield, the Earledome of Stalbergh, the Earledome of Glich, the Earledome of Rheinesterne, and the Earledome of Leonstine, and all the Churches in the Barony of Limpurge, the Barony of Schenburge, and the Barony of Wildenfield. Whereunto may be added all the Churches, in foure or fve and thirty, (at the least) free cities with their territories, the most of them as large and ample as

Suru. pag. 362.

K k k k 3 Geneva;

Geneua; in none whereof the Presbyterian discipline is erected. Which enumeration is a good euidence also to iustifie my answer to the next obiection: which is this.

§ 4. Ob. 2.

The first and principall Protestants did not disallowe the Episcopall function.

Ad pag. 159.

Some will say the Protestants which were the blessed instruments of God for the reformation of religion in this last age, are thought to haue preferred the other discipline by Presbyteries, before this by Bishops: and therefore in thus magnifying the Bishops; you seeme to ioyne with the Papists against them. Whereunto I answered, that those godly and learned men allowed the Episcopall function, and simply desired the continuance thereof, if with it they might haue enioyed the Gospell. For prooffe whereof I referred the reader to the Suruey of the pretended discipline *cap. 8. pag. 110. 111. &c.*

In refuting of which answer, the refuter dealeth very absurdly with me, and the reuerend author of the Suruey. For when I referred the reader to a Chapter of that booke, contayning many notable testimonies, to proue that which I said: the refuter dealeth as a man resolved to deny my conclusion, what proofes so euer I should bring against him. And though I referre him to testimonies for number and weight sufficient, either to satisfie, or to conuince him, *“ if he would but haue turned to the place; yet he saith, hee
“ cannot possibly, see, how I should haue any such opinion of those
“ godly and learned men, whose writings (as he saith) doe so of-
“ ten and so vehemently professe the contrary. And that he may
“ not seeme to speake without ground, he desireth me to leaue the
“ Suruey, and heare what he can say.* As if the Suruey were not worthie to be heard when the learned refuter is to speake. When as indeed our Refuter, for ought I see by him, is not for wisedome, learning and iudgement worthie to be named with that reuerend Author on the same day. But though he would seeme not to vouchsafe an answer to the Suruey, yet the truth is, he durst not acquaint the Reader with those testimonies: which howsoever before I did mention for breuity sake, I may not now wholly conceale from the Reader.

And

And although I might by way of requitall, desire him to lay aside his misse-alleged allegations, as vnworthie to be examined, and to giue care to those testimonies cited by the Surueyour; yet I will vouchsafe an answer to his authorities, after I haue recited some few testimonies of the chiefe Protestant writers, as I find them cited by the Surueyour, referring the Reader, for the rest, to the Suruey it selfe.

And first I wil begin with the Augustane confession (wherunto the chiefe learned men who first were called Protestants did subscribe, *Caluin* soone after being one of the number) and with the Apologie thereof.

We haue oft protested (say they ^a) that we doe greatly approue the Ecclesiasticall policy & degrees in the Church, and as much as lyeth in vs, doe desire to conserue them. We doe not mislike the authority of Bishops so that they would not compell vs to doe against Gods commandement.

We doe here protest ^b, and we would haue it so recorded, that we would willingly preferue the Ecclesiasticall and Canonically policy: if the Bishops would cease to tyrannize ouer our Churches. This our minde or desire shall excuse vs with all posterity, both before God and all Nations, *that it may not be imputed vnto vs, that the authority of Bishops is ouerthrowne by vs.*

I would to God it lay ⁱⁿ to me, saith *Melancthon* ^c, to restore the gouernment of Bishops, &c.

By what right ^d or law may we dissolue the Ecclesiasticall policy, if the Bishops will grant vs that which in reason they ought to grant? and though it were lawfull, yet surely it were not expedient. *Luther was euer of this opinion*; whom many for no other cause I see doe loue, but for that they thinke they haue cast off their Bishops by meanes of him, and haue obtayned a liberty, which will not be profitable for our posterity.

Would to God, saith *George* ^e *Prince Anhalt*, that those which carry the names & titles of Bishops would shew themselves to be Bishops indeed. I wish they would teach nothing that is disagreeable to the Gospell, but rule their Churches

§ 5.

Suruey. pag. 110

& 111. 112.

C^c.^a *Histor. confess.**August. per**Chytr. p. 109.*^b *Apol. Confess.**August. per Pap.*

pag 137.

^c *Ibid. pag. 305.*^d *Melanct. to -**Camerar. in hi-**stor. Confess. Au-**gust. per Chytr.*

p. 389.

^e *Concion. Georg.**Princ. Anhalt.*

fol. 6.

thereby; *Oh how willingly and with what ioy of heart would we receiue them for our Bishops; reuerence them, obey them, and yeeld vnto them their Iurisdiction and Ordination? Which we alwaies, and M. Luther both in words and in his writings very often professed.*

^f Calu. to Sadol.

If they would bring vnto vs such an Hierarchy saith ^f Caluin, wherein the Bishops shall so rule, as that they refuse not to submit themselues to Christ, that they so depend vpon him as their onely head, &c. *Then surely if there be any that shall not submit themselues to that Hierarchy reuerently, and with the greatest obedience that may be, I confesse there is no Anathema whereof they are not worthy.*

^g Artic. protest.
cap. de vnit. Ec-
clesiæ.

In the articles ^g agreed vpon by Melancthon, Bucer, Caluin, and other learned men, it is said, for the auoyding of Schismes there was a profitable ordination that a B. should be chosen out of many Priests, who should rule the Church by teaching the Gospell, and by retayning the discipline, and who should gouerne the Priests themselues. Afterwards also there were degrees made of Archbishops & aboue them of Patriarches, &c. These Ordinations, if those that gouerne doe their duety) as preach, ouersee the doctrine and manners of their Churches, correct errours and vice, practise Ecclesiasticall censures, &c. are profitable to preserue the vnity of the Church.

^h Resp. protest.

And in their additions to the said ^h articles: As concerning ordination, we especially approue the ancient custome of the Church, &c. This difficult and necessary charge for the Church, it is to be wished (reformation being made) that the Bishops would take vpon them. And we heare that our learned men haue expressely so yeelded ordination to those Bishops, if first there may be a reformation.

ⁱ De Reform. ad-
uers. Eccles. p. 95.

In a Treatise made by Bucer ⁱ with the aduise of the said learned men, and offered to the Emperour, it is thus written: we must endeouour, that that forme and distribution of Ecclesiasticall gouernment, which the Canons doe prescribe to Bishops and Metropolitanes be restored, and kept.

^k De vi & vsu
minist. p. 565.

The same ^k Bucer, speaking of Bishops and Metropolitanes,

taners, and of their authority ouer the Churches and Ministers within their Dioceses, and Prouinces, he saith, this was agreeable to the law of Christ, &c.

And in another¹ place. Now by the perpetuall obseruation of all Churches, euen from the Apostles times, we doe see, it seemed good to the holy Ghost, that among Priests to whom the procuration of Churches was chiefly committed, there should be one, that should haue the care & charge of diuers Churches, and the whole Ministry committed to him: and by reason of that charge he was aboue the rest, and therefore the name of Bishop was attributed peculiarly vnto these cheife rulers of Churches.

¹ *De Regno Christi.*
lib. pag. 67.

And againe, ^m In the Apostles times one of the Priests or Pastors was chosen and ordayned to be the Captaine and Prelate ouer the rest; who went before the rest, and had the care of soules, and the administration of the Episcopall office especially and in the highest degree. And this he proueth by the example of *James*, *Act. 1.* and after concludeth in this sort. The like ordination hath beene perpetually obserued in other Churches likewise, as we may learne out of the Ecclesiasticall Histories, and the most ancient Fathers, as *Tertullian*, *Cyprian*, *Irenaeus*, *Eusebius* and others.

^m *De cura curat.*
p. 251.

It were a most profitable order for the welfare of the Church, saith *Iacob* ⁿ *Heerbrandus* a very learned man if euery particular Prouince had her Bishops and the Bishops their Archbishops.

ⁿ *Loc. comm. de Ecclesia.* p. 699.

These few testimonies among many doe sufficiently discover, with what minde the Refuter desired me to lay them and all the rest aside, and to giue care to his allegations, as more worthy to be heard.

Let vs therefore heare them. and let the Reader iudge with what conscience hee either reiecteth the former, or alledged these. And first, though he saith *hee will passe by an Epistle of one Oram written vnder the name of Lucifer to the Pope and his Prelates*, yet because he entreateth the Reader to turne to it in the booke of *Martyrs*, as fitting belike our Bishops,

§ 6.

Bishops, hee is worthy not to passe unpunished, when hee comes to light. For that letter being a meere inuective against the horrible enormities of the Popish Prelates, speaking nothing at all of their office, but that *they were the successors of the Apostles*, in referring the Reader vnto it, what was his intent, but that he should apply the things spoken of their greivous enormities to our Bishops? then which, hee could not offer a greater villany to them. I desire the Reader that hath any moderation in him to read that Epistle, and by his intended application thereof to our Bishops, to iudge of our refuters spirit, though he professeth in the last page, how greatly he reuerenceth the Bishops persons.

In the next place, to let you thinke hee hath great store (euen whiles hee quoteth either not Protestants or such as were not of our age, of whom alone the question is) hee saith, *he will passe by also that which is written by defensor pacis* *part. 2. c. 15.* and well might hee passe by him; for though he hold, that the Priestly Character is the same in Priests and Bishops, yea in the Pope himselfe, and that they haue the same essentiall authority, which is the power of order, and likewise in imitation of *Ierome* holdeth, that *Episcopus* and *Presbyter* at the first were one, &c. Notwithstanding, he no more disalloweth the superiority of Bishops; then either some other Papists, who haue contended, that for as much as order, in that it is a Sacrament, hath reference to the Sacrament of the Altar which the Priest doth offer, and make his maker, as well as the Pope himselfe, that therefore Bishops and Presbyters be of one order; or then *Ierome*, who though he saith *Episcopus* and *Presbyter* were at the first all one, yet professeth, that the safety of the Church dependeth vpon the dignity of the Bishop, &c.

John Wickliffe. " Hauing passed by these two, hee professeth to begin
 " *with Wickliffe*, whom hee would faine haue the Reader beleeue, to haue beene a *Marprelate*, or an oppugner of the superiority of Bishops. But howsoeuer, either Papists through malice, or Protestants for want of information, haue in some points ^a so conceiued of him (of both which
 sorts

^a As in that
 which the Re-

sorts the refuter quoteth some) yet those who haue perused his writings^r protest, that not onely for doctrine, but also for discipline, hee was wholly conformable to the present Church of England, approving the gouernment of Archbishops, Bishops, and Archdeacons, &c. And whereas the Rhemists obiekt against *Wickliffe*, that he had renued the heresie of *Aerius*; D. *Fulke*^s answereth thus. It appeareth by many places of *Wickliffe* his works, and namely in his Homily on *Phil. 1.* that he acknowledged the distinction of Bishops and Priests for order and gouernment, although for doctrine and administration of the Sacraments, they are all one. Indeed in the booke of Martyrs, where be eightene articles obiekted against *Wickliffe* (though neither the twelfth article which the Refuter mentioneth, nor that which *Pighius* obiekteth against him is containd in that number) the which articles he explaneth. Among which the fifteenth is this, *that enery Priest rightly and duely ordered according to the law of grace, hath power according to his vocation, whereby he may minister the Sacraments, and consequently absolve any man confessing his fault, being contrite and penitent for the same.* Which article, when he came to expound, hee gaue this reason; *because that the order of Priesthood in his owne nature and substance receiveth no such degrees either of more or lesse. And yet notwithstanding the power of inferiour Priests in these dayes^{maye} be upon due consideration restrayned, and sometimes againe in time of extreame necessitie, released. And thus according to the Doctors, a Prelate hath a double power, to wit, the power of order, and the power of Iurisdiction or regiment. And according to the second power, the Prelates are in an higher maiestie and regiment.*

Thus haue I recited word for word what is set downe in the booke of Martyrs; the words whereof the Refuter depraueth, making *Wickliffe* to say, *the order of Priesthood receiveth no degrees of more or lesse, howsoeuer the Doctors say, that the Prelate hath a double power, &c.* Whereby he would make the Reader beleue, that he differed from those Doctors, with whom he doth agree: affirming (as many others haue

futer calleth the twelfth article, and *Pighius* his question.

^r *Thom. Iames* his Apologie for *Wickliffe*, prouing his conformity with the now Church of England.

Epist. dedic. & cap. 8. f. 21.

^s In *Phil. 1. 1.*

Ordo sacerdotalis non suscipit magis & minus.

Ad pag. 160.

haue done, who notwithstanding allowed of the superiority of Bishops) that in the power of order all Priests are equall, though Bishops haue also the power of Iurisdiction, wherein they are superiour to other Priests. To the same purpose is alledged his assertion of two orders Priests and Deacons, which the Papists themselves holde, diuiding Priests into *Maiores* which be Bishops, and *Minores* which be Presbyters.

Gal. Centur. 6. 1.

Why he quoreth *Bales* centuries I know not, vnlesse it were to shew his more exquisite reading then other mens, hauing belike read there something concerning this cause, which no man else is able to read or to finde.

But I had almost forgotten his first allegation, which the Refuter pretending such plenty, might well haue omitted as impertinent. For though he enuied against the excessiue lordlinesse and tirannicall domination of the Popish Bishops: Yet doth it not proue, that he was an enemy to the superiority of Bishops, or the substance of their calling.

And whereas with *Wickliffe* hee ioyneth the *Waldenses*, whose opinion he doth not cite but by the report of *Pigbius*; it is euident by the booke of Martyrs in their story, that they acknowledged these three degrees, *Bishops, Priests and Deacons*, Artic. 7. And therefore is vntruly layd to their charge by *Aeneas Sylvius*, that they held no difference of degrees among Priests, vnlesse perhaps by Priests, he meant *Bishops*.

§ 7

John Hus. " The next is Iohn Hus, saith the Refuter, who was charged
 " by the Pope and his officers to erre. First, in that he held not, nor
 " allowed, that by the Church was meant the Pope, Cardinals,
 " Archbishops and Clergie underneath them, but affirmed that
 " signification to be drawne out of the Schoole-men. Secondly,
 " that he auouched all Priests to be of like power, and therefore
 " the reseruatiō of the Bishops casualties order of Bishops, and
 " consecration of Clerks was inuented onely for conuentionesse.
 " Thirdly, that he held, that euery man hath authority to inuest
 " men into the cure of soules.

uThe words
 are, & dicit
 illam signifi-
 cationem ex-
 tortam à scho-
 laribus.
 w The refu-
 ter putteth
 in Priests.

Whereto

Whereto I answere, first, that these articles were indeed exhibited against him to the Pope by *Michael de Causis*, but I doe not read, that either he acknowledged them to be true, or that he was condemned for them. Secondly, in the book of Martyrs, and also in his Story prefixed before his works, it is said, that of the articles which were objected against him, there were but a few which he acknowledged to be true. This therefore is the refuters argument, *Iohn Hus* was accused by his malicious aduersaries, who made no conscience of accusing him falsely, that hee held all these articles; therefore all these were his opinions. But if it be sufficient to accuse, as the Emperour said, who can be innocent? the godlyest Martyrs neuer wanted accusers; whom if the refuter should therefore pronounce guilty of those matters whereof they were accused, he should shew himselfe a wise man. But so he dealeth with *Iohn Hus*: he was accused of these opinions, therefore he held them. Wherfore he must either proue, that *Hus* did acknowledge them to be true, or else what doth hee but subscribe to the accusations of his malicious accusers against him. But suppose the first of these three were his, what will the refuter inferre thereof? he did not hold nor allowe that by the Church was meant the Pope, Cardinalls, Archbishops and Clergie vnderneath them; therefore hee did not allowe the calling of Orthodoxall Bishops. *Michael de Causis* his accuser, for this article quoteth his booke *de Ecclesia*, where I finde this assertion (by the allegation whereof, you may gueesse how he was vsed in the rest) that the Pope of Rome^x with his Cardinalls is not the whole body of the vniuersall Church but a part, and that the Pope is not the head thereof, but Christ. ^{x Hus. de Ecol. c. 7.}

The which assertion hee opposeth against the sayings of some Doctors, who held, first, that the Romane Church is the Church vniuersall: that of the Church of Rome the Pope is the head, and the colledge of Cardinalls the body. Which assertion, if you shall compare with his aduersaries allegation, and apply to the refuters purpose, you shall perceiue the malice of the one, and folly of the other.

For

For the second article, his accuser doth not quote any of his bookes, but saith thus, *aliqua lter patet iste articulus ex pradietis, this article after a sort may be gathered out of the precedent articles*, wherein there is no such matter contayned.

The third he proueth by *Husses* fact, because in the kingdome of Boheme many by him and his fauourers and abettors haue beene thrust into Parish Churches, which they a good while ruled without the institution of the See Apostolicke, and also of the ordinary of the City of Prage. Whether *Hus* did this or no, it is questionable; but if there had beene Orthodoxall Bishops, by whose authority faithfull Ministers might haue beene instituted; without question, he would neuer haue attempted any such enterprise. But hee held the Popish Clergy to be Antichristian; and therefore did as he did. Otherwise for the function it selfe of Bishops, he saith plainly more then *y* once, that the rest of the Apostles had equall honour and power with *Peter*, and that when they deceased the Bishops did succcede in their place. And that all Bishops of Christs Church following Christ in manners, are the true Vicars of the Apostles. And out of *Ierome*, that all Bishops are the Apostles succellours. And approueth that saying of *Bede*², as no man doubteth but the twelue Apostles did premonstrate the forme of Bishops: So the seauenty two did beare the figure of the Presbyters and second order of Priests.

*y De Eccles. c. 10
¶ 15.*

*2 Ex Bed. in
Luc. 10.*

Ierome of Prage

And thus much of *Iohn Hus*; to whom the refuter ioyneth *Ierome of Prage*, who iustifieth the doctrine of *Wickliffe* and *Hus* against the pompe and state of the Clergie. Which if he had done, he had spoken neuer a word in disallowance of the Episcopall function. But that word *state* is foisted in by the refuter, who alledgeth almost nothing truely. His words were these^a, whatsoeuer things *M. Iohn Hus* and *Wickliffe* had holden or written specially against the abuse and pompe of the Clergy, he would affirme euen vnto the death. And againe, that all such articles as *Iohn Wicliffe* and *Iohn Hus* had written and put forth against the enormities, pomp and

*a Act. & Mon.
in the history
of Ierome of
Prage.*

and disorder of the Prelates, he would firmly hold and defend. And persisting still in the praise of *Iohn Hus*, hee added moreouer, that hee neuer maintayned any doctrine against the *state* of the Church, but onely spake against the abuses of the Clergy, against the pride, pompe and excelsse of the Prelates. For it was a greife to that good man, saith he, to see the Patrimonies of Churches mispent and cast away vpon harlots, great feasting and keeping of horses and dogges, vpon gorgeous apparrell, and such other things vnbecoming Christian religion. And againe, I take God to my witnesse, that I doe beleieue and hold all the articles of the faith, as the holy Catholicke Church doth hold and beleieue the same, but for this cause shall I now be condemned, for that I will not consent with you vnto the condemnation of those most holy and blessed men aforesaid, vvhom you haue most wickedly condemned for certaine articles, detesting and *abhorring your wicked and abominable life*. Whereby it is apparant, that both hee, and they did not speake against the function or calling of Bishops, but against the personall abuses and enormities of the Popish Bishops, which none but a viperous broode would apply to the persons of our Bishops, and much lesse against their sacred function.

After them ariseth Martin Luther saith the refuter, whose sayings hee quoteth in his booke against Popish Bishops, of priuate Masse, and against the Papacie, &c. But for the first of these, Luther himselfe hath giuen vs this caueat. Let no man thinke that what is spoken against these tyrants, is spoken against the Ecclesiasticall state and true Bishops or good Pastors. Let no man thinke that what is said or done against these sluggish beasts and slowe bellies, is said or done against the heads of the Christian Church. And howsoeuer in the heate of his zeale against these Antichristian Bishops hee vttered some things vvhich seeme preiudiciall to the calling: yet you haue heard it testified before by sufficient vvitneses, that in his iudgement hee allowed the gouernment of Bishoppes. Whereunto adde the

§ 9.

*M. Luther.**Ad pag. 161.**Supr. § 5.*

^d Camerarius in
vita Phil. Melancthon.

the testimony of *Camerarius*^d, that *Melancthon* non modo ad stipulatorem sed etiam authorem ipso *Luthero*, not onely by the consent, but advise of *Luther* perswaded, that if Bishops would grant free use of the true doctrine, the ordinary power and administration over their severall Dioceses should be restored unto them.

Zwinglius.
^e *Ecclesiast.*

The like may be said of *Zwinglius*. For he that professeth as *Zwinglius* doth in the booke before^e cited, that *James* was B. of Ierusalem, *Philippe* of Cæsarea, *Timothe* of Ephesus, cannot lightly speake against the Episcopall function it selfe. If he speake against the Popish Clergy for arrogating the name Church to themselves; what is that to the purpose? or if he affirme, that every severall congregation according to the phrase of the Scriptures, is a Church who denieth it? or if hee inueigh against the sole and supreme power of Bishops, whom doth this touch, but the Pope?

Oecolampadius.

Oecolampadius might be of opinion that the Church was governed by onely governing-Elders, and perswade the Senate of Basill who had no Bishop, that such may be chosen to assist their Pastor; and yet notwithstanding not disallowe the government of Bishops. *Caluin*, *Zanckius* and other learned men haue said and done as much, who notwithstanding approved the Episcopall function.

Pb. Melancthon
Ad pag. 162.

And as *Melancthon* was of *Ieromes* iudgement, that Bishop and Presbyter at the first was all one, so with *Ierome* he doth allowe the superiority of Bishops: and where the Episcopall government was overthrowne, he sought to restore it, as you haue heard before, and did restore it as may appeare by these testimonies. You^f will not beleue saith he writing to *Luther*, how greatly they of Noricum and some others doe hate me propter restitutam Episcopis iurisdictionem, for restoring the iurisdiction to Bishops. Again^g, some are wonderfully angry with me, because I seeme to restore the dominion of Bishops. *Camerarius*^h also reporteth, how inhumanely some accused *Philip* for maintaining of Bishops, &c.

ⁱ *Hist. August.*
Confess. pag. 306.

^k *Ibid. pag. 304.*

^l *In vita Philippi Melancthon.*

Tindall.

Where hee alleadgeth Master *Tindall*, affirming that in the Apostles times an Elder and a Bishop were all one, &c: he

he doth but play with names, which no man denyeth to haue been confounded, & so he saithⁱ, all that were called Elders or Priests if they so wil were called BB. also, though they haue diuided the names now. Yea but in his booke^k of the obedience of a Christian man, he saith that a B. is the ouerseer but of a parish, and is to preach the word of God vnto a parish, and for the same to challenge an honest liuing of the parish.

ⁱ Pag. 251.^k Pag. 133.

& 135.

This allegation the refuter hath notably wrenched. For Tindals words be these: by the authoritie of the Gospell they that preach the word of God in euery parish, and performe other necessary ministeries, haue right to challenge an honest liuing. For Tindall speaketh of such a B. as was but a Presbyter; and saith, that hee which preached the word in euery Parish, should haue an honest liuing, the refuter citeth him as saying, that a B. is but an ouerseer of a Parish, &c.

In the next place he citeth *Vires*, as pleading for a popular state in euery church; wherein, if the allegation be true, he is singular, hauing neither the iudgement of any other sound Diuine, nor practise of any reformed Church that I know of, No not of *Genena* it selfe, to second him. For though the common wealth of *Genena* be reduced to a popular state, yet the gouernment of the church by their consistorie, is Aristocraticall.

And though he passeth by (as well he might) *Caluin* and *Beza*, *Bucer*, *Peter Martyr*, *Bullinger*, *Brentius*, *Musculus*, whom he thought good to mention onely as fauourers of the pretended discipline; yet neither any of these, nor any other moderate and iudicious Diuine doth condemne (as our Presbyterians doe) eyther the ancient gouernment by Bishops in the primitiue Church, or the retayning thereof in reformed churches now, as hath been shewed before.

But he is pleased to conclude with some of our own writers and Martyrs. And first with *Francis Lambard*, who is alledged as saying, that a B. and preacher, a church and a parish is all one, that euery parish should haue right to choose their Pastour, and (which is a very vnaduised speech if it be truely alledged) to depose him if he proue vnworthy, but not as disallowing the gouernment of the church by orthodoxal BB.

§ 10.

eyther now, or in the Primitiue church, which was the point to be proued. And the like is to be said of *Iohn Lambart, &c.*

As for *Bradford* whom hee citeth as holding that the Scripture knoweth no difference betwixt a B. and a minister, meaning that the names were confounded and that nothing is to be gotten by the succession of Popish BB. as minister not, but Lord it: yet nothing can be alleadged out of him to proue that he disalloweth the gouernment of orthodoxal Bishops.

In precept. 8.

But it is strange, that he should alleadge B. *Hooper*, and B. *Bale*, as disallowing in their iudgement, the superioritie of BB. which they allowed in their practise. But all that is said out of B. *Hooper*, is eyther that BB. were not till *Siluesters* or *Constantines* time, such as they are now: (which is true in respect of their outward estate, which by the peace and prosperitie of the Church was much increased, but is not to be vnderstood in respect of the substance of their calling) or that excommunication should not be vsed by the B. alone; which is little, or nothing to the present purpose, as if hee must needs disallow the Episcopall function, vvhich would not haue the Bishop to excommunicate alone.

Ad pag. 164.

B. *Bale* vnderstandeth by the names of blasphemie written on the heads of the beast. *Apec. 13.* the titles of Popish offices, which he saith are vsurped, and not appointed by the holy Ghost; among which when he reckoneth Metropolitans, Diocesans, Parsons, Vicars, and Doctors, he cannot be vnderstood as speaking of these offices in the true church, but as they are members of Antichrist. For what is the office of a Parson, but of a Pastour, &c. And that this vvas his meaning, appeareth by the other allegationⁿ, wherein besides the titles and offices of the Popish hierarchy (among whom he reckoneth BB. Doctors & Priests) he addeth temporall gouernors also, as Emperours, Kings, Princes, Dukes, Earles, Lords, Iustices, Deputies, Iudges, Lawyers, Mayors, Baylifes, Constables, &c. leauing their owne duetie offices (as to minister rightly) to serue their abomination.

In *Apec. 17. 3.*

After these, for want of better proofes, hee alleadgeth the testimonie of the English men which were at *Geneua* in
Queene

Queene *Maries* time, and were the first authors of this contention for the pretended discipline among vs; to whose testimonie in their owne cause, that *they present to vs the forme of a Church limited within the compasse of Gods word*, what should I answere, but that they haue often said, but neuer will be able to proue, that their discipline is prescribed in Gods word?

Lastly, he alleadgeth *M. Foxe*, whose testimonie though in vaine I sought in three seuerall editions; yet his iudgement is apparant, by that which may easily be found. Hee therefore saith, according to the refuters allegation, that *in the Primitive Church there was not then any one mother Church* (such as the church of Rome now pretendeth her selfe to be) *aboue other Churches, but the whole vniuersall Church was the mother Church, under which vniuersall Church in generall were comprehended all other particular Churches in speciall* (hee meaneth the Churches of seuerall countreyes, and Prouinces) *as sister Churches together, not one greater then another but all in like equalitie*. What will hee hence conclude, that therefore there were no BB. nor Archbishops? Not so. But that therefore as the Diocesan Churches were equall, so were the BB. and as the Metropolitane churches were equal, so the Archbb. Heare *Mr. Foxe* himselfe where he debateth this question.

o Act. & Mon.
pag. 20. edit.
1570.

If they say there must needs be distinction of degrees in the church, and in this distinction of degrees superioritie must necessarily be granted for the outward discipline of the church for directing matters, for quieting of schismes, for setting orders, for comencing of Conuocations & Councils as need shal require, &c. Against this superioritie we stand not; and therefore we yeeld to our superiour powers, Kings and Princes our due obedience, and to our lawfull gouernours vnder God of both regiments, Ecclesiasticall and Temporall. *Also in the Ecclesiasticall state we take not away the distinction of ordinarie degrees, such as by the scripture be appointed, or by the Primitive Church allowed. As Patriarkes or Archbb. BB. Ministers and Deacons, for of these foure we especially reade, as chiefe. In which foure degrees, as we grant diuersitie of office, so we admit in the same also diuersitie of dignitie: neither denying that which is due to each degree, neither yet maintaining the*

ambition of any singular person. For as we giue to the Minister place aboue the Deacon, to the B. aboue the Minister, to the Archbishop aboue the B. so wee see no cause of inequality, why one Minister, should be aboue another minister: one Bishop in his degree aboue another B. to deale in his Diocese, or one Archbb. aboue another Archbishop. And this is to keepe an order duely and truely in the church, &c. Here then is the question betweene vs and the Papists, whether the Metropolitane church of Rome with the Archbb. of the same ought to be preferred before other Metropolitane churches and Archbb. through vniuersall Christendome or not?

§ 11.

And thus I haue examined his testimonies, which if you shall compare with those whereunto in the Sermon I referred the reader, you wil acknowledge, that he had little cause, either to accuse my speech of vntruth, or to iustle out the Surueyours testimonies with his own, as though they had not beene worthy to haue been heard in comparison of his. Whereas indeed if there had been no more testimonies alledged, then of the authors of the Augustane confession and the subscribers therunto (whom I specially ment being the men who first were called Protestants) my assertion had been sufficiently confirmed, though the refuter could haue alledged the iudgements of more particular men, then he hath done to the contrarie.

But I added in the Sermon, that howsoeuer the first reformers of religion (whom they cal Protestants) did not disallowe the Episcopall gouernment, but simply desired the continuance thereof, (as I haue now proued by their owne testimonies) notwithstanding, when together with the Gospell, &c. ad pag. 97. li. a fine 4. In which words, I doe partly excuse the auncient Protestants, who first yeelded to the deposing of Bishops, and partly accuse the innouatours among our selues.

*Histor. August.
confes per Chytr.
Non agitur vt
dominatio eripia-
tur Episcopis, sed
hoc vnumpetitur,
vt patiantur Eu-
angelium purè
doceri.*

The former I excuse, because they desiring chiefly, and aboue all, the instauration of religion & propagation of the gospell, which could not be obtained while the Popish BB. retayned their authoritie, were forced with the losse of the Episcopall gouernment to redeeme the free profession of the gospel.

The refuter as if he were desirous to leaue them without excuse, saith, that is a bad excuse, because it was easier to choose one
“ fit man among them to be their B. then to finde diuers Pastors and

Elders

Elders meet for the Presbyteries. I deny not, but that among them there were some fit to haue been BB. yet the speech of the refuter is vnttrue. It being *an easier matter* as the Fathers of the Affricane council professed, *to find many fit men to be Presbyters* (especially if the laitie also afford fit men for that purpose) *then to finde one fit to be a B.* But the refuter doth not consider, first who should haue ordained them, secondly, how they should haue been maintained, thirdly, and chiefly, whether the assistance of the ciuil Magistrates could haue been had for deposing the BB. vnles they had yeelded both to the dissolution of the Bishoprickes, and to the alteration of the forme of gouernment, &c.

Now that the Protestants which subscribed to the Augustane confession did simply desire the continuance of the Episcopall gouernment; I proue, because so soon as they could, they procured the restitution thereof, though vnder other names, because the names of BB. & Archbb. by reason of the corruptions of the Popish prelates, were odious. And because the refuter shall no longer doubt, whether those Superintendents, and generall superintendents placed in Protestant churches, be for the substance of their calling, the same with BB. & Archbb. he shall heare the iudgement of *Zanchinus* in this behalfe Who after he had signified his approbation of the auncient forme of gouernment by BB. and Archbb. and had confirmed the same by the testimony of *M. Bucer*, he addeth for further confirmation the practise of reformed churches, some wheerof both in deed & name haue retained BB. & Archbb. and besides saith he, in the churches of Protestants there are *re ipsa in very deed* BB. and Archbb. whom hauing changed the good Greeke names into bad latin words, they call Superintendents and generall Superintendents.

Heare the history of the *Augustane* confession. Ministers may bereduced into 3. orders Deacons, Pastors & superintendents. Deacons we cal yong Ministers who are ioyned to Pastors &c. We call them Pastors, to whom though alone some church is safely comitted, not doubting but that they may rule the same without a colleague. Superintendents we cal these Pastors, who are set ouer other Pastors & Deacons. With vs saith *Heerbrand*

LIII 3

there

" See the confession of the church of Sueueland.
Harm. confess. 15.
Ad pag. 165.
Conc. Afric. c. 22.
& Carth. Grae.
255.

§ 12.

De relig. obseru.
in cap. 25. § 10.
& 11.

Hist. August.
Confes. per. Chytr.

Loc. com. pag. 699.
Suru. 118.

there are Deacons, Pastors, speciall superintendents, and ouer them generall superintendents.

But why in other churches the learned men haue not restored BB. I gaue this reason: for that they could not, eyther because the Popish BB. were still countenanced by the ciuill Magistrate, as in France: or because the forme of ciuill gouernment being after the expulsion of the B. changed into a popular state, could no more endure the gouernment of a B. then Rome after the expulsion of *Tarquinius*, the regiment of a King. The refuter saith *they could*, thereby insinuating, that they would not. But doth he thinke that the Popish BB. in France countenanced by the state, would endure Antibishops to be set vp against them in their Diocese? And for *Geneua*, is it not a plaine case, that, that state was so farre from admitting againe the gouernment of BB. that *Caluin* being out of hope to get a Presbytery established of Ministers alone, was faine to accept of a Presbyterie wherein twelue Citizens are ioyned to fixe Ministers? neither is that to be omitted which *Zanchius* in the place before cited, doth adde in the next words. *But euen in those Churches also where neither the good Greeke names, nor the bad Latine names are used, notwithstanding there vse to be some chiefe men, in whose hands all the authoritie almost is. Where therefore these be upheld and Bishops repelled it may seeme to be but a controuersie concerning the names, but when wee agree of the things, why should we strine about the names?* At *Geneua*, while *Caluin* liued, he was the perpetuall president of their Ecclesiasticall Senate, differing rather in name, then authoritie from a B. And *Beza* likewise for the space of ten yeares had the like authoritie, till *Danaus* coming thither that course was altered. Since which time, *Beza* finding some inconueniences, which he knew not how to redresse, hath sometimes signified his desire to some (whom I know) wishing with all his heart, that with the reformation of religion the Episcopall gouernment in that church had beene retayned. And I haue beene very credibly informed, that the most learned and iudicious Diuines both in France, and *Geneua*, could well be contented, that the ancient gouernment by BB. were renewed among them. which neede not

not seeme strange to vs, seeing in the Church of Scotland, where the *Geneua* Discipline had for a long time beene practised, notwithstanding, when the matter was referred to voices, of that great number which were assembled to that purpose, there were not aboue fise which stood for the Presbyterian discipline, as I haue beene informed by some that were there.

But there are two things more in the refuters answere to be touched; the one that against sense he chargeth me twice in this place as *holding the gouernment by B.B. to be so necessary as that there cannot be a visible Church without it.* I say, against sense, because in the former part of this section I acknowledged that where this gouernment could not be had, others might be admitted: and in this place, I doe not onely excuse those Diuines which wanting the Episcopall gouernment brought in the Presbyteries, but also commend their fact as wisely performed.

The other is, that out of a desire of contradicting me, hee denyeth the state of *Geneua* to be popular. But let Bodin vwho could discerne betweene the diuers formes of policie, be iudge betweene vs. *The selfe same yeare* saith he, that *Andreas Doria* did establish the Aristocracie at *Geneua*, did they of *Geneua* hauing expelled their B. change the Monarchy into a popular state. And after libertie was restored to the commonweale, although they ordained a Senate or Councill of two hundred men, yet the people reserved to themselves the right & authoritie of making lawes, of creating the chiefe Magistrates, of making warre and concluding peace, which are the principall prerogatiues of Soueraigntie, called *iura Maiestatis*.

*De repub. l. 2. c. 6.
Anno. 1528.*

In the latter part of this Section I did accuse the innouators among vs, affirming that as in those places where orthodoxall Bishops could not be had, Presbyteries were wisely brought in: so are they very inconsiderately obtruded on those churches, where Bishops most soundly professing the Gospell of Christ are established; especially, considering that the gouernment by Bishops is not onely simply good, and lawfull, but also in comparison to be preferred before the Presbyterian Discipline, as hauing better warrant. Here the

refuter, who was so ready to take away the excuses vvhich I brought for other churches, hath nothing to pretend as an excuse for himselfe and his consorts.

§ 12. *Serm. Sect. 2. pag. 97.* Let vs now consider what practicall vses &c. to the end.

The practicall vses concerne, eyther those who liue vnder the authoritie of the BB. or the reuerend Fathers themselues. The former, that for as much as the gouernment of Bishops is the ordinaance of God, wee would reuerence their persons, and obey their authoritie.

The latter, that they would from this Text receiue, both comfort and encouragement in good things; and also admonition, that as they are called starres and Angels, so they would endeauour to be answerable to their names.

Ad pag. 166.

The latter vse the refuter toucheth not, neither doth hee gaine say the former, but professeth *that what they are here exhorted vnto, they are and haue beene carefull to performe, appealing to all men whether they haue not alwayes reuerenced the persons and obeyed the authoritie of Bishops.* Whereunto, though I could say some thing; yet I will say no more but this; that as I wish it were true in respect of the time past, so I pray to God it may be verified of them for the time to come. *Amen.*

ΠΑΝΤΟΙΣ ΛΟΓΟΙΣ ΘΕΩ.

FINIS.

Errata, In the first Booke.

Page 11. line 15. read *de* *de* *de*. P. 18. l. 8. *pure*, P. 39. l. 15. *entyre Church*, P. 48. l. a fin. 3
Councill or decree, p. 61. l. 20. *dele or should*, p. 66. l. 9. *rather*. pag. 67. l. a f. 5. *M. D.*
meaning, p. 70. l. 1. *call them*, p. 87. l. 3. *many new*, p. 88. l. 6. *as a l. 18. grandeur*, p. 89.
l. 20. *but whether*, 91. l. a f. 10. *as well he*, p. 97. Marg l. 3. *pro 16. pag. 104. l. 14. and*
note P. 135. l. a f. 9. iointly, p. 152. l. vlt. *dele all the Lent*, 153. marg. l. 3. *Insubres*, 156.
l. 14. *propofition*, 157. 20. *matrix*, 159. l. 8. *Palestines*, l. penult. *sublimitas Episcopalis*, p.
161. l. 19. *not vnwilling*, 163. l. 4. *ius Sacerd. substermit*, 164. l. 9. *Lay-elders*, 165. l. a f.
6. *Plane tree*, 166. l. 13. *feely Sophister*, l. 18. *makerh against me*, 169. l. a f. 8. *that T.C.*
th. 170. l. 2. Α'λ'ξ'ανδ'ρι' 171. l. 19. commended, l. 26. *Numidicus*, l. vlt. *at the 176. marg. l. a f.*
5. grecorum 177. l. 3. haue fuits, 178. l. a f. 4. *cetum 179. l. 9. hath beene*, 180. l. 20. *desidia.*
l. 25. *exposition*, l. vlt. *the better* 181. l. a f. 11. *all these* p. 189. l. 4. *Decani i. Arch. p. 196.*
marg. l. 4. f. & praf. p. 198. l. 25. all one, 103. l. 12. *let them examine* 204. l. a f. 3. *surproue*
208. l. 16. *lanedrin*. l. 18. *Gabinus*, 209. l. 5. *if yee*, l. 11. *argue et*, 212. l. 18. *Apostaticall*,
218. l. 10. *referred*, 212. l. 12. *signifying*, 231. l. penult. *συ'να'χ'η' 232. l. 22. Syria*,
236. l. a f. 11. *à Canone marg. l. 3. Duaren*. 238. l. 18. *or of*.

In the second Booke.

Page 2. l. a f. 6. *City &c.*, p. 12. marg. l. 26. *Tilius*, l. a f. 8. *Gangra*. p. 14. l. vlt. *Cerdo*. p.
18. l. 1. *Melitena*, l. Penult. *they* l. vlt. *their*. p. 36. l. a f. 5. *Matrix* p. 40. l. 1. *Cæla* p. 43. l. a f.
3. *as the hyp.* p. 46. l. 5. *of Christians*, p. 47. l. 18. *possible that dele but*, p. 56. l. a f. 4. *and*
alwaies, p. 61. l. 16. *Nicetas*, p. 64. l. 2. & 20. *Presbyteries*, p. 76. l. 16. *see Luk. l. 21. if nay*, p.
80. l. 5. *raue*, p. 98. l. 13. *greater*, 104. l. 17. & 19. or 56. p. 122. l. 6. & 7. *acknowledge*, 125. l.
a f. 6. *I meane* 128. l. 3. *pernicious* l. 21. *Ministeriall*, 134. l. 23. *Safima*, p. 135. l. a f. 3. *villani*,
139. marg. 31. 32. 33. *rus*,

In the third Booke.

Page 12. l. 7. *opposition*, p. 15. l. 5. *was intended*, p. 18. l. penult. *Sabellius*, p. 22. l. 4. *of the*
p. 31. l. 4. *and Councils*, p. 33. l. 24. *degrees not so se. dome as 9.* p. 34. l. 25. *ascens.* p. 44.
l. a f. 8. *Tilius*, p. 59. l. a f. 7. *did forbear.* p. 60. marg. l. 1. *Cornel ep.* p. 61. l. 21. *are*
called, p. 65. l. 11. *dele him*, l. 12. *are so*, p. 127. l. vlt. *to orber*, p. 146. l. 21. *to his*.

The fourth Booke.

Page 6. l. 6. *assume and* p. 20. l. 16. *businessse*, p. 21. l. 27. *did not*, p. 23. l. 14. *as these*, p.
26. l. vlt. *depositions* p. 30. l. 7. *of fact* p. 69. l. a f. 9. *reference*, p. 84. l. 2. *Apostle*, p. 91
l. 8. *Antoninus* p. 98. l. a f. 4. *I doe not assume*, p. 99. l. 8. *his deniall* 113. l. 3. *sauing* 117
l. 9. *Presbyteries*, p. 133. l. penult. *understood*, p. 134. l. a f. 9. *would.* p. 144. l. a f. 3. *hath*
not 151. l. a f. 14. *in me* 156. l. 15, *inucyed*.